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Index Supplement to the Notes and Queries, with No. 212, Jan. 19, 1878.

NOTES AND QUERIES:

A

Medium of Intercommunication

FOR

LITERARY MEN, GENERAL READERS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

[illegible]

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Notes.

BYRON AND SHELLEY IN THE ENVIRONS OF GENEVA DURING THE SUMMER OF 1816.

The first meeting of these illustrious poets was at the Hôtel de Sécheron. This was more correctly the Hôtel d'Angleterre at Sécheron, a small suburb of Geneva, situated about an English mile and a quarter on the road to Lausanne, that is, north-east of Geneva, and on the north shore of the lake. It was kept at that time by one Dejean, and in both the *Letters and Journals** and in the *Six Weeks' Tour*† it is merely called Hôtel de Sécheron.‡ It must be remembered, in order to understand the topography of many allusions in the two above works, that the city of Geneva occupies the extreme south-west angle of Lake Leman, and that both the north and south shores of the lake diverge respectively from left and right of that city. On the north shore stood the Hôtel de Sécheron, which would thus face Mont Blanc, and in a note to *Childe Harold's Pilgrimage*, canto iii., Byron accordingly says, "This is written in the eye of Mont Blanc (June 3, 1816), which even at this distance dazzles mine."§

The Shelleys and Miss Clairmont had clearly reached the hotel by the 17th of May. This is the date of Mrs. Shelley's first letter thence, given in the *Six Weeks' Tour*. It is the letter of a person who has arrived a day or two, not of a person arrived on that same day, inasmuch as she writes, "We have hired a boat, and every evening at about six o'clock we sail on the lake." And again, further on, "We do not enter into society here, yet our time passes swiftly and delightfully." I should fix their arrival at Sécheron late on the 15th of May, on these grounds:—The same letter commences, "We arrived at Paris on the 8th of this month, and we were detained two days for the purpose of obtaining the various signatures necessary to our passports." That is to say, the Shelleys left Paris on May 10. We are then told that Dijon was reached on the third evening after their departure from Paris (May 13); Champagnolles was reached at midnight on the fourth evening (May 14). They leave Les Rousses at 6 P.M. next day (May 15), and no doubt reached Geneva before midnight on that same evening.

Byron and Dr. Polidori arrived there on May 25, and acquaintance was made with the Shelleys and Miss Clairmont within two days.‖

Their subsequent movements are thus told by Moore:—

"After passing a fortnight under the same roof with Lord Byron at Sécheron, Mr. and Mrs. Shelley removed to a small house on the Mont Blanc side of the Lake, within about ten minutes' walk of the villa which their noble friend had taken, upon the high banks, called

* *Letters and Journals of Lord Byron, with Notices of his Life*, by Thomas Moore, in two volumes. London, J. Murray, 1830, 4to.

† *History of a Six Weeks' Tour*, &c. London, Hookham, Jun., &c., 1817, 12mo.

‡ "Secheron's (*sic*) Hotel," at p. 71 of the *Shelley Memorials*, &c., London, 1859, 2nd edition, 8vo., is, of course, incorrect. Medwin says, "At Dejean's, Sécheron." This is right as far as it goes. See *The Life of Percy Bysshe Shelley*, by Thomas Medwin, in two volumes, vol. i. p. 236. London, Newby, 1847, 8vo.

§ *Childe Harold's Pilgrimage*, canto iii., p. 73. London, 1816.

‖ *The Poetical Works of Percy Bysshe Shelley*, &c., and a *Memoir*, by William Michael Rossetti. London, Moxon, 1870, 2 vols. 8vo. (See *Memoir*, vol. i. lxxxvii.) I copy the dates of the arrival and of the acquaintanceship from Mr. W. Rossetti. They are taken from Polidori's diary. Subsequently, in narrating that curious but often-repeated incident of Shelley's hallucination of the breast-eyed woman, Mr. Rossetti informs us that the version of this story, which he then proceeds to quote, "is thus authentically jotted down in the physician's diary," and the occurrence is dated June 18. This diary of Polidori's was never published. Polidori has also told the incident in his prefatory letter to the *Vampyre* (London, 1819, 8vo., published anonymously), and this account is quoted by Moore (vol. ii. p. 208); but, though the two versions tally, their wording is different. In a letter at the page last cited Byron, who had received the *Vampyre*, comments very amusingly on the various perversions of its preface. He then continues, "What do you mean about Polidori's *Diary*? Why, I defy him to say anything about me, but he is welcome,"—which sentence thus ends brokenly, but its general sense is easy to gather, and the passage shows that the physician had at that time (1819) thoughts of publishing his journal. This was never done.

Belle Rive, that rose immediately behind them. During the fortnight that Lord Byron outstayed them at Sécheron, ...he every evening crossed the Lake, with Polidori, to visit them."*

The next paragraph relates a quarrel between Byron and his physician; after which Polidori meditated suicide, but was ultimately reconciled to his patron. Moore then continues, "Soon after this the noble poet removed to Diodati." Let us compare these accounts with yet another furnished by Moore somewhat earlier in the same biography:

"Arriving at Geneva (Byron) took up his abode at the well-known hotel, Sécheron. After a stay of a few weeks at this place, he removed to a villa in the neighbourhood, called Diodati, very beautifully situated on the high banks of the Lake, where he established his residence for the remainder of the summer."†

On comparing these extracts, the question at once arises whether Belle Rive was not merely a second name of the Villa Diodati (just as Chapuis was another appellation of the Campagne Mont Alègre).‡ Both are described as situated upon the high banks of the lake; both were in or near Coligny. Observe, also, that in the second passage quoted, Moore represents Byron as moving directly from the Hôtel de Sécheron to the Villa Diodati. We need only suppose that, in printing or copying, the words "or Diodati" were accidentally omitted in the first extract after "called Belle Rive," to clear away and reconcile all discrepancies. Medwin follows in the same sense, omitting any allusion to Belle Rive. He says:§

"After a fortnight's residence at Dejean's, Shelley and his female friends removed to the Campagne Montallegre, on the opposite side of the lake; and shortly after Lord Byron took that (the campagne) of Diodati."

In deciding for or against the separate existence of a Villa Belle Rive the dates are all-important. Counting a fortnight from the Shelleys' arrival at the Hôtel de Sécheron, they would move on May 28 or 29; and, indeed, on June 1, Mrs. Shelley writes that they had changed their residence, and she, moreover, dates her letter from "Campagne C******," which initial, and six sequent asterisks, must stand for Campagne Chapuis,‖ that is Mont Alègre. If, as we are told, Byron outstayed his friends a fortnight at the Hôtel, he would have occupied the Villa Diodati on the 11th or 12th of June; and we have independent evidence that this date cannot be very wide of the mark, because Polidori sprained his ankle in jumping from the terrace at Diodati a day or two *before* June 23—a most important date in this discussion. On that day Byron and Shelley started on their nine days' circumnavigation of the lake; and Byron was clearly in possession of the Villa Diodati before he started, because he writes to Murray, while weather-bound at Ouchy, during his trip, that Polidori remained behind invalided at Diodati.¶

J. LEICESTER WARREN.

(To be continued.)

* *Letters*, vol. ii. p. 27.

† *Ibid.*, vol. ii. p. 6.

‡ This seems to have been a common topographical name. Compare our "Mount Pleasant."

§ See vol. i. p. 238 of *The Life of Percy Bysshe Shelley*, by Thomas Medwin. The words in parenthesis are mine. Medwin is a loose and incorrect writer, but in this instance he seems to know the ground, and he tells us that he was at Diodati "two years after," *i.e.* in 1818, I suppose.

‖ The name is filled in at full in the reprint of the *Six Weeks' Tour* as a portion of the *Essays and Letters from Abroad*, Moxon, 1840, 8vo. See vol. ii. p. 56. I suppose "Chapius" (*sic*) is a misprint.

¶ *Letters and Journals*, vol. ii. p. 7. The date of the letter is June 27.

WHITSUNDAY: WHITSUNTIDE.

A great deal has been written, both in "N. & Q." and elsewhere, on the derivation of our English name for the feast of Pentecost, and it might be considered that the subject had been pretty well threshed out. This is, however, by no means the case. It cannot be said that any definite conclusion was reached by the former discussions, and there is still virgin soil left to turn up in search of the genuine root. I may possibly not succeed where so many have failed, but the attempt, at least, is worth making.

In order to avoid repetition, and to put such of your readers as may be bitten by the etymological maggot *au courant* with the present aspect of the question, I may refer to "N. & Q.," 5th S. i. 401, for an able summary by the editor, and also to a letter signed C*** (Mr. Cockayne), 4th S. xi. 437. These articles, with the references which they contain, are sufficient to bring out the various theories, which may in a few words be summarized as follows:—

1. Whitsunday is equivalent to Dominica Alba, and was so called from the white garments worn by neophytes on that day.

2. "This day is called Wytsonday because the Holy Ghost brought wytte and wysdome into Cristis disciples." This is quoted by Hearne from a book printed by Wynkyn de Worde, and is supported by a passage from Richard Rolle of Hampole (A.D. 1358).

3. Another correspondent quotes Brady's *Clavis Calendaria*, in which it is said that the original name of the season of the year was *Wittentide*, or the time of choosing the *wits* or wise men to the *Wittenagemote*.

4. Verstegan, in his *Restitution of Decayed Intelligence*, suggests A.-S. *wiedan*, Fl. *wijen*, to consecrate, applied as a period of peculiar sanctity.

5. Reading, in his *Sermons on the Lessons for Sundays throughout the Year* (vol. ii. 291), says:—

"It was a custom amongst our ancestors upon this day (Whitsunday) to give all the milk of their ewes and kine to their poor neighbours, for the love of God, and in

order to qualify themselves to receive the blessings of the Holy Spirit. And from the food which the poor made of that milk, called *white-meat*, this day is supposed by some to have taken the name of Whit-Sunday."

6. In "N. & Q.," 2nd S. i. 521, MR. MACKENZIE WALCOTT derives *Whitsun* from the German *Pfingsten* (Low Ger. *Pingsten*). This has met with support in other quarters.

7. MR. COCKAYNE ("N. & Q.," 4th S. xi. 437) rejects altogether the Christian derivation of the word, and refers it to a heathen custom of welcoming the summer and seeking for a bright sun.

8. Two other suggestions may be passed over very lightly: one that Whitsunday is *huict* Sunday, the eighth after Easter; the other that, as Whitsunday was introduced after the Conquest, some word was brought over by Norman ecclesiastics, which was rendered intelligible to Saxon ears by being corrupted into the forms White Sunday or Wit Sunday.

In glancing over these various theories, the principal thing that strikes one is the marvellously small basis, and in most the utter absence, of any facts to sustain the conclusions arrived at. Imagination and conjecture raise up a house of cards, which a breath suffices to destroy.

In the following remarks I propose to confine myself to facts which may be tested by any one who will take the trouble to investigate them, and simply to point out the direction towards which these facts will lead us. I have no theory to maintain, and am equally content whatever the result may be.

In the first place, it is a fact that, down to the period of the Conquest, Whitsuntide, Whitsunday, are not found in our language. The earliest known occurrence is an entry in the *Saxon Chronicle*, A.D. 1067: "Sona æfter tham com Mathild seo hlæfdie hiðer to lande, and Ealdred arcebischof hig gehalgode to cwene on Westmynstre on *hwitan sunnan dæg*." In the rubrics to the A.-S. Gospels *Pentecost* is always used.

From A.D. 1200, Whitsun, in its archaic forms, was in common use. In the *Ancren Riwle* (1200) we find *hwite-sunne dei*; in Layamon's *Brut* (1205), *white sunne tide*; and so on subsequently, *Pentecost* falling into disuse. Wicliffe uses *witsontide* in I Cor. xvi. 8, where Cranmer's Bible of 1551 has *wytsontyde*. Our A. V. has in all cases *Pentecost*.

Amongst our congeners on the Continent the reverse change took place. From a very early period Pentecost, amongst the Teutonic nations, took the name of High Ger. *Pfingsten*, Flem. *Pinckster*, Danish *Pintse*, Swed. *Pingest*. The derivation of this has been a subject of dispute, some maintaining that these words are merely corruptions of the Greek πεντηκοστή; others that, as Easter is named after a heathen divinity, *Pfingsten* may be so called from Pin, the Teutonic Jupiter. Wachter, however, has set the question at rest by showing that the earliest form was *fimfchustim*, from *fimfzugosto*, quinquagesimus. This does not, however, apply to Anglo-Saxon, which adopted the Greek word pure and simple.

It is again a fact that, in the early ages of Christianity amongst the Teutons, Pentecost was called by a name equivalent to our own. Wachter, *sub voc.* "Weisse Sonntag," says:—

"Dominica alba, ab albis vestibus sic dicta, quibus candidati baptismi comparebant. Erant autem antiquitus tria baptismi tempora, Festum Nativitatis Christi (quo die baptizatus est Chlodoveus), Paschatis et Pentecostes."

Ihre gives the Old Norse name for Pentecost, *Hwita dagar*; Ten Kate (*Nederduitsche Sprake*, 1723) gives *Witte Zondag*, Dominica Pentecostes.

These changes must have had their origin in some altered circumstances or customs, which it may be well to inquire into. We turn now to a different quarter.

The publication, in 1874, of the *Icelandic-English Dictionary* of Cleasby and Vigfusson opened a new era in the study of Teutonic philology, especially in its Norse and Anglo-Saxon relations. It is not a mere dictionary, but a laborious and valuable collection of illustrations of a rich and copious language closely allied to our own, which has undergone little change during the last eight hundred years, and which possesses an unequalled extent of early mediæval literature.

Iceland was colonized at the latter end of the ninth century, and Christianized about A.D. 1000, principally by missionaries from Saxony, who would, of course, bring with them their own ecclesiastical terms. Now neither *Pfingsten* nor *Pentecost* has ever been current in Iceland. The first bishop of Iceland was consecrated on Whitsunday, A.D. 1056, and the day is recorded as *Hvit-Drottin's Dagr*, White Lord's Day, which afterwards settled down as *Hvitasunnu-dagr*, Whitsunday, and *Hvitasunnudags-vika*, Whitsunday-week. A reference to the article will well repay perusal for the variety of information it conveys on the early history of Whitsuntide. I extract a few notices:—

"The great festivals, Yule, Easter, and Pentecost, but especially the two latter, were the great seasons for christening, whence the first Sunday after Easter was called 'Dominica in Albis,'* but in the Northern churches, perhaps owing to the cold weather at Easter, Pentecost seems to have been specially appointed for christening.†

"At the introduction of Christianity, neophytes, in the week after their baptism, used to wear white garments called *hvita váðir*, 'white weeds,' as a symbol of

* See Bingham, *Antiquities of the Christian Church*, vol. i. p. 541, vol. ii. 318-322; also Cave's *Primitive Christianity*, part i. ch. vii. p. 192. St. Augustine in his sermons alludes to the same custom.

† Thomas Saga,—Hungr-vaka (*Lives of the Bishops*).

baptism cleansing from sin and of a new birth. A neophyte was called *hvit-vaðungr*, 'a white weedling.' *

"The Sagas contain many touching episodes of neophytes, especially such as were baptized in old age, and died whilst in their white weeds. 'Olafr á Haukagili var skírðr ok andaðisk í hvíti váðum': 'Olaf was baptized in Hawksgill, and breathed his last in his white weeds.'"†

It has been maintained that *sun* in Whitsuntide has no relation to *Sunday*, and that the form should be Whitsun-day, Whitsun-week. The history of the word does not support this view. The original Icelandic form was *Hvita-daga*, *Hvita-daga-vika*, and it was only at a subsequent period that *sunna* was incorporated in the term.

The adoption and retention of Whitsunday and Whitsuntide are thus satisfactorily accounted for, at least in Iceland. The abandonment of *Weisse Sonntag* in Germany, &c., and the adoption of *Pfingsten*, may be explained by the introduction of infant baptism rendering the white robes of the adult neophytes obsolete, and leading them to fall back on the simple numerical expression for the day; whilst in Iceland, isolated during many centuries from much intercourse with Europe, there has always existed a passionate adherence to old customs.

There still remains the anomaly of the adoption in England after the Conquest of the term Whitsunday, about the same period that the Germans abandoned its equivalent. The only explanation which appears at all satisfactory is the influence of the Danes and Northmen, who were dominant in England at or a little before that period, and whose speech and habits were identical with those of the Icelanders.

I think from the foregoing statements it may be reasonably considered as established—

1. That, as generally happens, the simplest and most obvious explanation is the true one. It is proved from a variety of sources that the Pentecostal Sunday was the "Dominica in Albis"; specially so in the Northern churches, where the term Whitsunday originated. In one country, at least, the illustrations of the custom and the application of the name are abundant and clear. *Ceteris paribus* the same results might be expected in other countries, even if subsequently altered by other circumstances.

2. If this be so, the other speculations of necessity fall to the ground. As there is not one of them which has the least basis of historical fact to rely on, it seems almost a waste of time to allude to them. The derivation of Whitsun from *Pfingsten* reminds one of the joke of "cucumber" being derived from "Jeremiah King." It would violate every known law of phonetic change. The original form of Whit was *hwit*, with the strong guttural aspirate. If one could suppose any connexion, the derivation would be the other way.

This original form of the word equally negatives the derivation from *wyt* or *wysdome*, which was a mere fancy thrown out at a time when etymology was little understood.

The others, which are mere conjectures without the slightest attempt at proof or illustration, may be passed over.

I throw out the above for the candid consideration of those who take an interest in such subjects.

J. A. PICTON.

Sandyknowe, Wavertree.

* Niðrstigningr Saga.
† Forn Sögur.

SHAKSPEARIANA.

THE OBELI OF THE GLOBE EDITION IN THE "MERCHANT OF VENICE."—The editors of the Globe edition inform us in their preface that "whenever the original text has been corrupted in such a way as to affect the sense, no admissible emendation having been proposed, or whenever a lacuna occurs too great to be filled up with any approach to certainty by conjecture," they "have marked the passage with an obelus (†)."

I find seven passages thus marked in the *Merchant of Venice*. I think I shall be able to show that in no case was an obelus needed. I take them in their order, placing the mark exactly where it is placed in the Globe.

1. "Well, if any man in Italy have † a fairer table which doth offer to swear upon a book, I shall have good fortune."—Globe, p. 187, col. 1.

A change in punctuation removes the difficulty:—

"Well! if any man in Italy have a fairer table which doth offer to swear upon a book. I shall have good fortune."

Having examined the lines of life in the palm of his hand, Lancelot exclaims triumphantly, "Well! if any man in Italy, who offers to swear upon a book, can hold up a more promising palm than mine." Here he stops abruptly, just as we may yet hear a youth given to slang say, "Well! did I ever?" Lancelot meant, "If any man have a more promising palm, I don't know him. I shall have good fortune." As the passage is pointed in the Globe, following the First Folio, Lancelot is made to say that his chance of good fortune depended on some other person being able to show "a fairer table"—a more promising palm—than his.

2. "And for the Jew's bond which he hath of me,
† Let it not enter in your mind of love."
Globe, p. 190, col. 2.

The difficulty seems to have arisen from understanding by "mind" the intellectual faculty. If by "mind" we understand thoughts, there is no difficulty. Antonio would not have Bassanio's thoughts of love disturbed by the intrusion of the "bond."

3. "The beauteous scarf
† Veiling an Indian beauty." Globe, p. 193, col. 2.

Is it the word "beauty" which presents a difficulty? Why, it is evidently used ironically. An Indian beauty = a blackamoor. As a "beauteous scarf" may conceal ugliness, so, Bassanio justly feared, might the contents of the golden casket prove unworthy of its attractive exterior.

4. "The full sum of me
† Is sum of something." Globe, p. 194, col. 1.

The editors have here created a difficulty by departing from the text of the First Folio. There we read:—

"The full sum of me
Is sum of nothing."

When Portia, the brightest of Shakspeare's feminine creations, starts a thought, she likes to hunt it through all its turnings. In her modest estimate of herself she was "nothing"; and though she should have her wish to be "trebled twenty times" herself, "the full sum" of her would still be "sum of nothing," as no multiplication of nothing can increase its value. But placed "in" (not "on," as some editions read) Bassanio's "account," this long list of ciphers would "exceed account," deriving from him, as the leading figure, a worth not their own. As parallel and illustrative I refer to the fine passage in the *Winter's Tale*, Act i. sc. 2, where Polixenes, intimating to Leontes his intended departure, says:—

"Like a cipher,
Yet standing in rich place, I multiply
With one 'We thank you' many thousands moe
That go before it."

5. "Happy in this, she is not yet so old
† But she may learn; happier than this,
She is not bred so dull but she can learn."
Globe, p. 194, col. 1.

The editors have mistaken the "then" of the First Folio for a "than." As *than* and *then* are in it uniformly spelt without distinction, it is only from the context that we can discover which is meant. Thus in Portia's famous speech in Act iv. sc. 1, we find both within a few lines of each other: "It becomes the throned monarch better *then* his crown"; "And earthly power doth *then* show likest God's."

In the passage under review I think there should be no doubt that the "then" of the First Folio meant "then," not "than." Portia rises step by step from positive to superlative, thus:—

"*Happy* in this, she is not yet so old
But she may learn; *happier*, then, this,
She is not bred so dull but she can learn;
Happiest of all is that her gentle spirit
Commits itself to yours to be directed."

6. "It is very meet
The Lord Bassanio lead an upright life;
For, having such a blessing in his lady,
He finds the joys of heaven here on earth;
† And if on earth he do not mean it, then
In reason he should never come to heaven."
Globe, p. 197, col. 1.

I can see no difficulty here. The "it" in the last line but one refers to the "upright life" in the second line: "If he do not mean to live on earth an upright life, then in reason he should never come to heaven."

7. † "Why he, a woollen bag-pipe."
Globe, p. 197, col. 2.

Neither do I see any difficulty here. The *pipe*, indeed, is not "woollen," but the *bag* is.

If any obelus has escaped my notice I shall feel obliged if some reader of "N. & Q." will kindly direct my attention to it.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

"CLOUDS."—Have you met with an emendation of the word "clouds" in the address to Sleep in Shakspeare's play of 2 *Henry IV.*?

The word "clouds" would be better replaced by "shrouds." Has an edition known to fame this alteration? "Slippery shrouds" is intelligible, but "slippery clouds"—save the mark!

GELDART RIADORE, M.A. Cantab.

PEDIGREES AND PEDIGREE MAKERS: THE ST. JOHNS AND TOLLEMACHES.—Mr. Freeman has an article on this subject in the current number of the *Contemporary Review*. Though there is in it something of what one may style slaying the slain, and no allusion whatever to the labours of others, perhaps not altogether unknown, such as the late Mr. J. G. Nichols, the present Lyon Herald of Scotland, &c., yet there is, of course, as in all that Mr. Freeman writes, much interest. Why, however, does he treat "local" antiquaries with such lofty scorn, admitting all the while that it rests with them to furnish materials for some great generalizing director, who sits amongst the gods of Olympus, and reduces the chaos to order? Two of the families noticed in the article as requiring illustration by the "professed genealogist and local antiquary" are those of St. John and Tollemache. Mr. Freeman desires the exact relation between a Hugh Tollemache who flourished in the reign of Henry II. and the St. Johns. This may not be so easy. Yet in the MS. Cartulary of Mont S. Michel (Public Library of Avranches) there are several writs regarding transactions between Thomas de St. John and the monks (fol. xxxv, *verso*), dated in 1121, in which "Hugo Tallmascha" figures as a witness, showing a close connexion with the St. Johns. These St. Johns, whose cradle is the parish of S. Jean le Thomas, within a few miles of Avranches, were, as Mr. Freeman says, "real people." They were the ancestors of the St. Johns of Stanton and Basing, of the famous Bolingbroke, and others of the name. They founded Boxgrove Priory, Sussex, and previously, in their original Normandy, the Premonstratensian house of Luzerne, about the middle of the twelfth

century, conjointly with the family of Subligny, who by marriage were lords of the Breton fortress of Dol. These notices, made on the spot, though not by a "local" antiquary, in the strictest sense of the term, are placed at Mr. Freeman's disposal, as a contribution to the early history of the Tollemache family. They go to prove that "Hugo Tallmascha" must have been a Norman. His name is as distinctive as that of Gervase Ridel, which has been claimed by one of its most eminent cadets as the earliest Norman surname—purely as such, and unconnected with land. What the origin of the surname Ridel was is no more apparent than that of Tallmascha; in all likelihood from some personal peculiarity. The latter surname possibly may be derived from *tailler* (to cut) and *mâche* (corn salad). In this MS. Cartulary (fol. xxiiii) there is a grant by "William, by the grace of God King of the English and Prince of the Normans," and Matilda, dated in 1081, of a mill in the vill called Veim, which Abbot Suppo (1033-1048) had illegally given away to Rannulf the moneyer. In this occurs the name "Rotbertus de Vezpunt," a family once renowned in the north of England and on the Scottish border. I have never observed this form of the surname before, or indeed such an early occurrence of it. In Hodgson's *Northumberland* (vol. iii. pt. ii. p. 26) he only begins the Vipont pedigree with William, living in the time of King John. But the above Robert of 1081, with whom are named Geoffry, Bishop of Coutances, and Niel the son of Niel, is evidently of the same district, possibly the same stock, as the Viponts of Cuverville in Calvados, who are considered by Hodgson as the forefathers of those of Tyndale and Alston. The *Archives of Calvados*, to which Hodgson refers for the early Viponts, I find is by the late M. Léchaude d'Anisy, of Caen. He gives a charter by Maud de Cuverville, widow of Robert de Vieux-Pont, without date, confirming a grant of the demesne of Castillon, holden by her son Ivo de Vieux-Pont. And, in 1272, Ivo de Vieuxpont, Lord of Cuverville (probably the son), confirms a grant. The mother's seal bears fourteen annulets, that of the son nine (*Extrait des Chartes du Calvados*, Caen, 1834, vol. ii. pp. 27-32, plates x. and xiii.). ANGLO-SCOTUS.

BRAHMA, THE FATHER.—I venture to offer the following remarks on Prof. M. Williams's recent interesting contribution to the *Times* (June 11), in which the fact is noticed that while the second and third persons of the Hindu Triad have numerous temples and worshippers, there are neither temples nor any direct worship of the first person, *i.e.* of Brahma, the Father. Is not this precisely what has happened in Christendom, by a curious coincidence, if the expression may be pardoned? For, although there are innumerable churches dedicated to the "Son" and the "Holy Spirit," I am not aware of any to the "Father," whom only the Unitarians and Jews worship direct, the Mahometans, like the Christians, addressing themselves to a mediator.

Another coincidence not unworthy of notice is this, that the Vedic and Brahminical creeds (I make a distinction) closely resemble the Athanasian in their definitions of Trinity in Unity and Unity in Trinity. The "Preserver" of the Hindus—Vishnu—is, according to all his described attributes, the *Sun*, as well as mystically the *Son*, and the nature of his being could not be better described, according to Hindu belief, than in the actual words of St. Athanasius.

A third coincidence may, lastly, be noticed. The round masonry is a peculiarity of Sun temples and of Christian churches in the East. The church of the Templars in London is an example. Additions of angular form, corresponding with the cardinal points, led to cruciform structure, and the round was soon lost in the square. SP.

LIFE AT HARROGATE IN 1731: "SEVEN IN A HAND."—Now that Harrogate has regained so much of its ancient popularity as a watering-place, it may interest some readers to see a description of the manner in which the guests amused themselves there in 1731. Though short, it recalls some of the graphic details of the life at Bath about the same period, given by the worthy squire in *Humphry Clinker*:—

"I was pleased with the manner of living there. In the daytime we drank the waters, walked or rode about, and lived in separate parties, lodging in one or other of the three inns that are on the edge of the common; but at night the company meet at one of the public-houses, the inns having the benefit of the meeting in their turn, and sup together, between eight and nine o'clock, on the best substantial things, such as hot shoulders of mutton, rump steaks, hot pigeon pies, veal cutlets, and the like. For this supper ladies and gentlemen pay eightpence each, and, after sitting an hour and drinking what wine, punch, and ale every one chuses, all who please get up to country dances, which generally last till one in the morning; those that dance and those who do not drinking as they will. The ladies pay nothing for what liquor is brought in, either at supper or after, and it costs the gentlemen five or six shillings a man. At one the ladies withdraw, some to their houses in the neighbourhood, and some to their beds in the inns. The men who are temperate do then likewise go to rest."

But all were not "temperate" at that time (not even the writer himself, according to his own showing); and one of the guests then on a visit to the wells, a certain Mr. Gallaspy, an Irish gentleman, a simple child of nature, possessed a remarkable accomplishment, which, if it has not already been noticed in "N. & Q.," should, I think, be recorded along with other drinking customs of bygone days. The writer says:—

"He was the tallest and strongest man I have ever seen, well made, and very handsome....He was the most

profane swearer I have known, fought everything,—everything, and drank *seven in a hand;* that is, seven glasses so placed between the fingers of his right hand that in drinking the liquor fell into the next glasses, and thereby he drank out of the first glass seven glasses at once. This was a common thing, I find from a book in my possession, in the reign of Charles the Second....But this gentleman was the only man I ever saw who could or would attempt to do it, and he made but one gulp of whatever he drank; he did not swallow a fluid like other people, but, if it was a quart, poured it in as from pitcher to pitcher," &c.

With such companions as this Gallaspy, only one of a party of kindred spirits, and the chance of dancing with such partners as the beautiful Miss Spence, of Westmoreland—whom he met shortly after his arrival, and whom he describes as possessed of "the head of Aristotle, the heart of a primitive Christian, and the form of Venus de' Medici," and who afterwards became his fourth or fifth wife (but not his last by one or two)—is it any wonder that the writer, "Thomas Amory, *Gent.*," should thus express his mature opinion, "*Of* all the wells I know Harrogate is the most charming"! *Vide Life of John Buncle, Esq.*, 1756, an autobiography of Amory, and a most entertaining work, which, treated as he would have treated one of his favourite waters, would yield an analysis something like the following:—

Gossip, like the above	28·
Unitarian doctrine	25·
Anti-popish	2·
Love-making	30·
Biblical criticism	3·
Bibliography, Medicine, Chemistry, &c. ...	12·

a concise mode of reviewing which I would commend to the attention of critics.

A. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LORD BEACONSFIELD'S CREST AND MOTTO.—I always understood that, until his elevation to the peerage and attendant grant of arms from the College of Heralds, Mr. Disraeli had no arms, crest, or motto. Debrett, at least, and other authorities were silent on the subject. I was surprised, therefore, the other day, on looking through a life (or, rather, a hostile criticism of the life) of the premier, just published by Gouhaud & Son, to find the following extracts given from the Shrewsbury papers of 1841 respecting Mr. Disraeli's candidature for that borough. "Besides the flags," says the Conservative paper, describing the incidents of the nomination day, [illegible] white silk, with blue ornaments), we noticed [illegible]crests of the two candidates: that of Tomline, a dove and olive branch; Disraeli's, a castle. The motto of the latter gentleman, '*Forti Nihil Difficile*' ('To a brave man nothing is difficult'), was taken as indicative of the character of the honourable candidate" (*Salopian Journal*, June 30, 1841). The *Shrewsbury News* (July 3, 1841) comments on the same circumstance from an opposite point of view: "There were several flags on the Tory side, some of them rather tastefully ornamented, and one bearing a surprising proof of the industry and research of Norry (*sic*) King-at-Arms, viz., a thing that purported to be the crest of D'Israeli !!! and bearing beneath it the motto, '*Forti Nihil Difficile*,' which, freely translated, means that the impudence of some men sticks at nothing." Now, it is a singular thing that the crest and motto thus used by Mr. Disraeli in 1841 are those which he now bears, as Earl of Beaconsfield, in 1877. Are we to suppose, then, that in 1841 Mr. Disraeli was bearing the traditional crest of his family (perhaps granted when they resided in Spain), and that his right to bear it was only *confirmed* by the English College of Heralds in 1876? Or had the premier, with his accustomed foresight (having long ago prophesied his elevation to the House of Lords and given prominence to his present title), fixed at so early a period as 1841 upon the crest and motto which he intended to obtain when the necessity arose for him to do so? Anyhow, the extracts above given—and which, so far as I know, appear to have escaped observation by the writers who have commented on Lord Beaconsfield's recent grant of arms—take away any originality or novelty from the grant, so far, at least, as the crest and motto are concerned.

S. BARTON-ECKETT.

BENNET DYER.—The author of *Grongar Hill*, a second son, had three brothers, Robert of Aberglasney, Thomas of Marylebone, and Bennet. From the Aberglasney muniments Bennet Dyer appears to have been the youngest son, and the poet, in writing to Robert, sends his love to "Tom and Ben." Robert, Squire of Aberglasney in 1720, married Frances Croft in that year. He was not likely to have had a brother residing at Aberglasney, unless as a bachelor or as a tenant, sixteen years afterwards. In the magazines of 1736 the Sheriff of Cardiganshire is stated to be "Bennet Dyer, of Aberglasney, Esq." The late Mr. J. W. Philipps, of Aberglasney, in one of his courteous replies to my troublesome inquiries, called the sheriff *Robert*, and underlined the name. The Pipe rolls will put the discrepancy of name right, but the editors of the periodicals of 1736 were clearly aware of the existence of Bennet Dyer, whether sheriff or not. Nearly thirty years ago I marked this Bennet as dying without issue, from some information or other. But what was his history? *Bennet* for *Robert* (the squire) is no mere printer's

error. Bennet Dyer's maternal grandmother was Elizabeth Bennet, of Mapleton, in Herefordshire, where the poet lived at one time, undergoing much tribulation by reason of his "aunt Cocks," a sister of his mother Catherine Cocks, of Comins, an interesting moated house near Droitwich. Another aunt had a son called Bennet Joy; and from the intimacy between the Dyer family and the well-known Bennet Langton, one would infer that there was a relationship between Bennet Dyer and them. I am descended, not from Bennet Dyer, but from John, the second son, and yet I feel an interest in the fate of Bennet Dyer. Possibly he may have married some Cardiganshire owner of "acres of charms." There were ancient Dyers of Pembrokeshire and Cardiganshire unquestionably. But how did any Dyer of Aberglasney, in Carmarthenshire, whether called Robert or Bennet, whose ancestors were decent burgesses of Kidwelly, in Carmarthenshire, for some generations, become Sheriff of Cardiganshire? In short, what sort of person was Bennet Dyer? What was his history? Where did he usually live? And when and where did he die? About Robert and Thomas there is no obscurity. Both of them left descendants.

W. H. DYER LONGSTAFFE.

Gateshead-on-Tyne.

THE REV. RICHARD HOLLINWORTH, OF MANCHESTER.—This gentleman, of Magdalen College, Cambridge, settled at Manchester, and, devoting himself to the establishment of the Presbyterian sway in Lancashire, wrote a little book on the "seasonable and suitable" subject of the spiritual evils of the times, which was afterwards published with the commendation of Thomas Manton. I possess a second edition of it, thus entitled:—

"The Holy Ghost on the Bench, other Spirits at the Barre: or the Judgement of the holy Spirit of God upon the Spirits of the Times. Recorded in Holy Writ, and Reported by Richard Hollinworth, Mancuniens. The Second Edition, much Corrected. London, Printed by J. M. for Luke Fawn, and are to be sold at his Shop, at the Signe of the Parrot in Pauls Churchyard, 1657." 8vo. pp. xiv-112.

I should be glad to hear where a *first* edition of this book may be found. The preface in the above copy is dated from Manchester, March 1, 1656/7. The date of his death, which is not quite accurately given in our local annals, was Monday, Nov. 3, 1656; but it is difficult to reconcile this date with that found in the book above described. Watt gives the date 1656, only, to the book. Hollinworth has claims on our remembrance in that he made an attempt to write the annals of Manchester in a MS. from which à Wood took large extracts, but which is now in the Chetham Library, Manchester. JOHN E. BAILEY.

Stretford, near Manchester.

CURIOUS PASSAGE IN THE "PASTON LETTERS."—There is a puzzling paragraph in the *Paston Letters* which the painstaking recent editor has forgotten to explain. In vol. iii. p. 174, Sir John Paston writes, under date of "London, Feb. 14, 1477," to John Paston:—"Item. To my brother Edmond. I am like to speak to Mrs. Dixon in haste, and some deem that there shall be condescended that if E. P. come to London that his costs shall be paid for." This paragraph seems to mean that Mrs. Dixon has become a widow, that she has money and is worth courting, and that Edmond Paston has a chance with her. At p. 258, under date of Nov. 6 in same year, John Paston writes from Norwich to Sir John: "In my conceit, the king doth but right if he grant my brother Edmond Clipperby's son, in recompense for taking my brother Edmond's son, otherwise called Dixon, the child's father being alive. Dixon is dead. God have his soul." Does John Paston mean that Dixon being dead, Edmond had married his widow, but that the king had taken from him the wardship of young Dixon, and that in consequence Edmond was entitled to compensation, which the wardship of Clipperby's son would be? The editor states in a note that Edmond Paston soon afterwards married the widow Clipperby. Can he tell us how Dixon's son could be called "my brother Edmond's son," unless Edmond had married the widow? T. W.

JOAN OF ARC.—In a late number of "N. & Q." (5th S. vii. 448) H. W. makes mention of a "great-granddaughter of Joan of Arc." Would H. W. kindly let me know on whose authority he assigns posterity to the Maid of Orleans? Unless he refer to the female impostor who appeared in 1436, pretending to be Joan of Arc escaped from captivity, and who, soon afterwards, married a knight of good family, the Sire des Armoises, I am at a loss to account for his statement. I am aware that Caxton, in his *Chronicles of England*, and Polydor. Vergilius, in his *Anglica Historia*, assert that Joan of Arc pretended to be pregnant in order to obtain a respite of her sentence. Allowing it to be true that the fear of death led her to calumniate herself, it must not be forgotten that Caxton adds that her statement was found to be false. I have read most of the modern lives of the Maid of Orleans, and have had occasion to consult, I believe, all the ancient chronicles that bear on her history, but I do not remember a single passage which warrants the assertion that she ever lost her right to the surname which she bore, much less that she ever gave birth to a child.

L. BARBÉ.

Bückeburg, Schaumburg-Lippe.

WHERE DID KING OSWALD DIE?—The *Athenæum* for March 17, 1877, says that Mr. C. Hard-

wick, author of many antiquarian works, has been reading a paper before a literary society in the north of England, in which he maintained, with a good deal of ingenuity, that the scene of the defeat and death of King Oswald was not Oswestry, as is commonly supposed, but Winwick. Has this paper been published? A discussion on the subject in "N. & Q." came to an abrupt conclusion in 1873, in consequence of the death of a contributor. A. R.

Croeswylan, Oswestry.

BISHOP COGAN, OF ST. DAVIDS.—Will any of your readers, conversant with Welsh archæology, give me the fullest particulars possible concerning Bishop Cogan, of St. Davids, enumerated as such by Cambrensis, *Itinerary of Wales*, Bohn's Antiq. Lib., p. 416? Milo de Cogan, the first of the family, is by Cambrensis indifferently called by his usual and well-known name, and that of Milo of St. Davids. From this we may infer that his connexion with St. Davids must have been very close indeed. Milo must have been a person of position among the invaders of Ireland, as his first post was as Governor of Dublin, in which office he was as remarkable for his sagacity as for his bravery. Allow me to thank those gentlemen who so kindly answered my former queries.

P. J. COGAN.

WETHYRLEY, WETHERLY, OR WEATHERLEY FAMILY, OF THE COUNTIES OF NORTHUMBERLAND AND DURHAM.—Arms of wanted, and any information respecting. Leonard Wetherly, Gent., about 1690 left the interest of 20*l.* to be paid annually to the poor of St. Nicholas's Parish, Newcastle-on-Tyne (see Bourne's *History of Newcastle*, p. 79, Newcastle, 1736).

The relict of Edward Weatherley, Esq., of Garden House, in the county of Durham, died Dec. 13, 1821, aged eighty years (see *Gentleman's Magazine*, vol. xci. part ii. p. 574).

Captain Weatherley, R.N., was sheriff of Newcastle-on-Tyne in 1847 and mayor in 1848.

Another member of this family was John J. Weatherley, captain in the Northumberland Militia, and afterwards captain in the Enniskillen Dragoons. He died a few years ago.

I have heard that this family formerly belonged to the county of Norfolk. SIR HERCULES.

PALEY'S "CLERGYMAN'S COMPANION" is said to be gathered from the writings of old divines—Jeremy Taylor, Ball, Barrow, Patrick, &c. In his preface he says, "The antiquated style is improved and corrected throughout." Has anybody ever taken the trouble to place these passages side by side to see what sort of improvement Paley could effect upon Taylor and the rest? Paley writes in a clear, vigorous way, and sometimes becomes witty, but he conveys a general impression of coldness, and the spirit of his rationalistic style is at strange variance with the dogmatic fidelity he advocates. George III. wittily called him "Pigeon Paley." C. A. WARD.

Mayfair.

"LINDABRIDES."—In Sir Walter Scott's *Kenilworth*, Michael Lambourne says of Amy Robsart, who is at Tressilian's lodgings, "I will see this lindabrides of his." Of course this epithet is the equivalent of "light-o'-love," &c., but can any of your readers tell me its exact meaning or derivation? W. T.

LLOYD OF LLWYN-Y-MAEN, CO. SALOP.—Will any Welsh genealogist kindly help me to a pedigree of this family, more especially during the fourteenth and fifteenth centuries, or inform me where such pedigree can be found?

J. H. CLARK.

West Dereham Vicarage, Brandon.

PARCHMENT DEEDS.—Is there any advice to be given for the cleaning of old parchment deeds, without impairing the handwriting? Also any solution for reviving illegible writing on old parchment? PETRUS.

SAWLEY ABBEY.—What were the arms of the Cistercian Abbey of Salley or Sawley, in Yorks, founded by William de Percy, *temp.* William the Conqueror? JOHN THOMPSON.

LAMBERT FOWLER, BAGSHOT. — Where is the pedigree, and are there any descendants, of Lambert Fowler, Esq., of Bagshot, Surrey (see Burke's *General Armoury*), descended from Christopher Fowler, of London, and a representative of the barony of Fitz-Walter? W. F. C.

BROWNING'S "SORDELLO."—Can any of the readers of "N. & Q." inform me who is the person addressed as "my English Eyebright," towards the end of book iii. of Browning's *Sordello*?

GIGADIBS.

THE CAXTON EXHIBITION.—In the notices of the Caxton Celebration, I see special mention is made by several newspapers of one of the exhibits, No. 239 of the *London Gazette*. Are earlier issues rarities? In the library here I find the *Gazette* for some half century from its commencement, its first few numbers being issued as the *Oxford Gazette*.

MARCUS B. HUISH.

Wherstead Park, Ipswich.

SCRIPTURAL PROHIBITION OF POTATOES.—In White's *Warfare of Science* (Lond., 1876, p. 133) there is a casual reference to a "curious perversion" of a Biblical text, by which "many of the peasantry of Russia were prevented from raising and eating potatoes"! What was the text, and

where can a fuller account of this theological vagary be found? WILLIAM E. A. AXON.
Bank Cottage, Barton-on-Irwell.

"LAIT."—The other day I heard a girl hailing from the moorlands of Yorkshire remark that she had "*laited* a long time for the children, but could not find them," evidently meaning she had sought for them. Is this word common to Yorkshire? It is not in use in York itself.
JAS. WILLIAMSON.
York.

THOMAS CHURCHYARD.—Have any of your readers ever met with a copy of the old Shrewsbury portrait? I shall be much obliged for any information concerning Churchyard, and for the names of any works in which he is mentioned or referred to, and in which any of his poems or dedications are given. H. W. ADNITT.
Lystonville, Shrewsbury.

ROLL OF BATTLE ABBEY.—What are the full titles of the books which contain copies of the Roll of Battle Abbey, or lists of the Norman knights who came to England with William the Conqueror? Is there any book which fully discusses the Roll, and traces the pedigrees of any of the persons named therein?
MYLES FITZ-HENRY.

SAMUEL DEYKIN, OF CARMARTHEN.—I have a manuscript commonplace book of this person, who appears to have been a native of Barnsley, in Yorkshire. The MS. is dated 1750. Is anything known of him? C. E. B.

POPE.—In Douce's copy of the poet's works I find the following written in Mr. Douce's hand. Was he the author of the verses?—

"Verses written upon seeing a copy of the 'Essay on Man' belonging to a rigid Catholic, who had erased the following lines in it:—

'For modes of Faith let graceless zealots fight;
He can't be wrong whose life is in the right.'

. . . . . .

A ranc'rous Priest, with holy Zeal just fired,
Eras'd those Lines, which Heav'n itself inspired.
The Bigot, pleased, beheld the mangled Part,
And wish'd his dagger in the Author's Heart.
Yet grieve not, Pope, at this ungenerous Stroke,
Which not thy Verse nor Manners could provoke.
For distant Ages shall thy Name adore
When Priests and Bigots shall exist no more."
W. T. HYATT.

AUTHORS OF QUOTATIONS WANTED.—

"Lord Erskine, of woman beginning to rail,
Says she 's like a tin canister tied to one 's tail;
And the fair Lady Anne, while the subject he carries on,
Feels hurt at his lordship's degrading comparison.
But wherefore degrading when considered aright?
A canister polished is handsome and bright,
And should dirt its original purity hide,
'Tis the fault of the puppy to whom it is tied."
M. D.

"I sicken with a sad disease,
The utter weariness of life."
A READER.

"Where did you study all this goodly speech?"
Whereabouts in Shakspeare does this occur?
E. T. M. W.

"Too wise to err, too good to be unkind."
W. P.

Replies.

WILLIAM, FIRST DUKE OF QUEENSBERRY.

(5th S. vii. 243.)

In my paper on the Douglas family of Dornock at the above reference, I stated that it was curious that there should be no letters of Duke William or his son, Duke James, in the muniment room of Drumlanrig Castle, where it might have been expected that they would be found, and that in this way any letters that might be discovered elsewhere had a value which they would not otherwise have possessed. It is known that Duke William had refused to support King James in his reckless proceedings against the constitution of his country, and that in consequence of this refusal he had been dismissed from the public service and driven into private life. He subsequently retired to Drumlanrig Castle, and, as he had been for some years employed in its erection, devoted himself to its completion. At the time when these letters were addressed to his cousin, William Douglas, he was still at Edinburgh, in Queensberry House. The letters are particularly interesting, as they show the character of Duke William without a mask, and in a way of which he need not be ashamed. While he attended closely to his private affairs, it is evident that he desired nothing but justice; and in some instances he had even preferred to be a loser rather than press on those whom he regarded as trying to injure him. The Covenanters did not like him, looking upon him as their bitter enemy. Here, however, we find that he pitied what he considered their folly, and was anxious to save their families from the calamities they were evidently bringing upon them. He talks of the whole country being quiet except within his own bounds, and without doubt he thought so; and yet Scotland was at the moment seated on a volcano, which burst out within a couple of months from the date (Aug. 31, 1688) of his last letter, and scattered the Chancellor Drummond and his satellites to the four winds of heaven. Though Duke William had retired into private life, he was aware that he occupied too prominent a position in Scotland to allow of his altogether being forgotten by an adverse government. His large property would be looked on with envious eyes by many, and if he could be brought within

the meshes of the law, little mercy would have been shown by his old friends, from whom he had conscientiously separated. His son James was, as we see by the letters, in London, where he would be anxiously watching what turn public affairs would take, and, when James II. fled in December to France, was one of the first to join in welcoming William of Orange. It does not appear that Duke William subsequently took a prominent part in public affairs. There was much to be done in laying out the grounds round Drumlanrig, and the castle, as we know by the dates on the towers, was still unfinished. His time would thus be more pleasantly employed than in the anxieties of public life.

The following are the letters to which I have referred, and are in the possession of Robert McMurdo, Esq., of the Whittern, Herefordshire, who has kindly allowed a copy to be taken. The last letter is not signed, the signature having probably been given as an autograph. Mr. McMurdo is lineally descended in the female line from Archibald, third son of William, first Earl of Queensberry. In this way the letters of Duke William would be highly prized by the family, and thus preserved.

"Edinb., 28th June, 1688.

"Cussing,—Since my last I have both yours of 18 & 25 current from Bodsbeg, to which I had given this retourne sooner, bot that I had not occasion. I 'm verrie weill satisfied with the account you give me of the bussiness of Crowdiknow, and doe wonder how Geo. Bell came to trouble me soe much in the bussiness. I wish with all my heart the Marches wer cleared, and since Geo. Bell concernes himself soe much, it will be fitt to have witnesses, and all things also prepared against I come to the Country, and the privater this be done the better. Assure yourself Jo. Bell shall not suffer for the offer he made at Coatsbrigs Mailling, which affaire I expect you 'll have prepared against I come to the country. And I doubt not bot you 'll attend to all the other particullars, both relating to Dornock and otherwise, that I bad you speak to Coatsbrig. The money you sent to Mr. J. Rich is receev'd, and I doubt not bot David Reid will bring you receat therrof, who will certainly be at home on Saturday night, and he is now in Fyfe at my old Lady Carnewaith's buriall. I 'm sory for the bad account you give me of Marketts, upon which soe much depends. I doubt not bot befor this the Marchants will be retourn'd, and in which case I expect account from you about easiest way of remitting money for my son James [afterwards Duke James], bot he is now heir and remembers you verrie kindlie; he resolves to retourne the next week or the beginning of the following to bring home his wife: she shows now big with Child. In this I will not advise, whatever the consequences be, bot Dr. Hay and others say ther 's noe hazard [there was hazard, for there was a miscarriage]. I receav'd the box with the papers in drumlanrig, and I doubt not bot long agoe you have the letters about Stewart of Ardoch; your bussines with Mr. Dowglas will be reported on Tuesday, in which I 'm to sollicit all the Lords on Monday, and what comes of it you shall know in due tyme. You ar sure I 'm not weill satisfied at Kellhead's bourning my tennants peits, bot its lyke the rest of his wise bargaines. Lag assures me it was not Kellhead but one Carlyle that brunt them, and that the ground the tennants made use of was not ther own, nor did they even pretend priviledge ther befor; so lett the bottome of all this be gott befor the thing be brought in publick, or farther mov'd in, which I beg you take effectual wayse to doe, and put all in wreating, whereof I expect account in due tyme; withall speak fully with Kellhead and the Carlyles in the thing, and inform yourself if what Kellhead wreats in the inclosed to Coatsbrig be true, and tell Geo. Bell I 'm not weill pleas'd he should lett my tennants meit with those injuries; if they wer his own, he would protect them better, and withall assure Kellhead he will not find his account by such Methods. Young Brodkirk was latly with me about the bussines with Kellhead and the Carlyles, in which I cannot alter the Measure I have still follow'd in that Matter. As to Wm Lukup's Affairs [contractor or clerk of the works at Drumlanrig], I find your Compt exact and his lyke a Taylor's Bill, whereof the one halfe may be weill cutt off. Tell him, when I come to the Country, all these little pretensions of his shall be considered, and what 's just he shall have, bot more is not to be expected in the way he takes; and tell him withall that when his Indenture is consider'd, it will in my opinion be found that I have paid him as much as he is oblidged to by the said Indenture, even though he aledges to have done over; bot nothing can be said mor of this till Meiting, till which tyme you may keep both the accounts, and tell him to be bussie, and when I come to the Country he shall have his Cloathes, which Ja. Weir this day tells me he has not yet gott. I shall be glad to hear you have gott Albie's paper, tho' Sprinkell [Maxwell] sayes it 's not worth a farthing, Albie having caused inhibit Blackhous several yeeres befor signing of the said paper, and what is in this faill not to try both at Albie and others, and if the Inhibition be duly registrate. The sooner you send in Mr. Douglass the better, James now being desyrous to be gone. I hear noe mor of Brakensyde's preferment in the country, only I 'm told my Lord Annandaille pretend he 'll pass from it, nor am I inclined to meddle in it or anie thing else relating to his Concernes. Befor my Lord Annandaille parted from this, I spoke with him about the bussines betwixt him and me, wherein I found him verrie fair, and if he alter not his resolution we 'll certainly agree in the Matter, for I have promis'd to give in his Charge and the state of the wholle Affair in wreating. The whole Heritours of the Country, who wer heir, ar gone to the Meiting at drumfries in obedience to the Counsell's Commands; what 's proposed and passes at the Meiting I expect you first will hear. As to J. Dalzell's affair with my tennants, he spoke nothing of it to me, and befor I receav'd your last letter he was gone, soe I must referr the Matter to you, and doe desyre you speak him fully in it, in which ther 's nothing to be said, bot that bussines lay as they ar till my coming to the country, and then I 'll press, as much as he, to have all things clear'd, and I 'm sure its mor my interest, for I have these many yeares been much wrong'd by these Marches, which my unwillingness to be heard [hard] with old Jo. and Ro. Dalzell made me sitt with; bot now that the bussines is begune on ther syd, I will not lett delay, and shall bring to the country such papers as shall clear all, little to ther advantage, for I 'm sure I have them, with full informations by Mr. Geo. Blair; bot all this only to yourself, and in the Meantyme gett the best information you can both as to the Marches themselves, and witnesses to be made use off, thereof Make a state, soe that at my coming to the country everything may be right done. And with the Minister of Kirkmahoe, as my former directs, tho' my —— and I ar lyke to part without ending the bussines of Kirkmahoe: this I find is Ro. Alexander's Influence, who may soon doe him a better office, bot you shall know more of this at Meiting.

I desyre you take all wayes to clear yourself about the bussines of Kirkmahoe, whereof I suppose Cariol knows most, and what you learne take in wreating, soe that at Meiting clear resolutions may be taken in that affair. Tell And. Dowglass I receav'd his of 14 from Thornhill with a state inclos'd of some late discoveries he has made in Compting with tennants of ommissions out of Wm. Menzies's Charges, about which I shall speake with the said Wm., who is heir. In the meantyme it will be fitt you gett by the first occasion and send me a state of what 's due by Wm. Menzies's bond, and of former discoveries he made against him, whereof he acquainted me, when he was at London, soe that I may be in a condition to comune with the said Wm. as to the wholle. When the Minister of Moffat was heir, he made Dr. —— speak to me about my Teynds in that paroch, to which I delay giving a positive answer till I come to the country. In the meantyme I desyre you informe yourself, and make a State of it in wreating, what teynd he getts out of my interest in that paroch, als weill in Corehead's possession as otherwayse. Lykewise inform yourself what 's payd by the vassals, particullarlie Brechensyde; for if we settle at all, I incline that it be for the wholle, for I doe not incline that any bodie bot myself have my own or my vassal's money any longer, for reasons verrie obvious, bot all this only to yourself till Meeting. As to Geo. Charteris wife's Affair, tho' I have condiscended to noe bodie to Allow her to stay till Mertinmas, yet I 'm Content you speak with her as to the rent she will give, next as to the difference betwixt her and me at last Compting, and in the last place, if she will take the house in Sanquhar again at the rate her husband bought them, and as I shall be satisfied with her answers in these particullars, it shall be order'd, and it may be a longer tyme, soe lett you first heer account of this Matter, see that I resolve upon and order things accordingly. You 'll receave this from Mr. Th—, who has from the Colledge of Glasgow a right for the halfe years vaccant stipend 1686, in which for all that nothing is to be done till my coming to the country. In the meantyme you would informe yourself if the Church was then vaccant, lykewise Consider this Minister's presentation, since possiblie he may be presented to it. The Minister complained to me that the Church and Manse ar in disorder, which you would cause timously right, and helpe them in tyme, ther being noe advantage in delay; when the Manse is repaired, the Minister ought to be oblidg'd to keep it without troubling the parish. The Minister has lykewise been speaking for his Stipend, whereof you ar to order him to be payd in terms of his back-bond, which if you have not, lett me know, and it shall be sent by the first; and being upon the subject of Manses, I remember in Wm. Lucup's wise accounts, he charges for the reparations of the Manses of Deisdeir and Sanquhar, both which wer payd in my opinion by Geo. Charteris, at least I 'm sure a considerable part of them was, and I 'm sure more than he deserved, for they were both verrie insufficientlie built, especially that of Deisdeir. When Lag was last heir, he proposed to me to take a Tack of Torthorall and Musewall and Rochellhead, and several other of my lands in Annandaille, in which Affair ther ar both Conveniences and Inconveniences, and the last may doe mor than Ballance the first. However, at my coming to the Country I 'm resolved to hear him: in the Meantyme this only to yourself and faill not to have your thoughts of the thing, soe that I may know what to doe, and what Clauses to putt in the Tack in case we settle: I find he desyres and .....off a part of the.....rent, which I have, and only offers him terms of payment. I wonder in your bussines of Annandaille you say nothing of Albie's offers as to his own lands. In which Springkell tells me verrie pleasant stories, particullarlie that he devyded his little interest amongst all his sones and has made them all Lairds. Springkell lykewise tells me that he is to make a bargain with Blockethouse for some of his lands for a park: what 's in all this faill not to try, soe at Meiting you may be able to informe me in how far these little projects are consistent with my interest; soe expecting you 'll Mind these things, and all my other Concernes, and longing much to see you in the Country, I am

"Your most affectionate Cusin and faithfull friend,

"QUEENSBERRIE."

C. T. RAMAGE.

(To be continued.)

DR. DODD'S MARRIAGE (2nd S. v. 8; 5th S. vii. 225.)—William Dodd, B.A., having, in 1751, left Cambridge and taken furnished lodgings in Tavistock Street, Covent Garden, entered largely into the gaieties of the town, and became a constant frequenter of the theatres, Ranelagh, and all other places of fashionable resort. At one of the theatres he met Miss Mary Perkins, daughter of Sir John Dolben's man-servant, who, by his master's influence as a prebendary of Durham, had been made one of the vergers of Durham Cathedral. They fell in love with each other; and young Dodd, who was already a great favourite with the ladies, and "might have married advantageously," very imprudently married the beautiful but poor and improvident Mary Perkins on the 15th of April, 1751.

Mary Perkins, for more than a quarter of a century, made an excellent wife to William Dodd, and was true and faithful to him through good and through evil times. It has been said that Dodd's marriage was doubly foolish, because she was a fallen woman. Of this there certainly is no evidence whatever. There are certain circumstances which are questionable, and a brief note in one of Walpole's letters, but no facts. The circumstances are chiefly—she was a beautiful young girl who had left her father's house and was living in London, not in service, not at her married sister's, Mrs. Porter, in Long Acre (Fitzgerald, *A Famous Forgery*, p. 10), but in lodgings in Frith Street, Soho. Walpole's note, letter to Lady Ossory, Jan. 29, 1774, states that "Dr. Dodd had married Lord Sandwich's mistress."

As regards the questionable circumstances, they may possibly enough all admit of satisfactory explanation. Thus, for example, it appears that Mrs. Porter was in fact not the sister of Mary Perkins, but the sister of Dr. Dodd himself (Duncombe, *Historical Memoirs of Dr. Dodd*). Mary Perkins had a sister, who subsequently married Mr. Warcup, a cheesemonger in Carey Street (*Gent. Mag.*, 1781, p. 234). If this were so, one questionable circumstance is wholly disposed of.

The grave question, however, is, whence did Walpole derive the report which he wrote to Lady

Ossory on the 29th of January, 1774? There can be no doubt that he took it from the supplement to the *Town and Country Magazine* for 1773, published in January, 1774. There, at p. 681, is a memoir of the "Macaroni Preacher the Rev. Dr. D—." In this it is distinctly stated that Dr. D— "married the late mistress of a certain noble lord, who has made himself as conspicuous for his gallantries as for his political abilities, and who had made a provision for this lady after quitting her to unite with Miss R—." It is not necessary to quote any more of this memoir; the short extract just given is enough to show that the writer of this ill-natured statement was either wholly ignorant of the facts or wilfully perverted them. Miss Reay was murdered by Hackman in 1779, having then lived seventeen years under the protection of Lord Sandwich; she was thirty-two years old at the time of her death, and consequently could not have been much over four years *old* in 1751, when, according to this strange story, she became Lord Sandwich's mistress and displaced Miss Mary Perkins. It is evident that the writer knew nothing really about Mrs. Dodd, and imagined that Dr. Dodd's marriage took place about 1763, in place of in 1751. Practically, Walpole appears to have only echoed the *Town and Country Magazine* in a statement evidently without foundation. EDWARD SOLLY.

Sutton, Surrey.

THE HALSHAM FAMILY (5th S. vii. 407.)—I have great pleasure in replying to SYWL, and enclosing a rough proof* from the *Memorials of the Scotshall Family*, which not only furnishes a photo-zincographic fac-simile of the interesting notarial deed from which the subjoined pedigree of Halsham is taken, but likewise a literal translation of the deed in question. This deed unquestionably was originally required to settle doubts respecting the right of Joan Halsham to succeed as heir to the manor of Brabourne, Kent, in right of her uncle Sir Hugh Halsham, who had died without issue. The question of right was not in respect of any disputed point about her father Richard's legitimacy, but in relation to her own, inasmuch as Richard Halsham was supposed to have been a Celestine monk in Paris, and under celibate vows, and issue (if any) under such circumstances must have been regarded as illegitimate. The deed in question settles, in my opinion, beyond a doubt, 1st, that Richard Halsham was the legitimate son of Philippa Strabolgie and John Halsham; 2nd, that Richard Halsham was simply a "novitiate," and not under vows—"nunquam fuit vir religionis"; and 3rd, that he married a daughter of John Thorlegh, of West Grinsted, Sussex, and had legitimate issue, the said Joan.

I have gone very fully into the history and pedigree of the family of Halsham, of Sussex, Kent, and Norfolk, and have come to the conclusion that there were co-existent two Richard and John Halshams, and that after the death of Sir Hugh and Richard Halsham his brother (1442), it was found necessary—in a declaration of right to Joan, daughter of Richard, and niece of Sir Hugh, to succeed, as heir of the latter, to the manor of Brabourne—that the deed, dated 1468, should distinctly set forth all facts connected with her family descent. As a matter of fact, the manor of Brabourne descended to her in direct descent from Philippa Strabolgie, daughter of the thirteenth and last Earl of Athol of the Celtic and Scoto-Irish line, she being, in relation to the descent of the manor of Brabourne, the descendant and representative of the Comyns of Badenoch and the De Valences, Earls of Pembroke, previous lords of that manor. The family of Strabolgie at this time (fifteenth century) were very wealthy, so much so that the Earl of Northumberland gave four thousand marks to the king to have the wardship of the two daughters of David de Strabolgie, last Earl of Athol, and he married these to his two sons: Sir Thomas Percy (spoken of in the Scotshall deeds as "Percy of Athol") to Elizabeth, the eldest daughter, and Philippa, the youngest, to Sir Ralph Percy, brother of Sir Thomas and "Hotspur." Philippa married, secondly, John Halsham, of West Grinsted, from whom, through Sybilla Lewknor, the Scotshall family derive their descent.

JAMES R. SCOTT, F.S.A.

Clevelands, Walthamstow.

[* We will forward this to SYWL.]

BIBLIOGRAPHY OF UTOPIAS (4th S. xi. 519; xii. *passim*; 5th S. i. 78, 237; ii. 252; vi. 38, 118; vii. 458.)—The first book inquired about by MR. PRESLEY is *L'Isle Taciturne et l'Isle Enjouée, ou Voyage du Génie Alaciel dans les Deux Iles*, Amst. (Paris), 1759 (anon., but Barbier says "par De la Dixmerie"). My copy is of the translation, under the title of *Taciturna and Jocunda*, 12mo., 1760, and I can see with half an eye that the Taciturnians and the Frivolites here satirized are our good selves and our old enemies—now permanently, to be hoped, our excellent neighbours—across the Channel. The peculiarities of the Sombragloomy-ians, or Londoners, are comically brought out and contrasted strikingly with the light-heartedness of the Jocundians or Parisians. The little book is highly piquant in describing both countries and people; here is his first experience when the genius dropped himself upon Taciturna:—

"A thick and perpetual vapour covers this island, and fills the souls of the inhabitants with a certain sadness, misanthropy, and irksomeness of their own existence. Alaciel was hardly at the first barriers of the metropolis when he fell in with a peasant bending under the weight of a bag of gold, who made the best of his way, but to

all appearance his heart was sad and heavy. 'What care troubles you?' said Alaciel to him. 'None,' replied the wise Rusticus: 'I only return to my native village to be there as tired as I have been weary of myself whilst in town.' 'May I know,' said the genius, 'the reason of your sadness?' 'I have no reason for it,' replied the peasant; 'I was born a beggar, and I have got riches: my wife prays for my long life, and none of my children wish me dead: I have just purchased the whole estate of the master whom I served, and can at any time add new acquisitions to it.' 'What then hinders your giving yourself up to joy?' said Alaciel again. 'Joy! what is joy?' asked the Taciturnian. 'Joy! I know it not; I never heard of it in this island.'"

The converse may be expected when he crosses "the small arm of the sea" to Merryland, where, under a "purer air," he finds, from the peasant to the noble, "Vive la bagatelle!" is the cry, and all are in eager pursuit of joy.

The other book, "*Mammuth, or Human Nature displayed on a Grand Scale: in a Tour with the Tinkers into the Inland Parts of Africa*, by the Man in the Moon," 12mo., 1789, is by William Thomson, a Scottish miscellaneous writer, author of, among many other remarkable works, "*The Man in the Moon, or Travels into the Lunar Regions*, by the Man of the People," 2 vols., 1783. The last represents the visit of the "Man of the People" (Ch—s F—x) to the upper regions, where the "Man in the Moon," by the aid of his magical glass, exhibits to him various eminent characters known to his visitor as contemporaries or historical notabilities, contrasting their high reputation and popularity in our lower sphere with the very opposites their acts have obtained for them aloft. Both books are indeed a series of satires, and both pretend to give some autobiographical matter, the most interesting of which is where he speaks of his connexion with the Gipsies. Although Thomson's works are extensive, and entitle him to be better known than he is, the only notice I find of him is in the *Living Authors*, 1816, "N. & Q.," July 28, 1870, and in Burton's *Book-Hunter*, where it is said he was a minister; but if an anecdote be true, which runs that he struck the letter *c* out of the word *changed*, when a student had to read to him the solemn passage in 1 Corin. xv. 51, 52, it is clear that he was unfit for the kirk, and so took to the more congenial pursuit of literature, where he has left his mark. J. O.

"INCIDIT IN SCYLLAM," &c. (5th S. vi. 468; vii. 77, 478.)—Some interesting information on the proverb,

"Incidit in Scyllam, cupiens vitare Charybdim,"

will be found in Jortin's "Life of Erasmus," *Works*, vol. x. p. 285, London, 1808. The following are some brief extracts:—

"Erasmus, in the explication of this proverb, which he hath taken from Apostolius, without citing him, concludes with this verse, famous, says he, amongst the Latins, but the author of which, as he owns, was not known to him:—

'Incidit in Scyllam, cupiens vitare Charybdim.'

Galeottus Martius of Narni, who died A.D. 1476, hath first discovered that this verse was of Philippus Gualterus in his *Alexandreis*. 'Hoc carmen,' says he, in his book *De Doctrina promiscua*, cap. xxviii., 'Incidit in Scyllam,' &c., 'est Gualteri Galli de Gestis Alexandri, et non vagum proverbium, ut quidam non omnino indocti meminerunt.' Paquier, in his *Recherches*, l. iii. c. 29, hath since made the same remark. This Philippe Gaultier lived about the middle of the thirteenth century. We have from him, amongst other works, his poem entitled *Alexandreis*, in ten books. The verse cited above is in l. v. 301, where the poet, addressing himself to Darius, who, flying from Alexander, fell into the hands of Bessus, says:—

'Quo tendis inertem,
Rex periture, fugam? Nescis, heu perdite, nescis,
Quem fugias; hostes incurris, dum fugis hostem.
Incidis in Scyllam, cupiens vitare Charybdim.'"

E. C. HARINGTON.

The Close, Exeter.

[Mr. H. T. Riley, B.A. (*Dict. Class. Quot.*), describes the author as "Philip Gualtier de Lille, a poet of the thirteenth century."]

AXTELL FAMILY (4th S. iv. 478; v. 103.)—It may be of service to Y. S. M. in his researches to have the following data of a family of this name who were early settlers of New Jersey. Daniel Axtell owned much land in this state *circa* 1700. He is described in his will as "of Greville St., Parish of St. Andrew, Holburn, in the County of Middlesex, Esq^e" (England). He held land in Jamaica and other places. His will is dated August 19, 1734, proved October 8, 1735. It mentions "my two sons Daniel and William Axtell," "my dear wife Mary," and is recorded in the Surveyor General's office, in Perth, Amboy, N. J. Those bearing the name here are, I presume, descendants. Ebenezer and Henry Axtell were officers in the revolutionary war, 1776, from this state. There were also six persons from New Jersey bearing the name who served their country in the late rebellion. H. Axtell, in 1850, was a Presbyterian minister at New Orleans, Louisiana. There seems to have been a separate New England family. Thos. Axtell, aged thirty-five years, was a passenger from the port of London to Virginia in 1635. Daniel seems a common name in the New England family. See the *New England Historic-Genealogical Register* for April, 1868, January and April, 1876. WILLIAM JOHN POTTS.

Camden, New Jersey.

"THINGS IN GENERAL," &c. (5th S. vii. 488.)—This is by Robert Mudie. See 4th S. xi. 156, 510; xii. 19. OLPHAR HAMST.

"THE CRISIS," 1775-6 (5th S. iii. 487; iv. 78; vii. 467.)—In 1775 a pamphlet, entitled *The Present Crisis with respect to America Considered*, was presented to the House of Lords by Lord Effingham as an insult to the king; and the third number of a periodical paper called the *Crisis* was

complained of by the Earl of Radnor. Complaints were also made in the House of Commons, and, after a conference on the subject, both publications were ordered to be burned by the hangman, and were burned accordingly, first at the gate of Westminster Hall, on March 6, and the following day at the Royal Exchange. An account will be found in the *Annual Register* for 1775, p. 95 :—

"On the 7th of March the concourse of people was prodigious; some of them were at first very riotous; they seized and threw about the first brush faggots which were brought, and treated the City Marshal and the hangman very ill; but, more faggots being brought, and dipped in turpentine, they immediately took fire, and soon consumed the publications in question."

It is to be observed that these two publications were in principle quite opposed to each other, the pamphlet asserting the right of the sovereign to levy taxes without the consent of Parliament, whilst the 2½*d.* weekly *Crisis* took just the other side of the question. I find no evidence as to farther proceedings of the ministers against the *Crisis* newspaper, and it certainly continued to be issued for more than a year, many of the numbers being in fact far more seditious, if not more "treasonable," than the celebrated No. 45 of the *North Briton*. EDWARD SOLLY.

Sutton, Surrey.

SCOTCH HEREDITARY OFFICES (5th S. vi. 149, 257, 299 ; vii. 338, 496.)—The number of claims made by holders of hereditary offices, and entered in the Court of Session in pursuance of the Act, 20 Geo. II. c. 43, for abolishing the heritable jurisdictions in Scotland, was 160, a list of which, showing the names of the claimants, the jurisdictions, &c., claimed, and the prices demanded, will be found in the *Scots Magazine*, vol. ix. pp. 582–588. Of these claims, 124 were sustained by the Lords of Session, and the values stated in their report, dated March 18, 1748, and laid before the King in Council. The following is an abstract of the claims sustained and the values allowed. (See *Scots Mag.*, vol. x. pp. 136–138.)

		£	s.	d.
1	Office of Justice-General ...	15,000	0	0
2	Sheriffships for life	3,000	0	0
4	Redeemable Sheriffships ...	10,666	13	4
14	Sheriffships not redeemable } 2 Stewartries } ...	58,709	1	6
5	Stewartries, parts of shires ...	4,978	7	10
2	Deputy-Sheriffships	88	14	6
4	Constabularies	3,500	0	0
46	Regalities	29,424	12	10
28	Bailieries of Regality	18,481	6	1
6	Royal Bailieries	6,268	16	1
10	Clerkships for life	1,920	0	0
124		152,037	12	2

A. C. MOUNSEY.

Jedburgh.

"THE CHURCHYARDS OF ROXBURGHSHIRE" (5th S. vii. 425.)—MR. MANUEL must have been misinformed when he attributed *The Churchyards of Roxburghshire* to Mr. Thomas Stephenson, as it was both compiled and arranged by my father (Mr. John Tait), and sent by him to Mr. T. Stephenson, who intended to deliver a lecture on the same subject at Melrose; but it was never expected that the authorship would be ascribed to Mr. Stephenson, especially as the lecture was never delivered. It pleases me much to think that any portion of it has been considered worthy of notice in "N. & Q." ; and though it may not be altogether of much moment, still I cannot bear the idea, after all my father's trouble and research, that another is receiving honour where honour is not due.

VIOLET S. TAIT.

FAMILY OF DE LA MAINE (5th S. vii. 448.)—D'Almaine is, according to Lower (*Patronymica Britannica*), "from Allemagne, a place near Caen, famous for its quarries of Caen stone. From this identity of name that stone is often misunderstood to have been brought from Germany."

ST. SWITHIN.

BRIGGS FAMILY OF NORFOLK AND YORKS (5th S. vii. 449.)—In Morehouse's *History of Kirkburton*, p. 70, there is mention made of an inscription in the church to the memory of Mrs. Frances Wells, daughter of the Rev. Joseph Briggs, who died in 1748, aged seventy-four; also William, son of the same, who died March, 1668. The Rev. Joseph Briggs died July 25, 1727, aged eighty-eight, having been vicar of Kirkburton sixty-five years. G. W. TOMLINSON.

Huddersfield.

CURIOUS USE OF WORDS (5th S. vii. 468.)—I have heard the word "pash" frequently used in Yorkshire in the sense of strike: "I'll pash you if you don't keep quiet." J. K.

Our stock men in the Weald and Mid Kent always say of a cow or sheep it is "chowing its quid," meaning thereby chewing the cud.

D. F. KENNARD.

"BARON OF THE COURT OF EXCHEQUER" (5th S. vii. 449.)—"The above time-honoured title will" certainly "expire with its present holders." The act of the present session, c. 40, s. 4, making clear the fifth section of the Supreme Court of Judicature Act, 1873, enacts that "the ordinary Judges of the Court of Appeal shall be styled Lords Justices of Appeal, and the Judges of the High Court of Justice (other than the presidents of divisions) shall be styled Justices of the High Court." The puisne judge last appointed in the Exchequer division, Sir Henry Hawkins, is styled "Mr. Justice" instead of "Baron" Hawkins.

C. S.

FAREWELL FAMILY: COL. JOHN FAREWELL (5th S. vii. 427, 468.)—A John Farewell was, in 1643,

a member of the Committee of Defence for the county of Surrey. Husband, *Orders, Ordinances, and Declarations*, vol. ii. p. 381.

The same person, or a namesake, was a justice of peace for Surrey in 1650. *Names of Justices, Michaelmas Terme*, 1650, p. 55.

This man can hardly have been Lieutenant-Governor of the Tower in 1690, but he may well have been the father of the person inquired after.

EDWARD PEACOCK.

I believe that a Mr. Farwell, a medical gentleman at Chipping Norton, is of a family from Somersetshire; he might be able to give the desired information. In names like Farewell, Whitelocke, Whitefield, and Shakespeare, the *e* in the middle is often omitted though pronounced.

GIBBES RIGAUD.

CARAUSIUS (5th S. vii. 361, 382, 403, 422.)—In a little work on the life of St. Patrick, by the late Robert Steele Nicholson, of Ballor, near Bangor, co. of Down, published in 1868, the writer endeavours to prove that St. Patrick's "Epistle to Coroticus" was actually addressed to Carausius, the Roman admiral, who usurped the sovereignty of Britain in A.D. 287. If MR. MAC CABE has not seen the book alluded to, he would, I think, whether convinced or not, be interested by the statements and arguments brought together by Mr. Nicholson. Of course the result is to alter the time of the coming of Patrick from the fifth to the third century. W. H. PATTERSON.

Belfast.

"OUTILE" (5th S. vii. 389.)—An instance, no doubt, of phonetic spelling in the seventeenth century. *Outile* = out-ile or aisle, the outlying end of a house, or one of the lateral divisions of the chapel. And the Lancashire man's spelling reminds one that *deny* was once *denay*, that *fry* came from Fr. *frai*, *die* from *dé*, &c.

ALPHONSE ESTOCLET.

"PATINA" (5th S. vii. 468.)—Littré gives as an etymology the Latin *patina*, dish, very likely because ancient metal dishes are now covered with that salt, which is a kind of carbonate.

HENRI GAUSSERON.

Ayr Academy.

SHAKSPEARE (5th S. vii. 488.)—The passage mentioned in Halliwell's *Glossary*, under the word "Dub," occurs in 2 *King Henry IV.*, Act v. sc. 3:

> "*Silence.* Do me right,
> And dub me knight:
> Samingo."

Singer's note says:—

"To *do a man right* and to *do him reason* were formerly the usual expressions in pledging healths: he who drank a bumper expected that a bumper should be drunk to his toast. To this Bishop Hall alludes in his *Quo Vadis*:—'Those *formes of ceremonious quaffing*, in which men have learned to make gods of others and beasts of themselves: and lose their reason while they pretend to *do reason*.' He who drank a bumper on his knees to the health of his mistress was dubbed a knight for the evening. On drinking healths to mistresses see Young's *England's Bane*."

W. F. R.

Worle Vicarage.

"HIGH BORLASE" (5th S. vii. 468.)—See "N. & Q.," 2nd S. iv. 248, 300, 317. In 4th S. v. 532, some slight additional information may be obtained. ED. MARSHALL.

"THE LONG ELEVENTH OF JUNE" (5th S. vii. 466.)—I remember an old rhyme common in Lancashire:—

> "Barnaby bright,
> All day and no night."

Before the reformation of the calendar St. Barnabas's Day would answer to our June 22, therefore about the longest day.

E. LEATON BLENKINSOPP.

JOHN WITHERSPOON AND DESCENDANTS (3rd S. x. 167; xi. 25.)—Having had occasion to look up some back numbers of "N. & Q.," I saw your correspondent's inquiry concerning John Witherspoon and his descendants. I think I can put him in the way to obtain some knowledge of them, if he has not already done so. There is a Mr. Joseph Woods, of Pennsylvania (who was graduated at Princeton in the class succeeding my own, *i.e.* 1876, and whose father unveiled the "Witherspoon Statue," placed in the Centennial Grounds, Philadelphia, last year), to whom I can refer MR. BAIN as a descendant of John Witherspoon. I also notice in the Catalogue of Princeton the name of a Mr. John Witherspoon Woods as having been graduated in 1837. I do not know the exact address of Mr. Joseph Woods, but I think I can obtain it if MR. BAIN so desires.

SAMUEL W. BRADFORD.

459, Eutaw Place, Baltimore, Ma., U.S.

[The reply at the second reference has escaped the notice of our correspondent.]

"A COMMONPLACE BOOK," &c. (5th S. vii. 229, 356.)—I have to thank MR. WARREN for the information given. Inquiring at Hatchard's about the 1814 edition specified, I learned that there was none of later date, and of it they could produce only a second-hand copy, which, moreover, was not at all the book I was in search of. Another *Commonplace Book* was, however, shown to me, with title-page as follows:—

"A Commonplace Book to the Holy Bible: wherein the Substance of Scripture, respecting Doctrine, Worship, and Manners, is reduced to its Proper Heads. By John Locke, Gent. Revised and Improved, and the whole Faithfully Collated, by W. Dodd, LL.D., Prebendary of Brecon, and Chaplain in Ordinary to His Majesty. London: Printed for Thomas Tegg, No. 73, Cheapside, 1842."

This, I was glad to find, was the later edition I was in search of, of the 1697 book in my possession, which, however, gives no compiler's name or names on the title-page or appended to the preface. Inquiring of W. Tegg & Co., I learned that the original authorship was *attributed* to "John Locke, Gent."—as shown in the list of his works—but a note says there was some doubt about his having compiled the *Commonplace Book*. I commend the 1842 edition, as above, to the notice of MR. WARREN, should he not have seen it. H. W. B. B.

"EV'N IN OUR ASHES LIVE THEIR WONTED FIRES," GRAY'S "ELEGY" (5th S. vii. 470.)—MR. WARREN says this line seems to have been suggested from Petrarch. In what part of his writings does a similar line occur? It is almost identical with one by Chaucer :—

"Yet in our aisshen old is fyr i-reke."

But the image is one likely to suggest itself to almost any thoughtful mind. J. DIXON.

STRASBOURG CATHEDRAL (4th S. viii. 205.)—The impression made on Americans whilst travelling in Europe when they first see its grand cathedrals was once strikingly seen by me in the case of a young native of the United States, who, on standing before this magnificent fabric, and looking up at its lofty spire, exclaimed with enthusiasm, with his arms crossed on his breast, "Come for me to-morrow morning; come for me to-morrow morning!"—he was lost in admiration. J. MACRAY.

JOHN RIVETT, THE LOYAL BRAZIER (1st S. vii. 134.)—I find that, in February, 1853, it was inquired what is known of the life and history of John Rivett, the brazier, living at the Dial, near Holborn Conduit, to whom the preservation of the statue of Charles I. at Charing Cross is attributed. We are told, in Cunningham's *Handbook*, that, in 1660, John Rivett was refusing to deliver to the Earl of Portland a statue in brass of the late king on horseback, according to an order of the House. Cunningham added that he had been unable to discover any further proceedings in the matter, but that the statue was not set up at Charing Cross until 1674. It would appear that in the above year Rivett must have succeeded in making his peace with the Court, and, it may be inferred, in disposing of the statue to his own advantage, as I find it mentioned in Dr. Spender's valuable work on the Bath waters that

"at the entrance from the King's to the Queen's bath is placed a massive ring of brass, and on it is inscribed: 'I, John Revet, His Majesty's brazier, at 50 ye. of age, in ye present month of July, 1674, Received Cure of a True Palsie from Head to Foot on one Side. Thanks be to God.'"

CALCUTTENSIS.

[See "N. & Q.," 5th S. iv. 34, 158.]

PHILOTHEA AND PAMELA (5th S. vii. 389.)—Is not Philothea a mistake for Philoclea? Philoclea and Pamela are the heroines of Sir Philip Sidney's *Arcadia*. F. L.

BONVYLE FAMILY (5th S. vi. 447; vii. 52, 231.)—I am much obliged to SIR JOHN MACLEAN, MR. GREENFIELD, and CHANCELLOR HARINGTON for their replies—of course Cheston was an oversight for Chuton. MR. GREENFIELD corrects SIR JOHN MACLEAN and makes one or two suggestions, which I confess I cannot quite follow, but which cause me to repeat one of my original queries, of whom was Alice the daughter? I have great doubts myself as to her reputed husbands, Sir Edmund de Clyvedon and Ralph Carminow; I do not believe she was ever wife to either of them, for the simple reason that from the dates of their deaths to the date of hers is at the most a period of fifty years; but in her inquisition, 4 Hen. VI. No. 34, taken at Crukern, Somerset, May 7, 1426 :—

"She held in dower, of the inheritance of Walter Rodenay, s. and h. of John, s. of Walter, s. of John Rodenay, Knt., her late husband, now being under age and in the custody of Walter, Lord of Hungerford. Walter Rodenay is ten years and upwards," *i.e.* her great-grandson.

By another inquis. taken at Southperet(?), Dorset, May 7, 1426, Alice was seized in fee of the manor of Coleway, and granted the same to Thomas Carmynowe, Esq., and others. This suggests to me the possibility of Alice being a member of the Carmynowe family by blood and not by marriage. I should also like to have proof of Cecilia, wife first to Thomas Bonvyle, secondly to Sir William Cheyney, being the daughter of Sir John Streeche. I do not see that the m. of Clyvedon, co. Somerset, is mentioned in Alice's inquisition at all. A John Streeche is very frequently mentioned in connexion with both Sir William Bonevyle and Alice in charters, &c., quoted in the inquisitions, 9 Hen. IV. No. 42, and 4 Hen. VI. No. 34. In the proof of age of William, son of John, son of William Bonevyle, Knt., 1 Hen. V. No. 58 (inquisition taken at Honiton, co. Devon, Oct. 31, 1413), is a very curious anecdote. It proves he was born on Aug. 31, 1392, and was baptized in the church at Shete, co. Devon, on the same day. Three of the witnesses called to prove it made the following statement, which may be thought worthy of a nook in "N. & Q." :—

"That the said William, s. of John, is of the age of twenty-one years and upwards, for that he was born at Shete, in co. Devon, on the last day of August in the sixteenth year of the reign of Ric. II. and baptized in the p'sh ch. of the same vill on the same day, about the vesper hour. And this they well know for truth, for that these jurors on that day were together (*pariter*) at Honyton on a certain day of love (*die amoris*) chosen to make an agreement between two of their neighbours, and in the same day there came there one Lady Katherine, formerly wife of John Cobham, Knt., and then the wife of John Wyke, of Nynhyde, aunt of the same William,

son of John, purposing to ride to Shete, expecting to be godmother (*co-mater*) of the same infant; to whom there came by the way there one Edward Dygher, servant of the said William Bonevyle, Knt., who was reputed as being half a fool, for that he was *verbose* and *jocose*, demanding of her whither she was going, who, answering quickly, said, 'Fool, to Shete to make my nephew (*nepotem*) a Christian man'; which same Edward grinning (*subridens*) said, in the mother tongue, 'Kate, Kate, there to by myn pate comystow to late' (*sic*), for that the solemnity of the baptism of the same infant is performed; and she being angry, mounted her horse and in grievous wrath returned home, vowing 'she would not see her sister' (to wit, the mother of the aforesaid infant) 'for half a year following, although she might be at the point of death, and should die.' And the aforesaid jurors knew and saw all these things."

The above is rather more amusing than most of these cut-and-dried inquisitions are, and so I have ventured on reproducing it, without having any real aim beyond its being a note, which when found, &c. SYWL.

"TEMORN" (5th S. vii. 426) should be written *to-morn*, like *to-morrow*. It is not at all limited to the Yorkshire coast. I have often heard it in and about Bradford. J. T. F.

Hatfield Hall, Durham.

"TO-YEAR" (5th S. vii. 426, 515) for "this year" is as common in Gloucestershire as "to-day" and "to-night." H. T. E.

"To-year" is still in constant use in North and East Lincolnshire. S. T. M.

LADY HAMILTON (5th S. vii. 368, 493.)—The vitality of slander is marvellous. APIS says that he is still inclined to the belief that Emma Harte (Lady Hamilton) was the quack Graham's Goddess of Health. I think a consideration of the following dates must convince him of his error.

Graham's exhibition began in 1780 and closed in 1784. In 1780 Emma Harte was living, as nursemaid, in the family of Dr. Budd, an eminent physician. On leaving the service of Dr. Budd, she entered that of a tradesman at the West-end of the town, where she attracted the notice of a lady of rank, with whom she resided for some time as companion. It was during her residence with this lady that she became acquainted with Captain Payne, by whom she was seduced, and with whom she resided until her connexion with Sir Harry Featherstonhaugh, and subsequently with the Hon. Charles Greville. The frailties of her early career are well known and need not be dwelt upon. In the early part of 1782 she was residing with Mr. Greville, and continued to do so until 1789, in which year she accompanied Sir William Hamilton to Naples, and was married to him in 1791.

The calumny referred to originated in an infamous book entitled *Memoirs of Lady Hamilton*, published in 1815, immediately after her death.

I may refer APIS to an article on Lady Hamilton in *Blackwood's Magazine*, April, 1860, republished in *Paradoxes and Puzzles*. JOHN PAGET.

CENTENARIANISM: MR. EDWARD MORGAN, SAID TO BE 106 (5th S. vii. 425.)—In spite of all my inquiries I have failed in obtaining any evidence of Mr. Morgan's age; but information has just reached me that the reported centenarian banquet at Richmond on the 21st of May has been declared to be a hoax. In asking you to preserve in your columns this statement, I will venture to express my hope that those journals which have recorded the absurd story of Mr. Edward Morgan's 106 years will, in the interest of scientific truth, now explain that the story is nothing more than a very senseless hoax.

WILLIAM J. THOMS.

"NEXT THE HEART" (5th S. vii. 288, 417.)—I would beg to mention to MR. LEAN an instance of the use of this expression probably a good deal earlier than those he quotes. It occurs in the old Scotch poem, *The Wyfe of Auchtermuchty*, given by Allan Ramsay, in his *Evergreen*, as of date prior to 1600. The exact date of this piece, however, and the authorship of it, are uncertain. Ramsay seems to have taken it from the Bannatyne MS. (most of which dates from 1568), where there has been appended to the verses, in accordance with the old Scottish custom of thus indicating the author, "Quod Mofat," but in a more modern hand. This Ramsay has accepted as evidence that the poem, the original of all the Scottish narratives wherein the gudeman is described as rashly undertaking the gudewife's duties, was from the pen of a Sir John Moffat, "one of the Pope's knights," and, by consequence, of date about 1520. The verse in which the phrase in question occurs runs thus:—

"Than in the mornyng, vp scho gatt
And on hir hairt laid hir disjwne*
And pat als mekle in hir lap
As micht haif serd them baith at nwne.†"

A. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

MUSICAL REVENGE: "HUDIBRAS" (5th S. iii. 325, 393, 456, 519; iv. 277, 295; v. 32, 158, 192, 276.)—In reference to the various allusions to Butler's poem of *Hudibras* that have been made in "N. & Q." at different times, perhaps the following extract from the essay, No. 60, of the *Spectator*, vol. i. 1711, may find insertion, as agreeing with ideas I have been allowed to put forward in "N. & Q." regarding the character of the Royalist epic as a work of art. The *Spectator's* essay is on the subject of "False Wit," and towards the close of it he says:—

"I am afraid that great numbers of those who admire the incomparable *Hudibras* do it more on account of

* *Déjeûné*, breakfast. † Noon.

those doggerel rhymes" (of the *bouts-rimés* species contained in the epic) "than of the parts that really deserve admiration. I am sure I have heard the

'Pulpit, drum ecclesiastic,
Was beat with fist instead of a stick,'

and

'There was ancient sage philosopher,
Who had read Alexander Ross over,'

more frequently quoted than the finest pieces of wit in the whole poem."

E. H. MALCOLM.

FEN : FEND (5th S. vi. 348, 414 ; vii. 58, 98, 178, 218, 313, 495.)—The term *weather-fend* I had certainly forgotten in Shakspeare, and possibly elsewhere, for it is so well understood here as not to excite a thought or remark, unless in connexion with late queries. When I at that time sought for it in glossaries without success, and remembered never having heard that compound, I attributed to Wordsworth its formation or introduction ; and, finding it in his works, might have claimed it as a Cumberland word, but for J. C.'s timely reminder from the New World, for which I am particularly obliged and delighted. The verb *to fend* is one of the most familiar and useful still, on land or water, as "to fend the boat" among rowing men in the South ; and an excellent illustration of it in the Northern sense was conveyed in an assurance that, notwithstanding the extreme cold of this spring, the little lambs would take no harm, as "if they only get plenty of milk they will *fend* for themselves."

M. P.

Cumberland.

PHILIP STUBBS (5th S. vii. 87, 289, 356, 495.)—I have a fine copy of the second edition of the *Anatomie* (Aug. 16, 1583), and it has the name of the author on the title-page plain enough :—"Made Dialogue-wise by Phillip Stubbes. | Seene and allowed, according to order." R. R.

Boston, Lincolnshire.

DESCENDANTS OF THE REGICIDES (5th S. vii. 47, 196, 253, 276, 379, 479.)—Thomas Hewson, Esq., 1, Leeson Park, Dublin, will probably be able to give F. B. the information desired.

H. S.

AUTHORS OF BOOKS WANTED (5th S. vii. 429.)—There were, by a curious coincidence, two Latin versions of *John Gilpin* made and published at Oxford in or about the year 1834 ; one, by the (now) Very Reverend Robert Scott, Dean of Rochester, which was published in the *Oxford Review ;* the other, by the Rev. C. W. Bingham, Rector of Melcombe-Bingham, Dorset, published separately by Vincent of Oxford, of which a second edition appeared in 1841, with two or three additional translations. Doubtless either of these might be seen in the British Museum. The authorship of the latter version was asserted by Mr. Bingham himself in "N. & Q.," 1st S. xi. 16. M. A.

AUTHORS OF QUOTATIONS WANTED (5th S. vii. 489.)—

The line, "I have found out a gift for my fair," is the first in the fifth stanza of "Hope," the second part of Shenstone's *Pastoral Ballad.* WM. PENGELLY.

(5th S. vii. 509.)

"Homo homini lupus."—This is from Plautus, *Asin.*, ii. 4, 88. It was probably adopted as the motto on the picture from having become a common proverb. As such it appears in the *Adagia* of Erasmus, who explains it as a saying by which we are admonished not to trust anything to an unknown man, but to beware of him as of a wolf (*Adag. Erasm. Epit.*, p. 129, Amst., 1663).

ED. MARSHALL.

Riley's *Dictionary of Latin Quotations* (ed. 1859) gives also "Homo homini aut deus aut lupus," which is set down as a proverb. WM. UNDERHILL.

Miscellaneous.

NOTES ON BOOKS, &c.

An Increase of the Episcopate, and the Congé d'Elire ; considered in Two Charges delivered at the Visitation of the Diocese of Carlisle in May, 1877. By Charles James Burton, M.A., Chancellor. (James Parker & Co.)

IN these two charges the Chancellor of Carlisle has addressed himself to two of the *questions brûlantes* of the day, pleading strongly in the former for the rendering of the Anglican Episcopate "as complete and adequate as our efforts can make it," and in the latter for such an alteration in the present mode of nominal election to the office of bishop as shall bring it into closer conformity with primitive practice. Both charges are well worthy of careful attention on the part of English Churchmen.

Annals of Winchcombe and Sudeley. By Emma Dent. (Murray.)

IN a superb quarto of between three and four hundred pages, admirably and profusely illustrated, Mrs. Dent has contributed many useful chapters to county history. Winchcombe, now a quiet village, was once the chief city of Mercia. Offa founded a nunnery there in 787. Its history for nearly eleven hundred years is here told by Mrs. Dent in a way which will remind some readers of the late Duchess of Northumberland's work on Alnwick Castle, published something more than half a century ago. The industry displayed in Mrs. Dent's work is immense; and though some of the lady's conclusions may perhaps not pass without questioning, the volume, as a whole, will give her a highly honourable place among local historians. In its varied details it addresses itself to general readers as well as to the antiquary and the artist. Nothing seems to have escaped Mrs. Dent's notice. The story of Sudeley itself is excellently told, and will find a sympathizer in every reader. Sudeley has endured as much desecration, variety, and ultimate reparation, as the body of Queen Katherine Parr, which was buried in the church near the home of her second husband. The coffin was at one time open to relic-collectors, who seem to have stripped the dead queen ; for some time it disappeared. When it was recovered an ivy root had struck into the coffin, putting forth shoots about the skeleton, as if to protect it from further sacrilege. It was discovered bottom upwards; but it is now decently entombed, for ever.

THE *New Quarterly Magazine* leads the train of July periodicals with a rich list of contents, including one of the "character" articles which every reader looks for,

namely, "Edgar Allan Poe," by Mr. Noble. This is admirable, because it is just, true, generous, and thoughtfully written.—*The Nineteenth Century* is especially remarkable for Mr. Froude's second part of the "Life and Times of Thomas Becket": a truly valuable contribution.—Shakspearian readers will find their account in various ways, after opening *Macmillan*, in studying Mr. Fleay's paper, "The Text of *Romeo and Juliet*." Dr. Holland's "Ancient Organization of the University of Oxford" will also be found of great interest.—*Temple Bar* has a charm of its own, which brings old times freshly back again, in a hitherto unpublished fireside fancy of Leigh Hunt's, called "Men are but Children of a larger Growth." The author's name will draw such of his old admirers as are left to this bright bit of fanciful work.—In the *Cornhill* there is a world of pleasant, wise, and doubtful things, in "Laus Philistiæ." Here is a sample, about which there is nothing doubtful:—"Great artists are more generous in praising than others, but also more savage in retaliating. Pope on Atticus, Johnson on Chesterfield, Bentley on Boyle, *English Bards and Scotch Reviewers*, are terrible instances of literary vengeance. There is the temptation of power, and the splendid success which attends its exertion; and probably the great ones are far more patient than the little ones suppose." To the above list might be added Tennyson on Bulwer.—*The Foreign Church Chronicle and Review* (Vol. I. No. 2, W. Wells Gardner) is a new quarterly intended to supply the void left among Anglican periodicals by the extinction of the *Colonial Church Chronicle*. It gives information which it would be difficult to find elsewhere on the state of the churches of the Anglican communion in America and the British Colonies, and also of the Old Catholic churches in Germany and Switzerland.

MESSRS. SAMPSON LOW & Co. have published *The Customs, Superstitions, and Legends of the County of Somerset*, by Mr. C. H. Poole. A pleasant and useful contribution to folk-lore. It does not profess to be complete, but Abulfeda justifies the collector: "What cannot be totally known ought not to be totally neglected; for the knowledge of a part is better than the ignorance of the whole."

Meetings and Greetings is the title of the last of the many compilations edited by Mr. Tegg. It illustrates the salutations, obeisances, and courtesies of nations, and contains discursive notices of other subjects. The following may be noted as something not widely known: "Semper eadem, *i.e.* 'always the same,' was first used as the motto of the arms of England, Dec. 15, 1702." The season was not apt for such use. As applied to Ireland, we have heard an Irish gentleman translate *semper eadem* as meaning "worse and worse."

DR. INGLEBY, through Trübner & Co., has reprinted part i. of some of his occasional papers, under the title of *Shakespeare, the Man and the Book*. The chapter on "The Authorship of the Works attributed to Shakespeare" should be read in connexion with Mr. Fleay's article in *Macmillan*, to which reference is made above. Gentlemen indulging in the Baconian theory are respectfully warned that Dr. Ingleby uses that strong arm of his to wield the scourge with perfect vigour and apparent justice.

CAXTON AND SHAKSPEARE (see *Athenæum* for June 23, p. 799).—Ecclesiasticus, chap. xxix., is against borrowing and lending to a friend, and says much the same as Shakspeare or Caxton. Verse 6 states the lender may think himself well off if he gets any of his money back: "If not, he hath deprived him of his money, and he hath gotten him an enemy without cause." W. J. BIRCH.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

OLD SUBURB.—There was a school of great reputation on the site of Baron Grant's house at Kensington, in the last century. The master was the worthy but eccentric James Elphinston, who may be called the leader of the "Fonetik Falanx" and the worst translator of Martial that ever existed. Beattie, writing to Forbes, says: "Elphinston's *Martial* is just come to hand; it is truly a unique. The specimens formerly published did very well to laugh at; but a whole quarto of nonsense and gibberish is too much. It is strange that a man not wholly illiterate should have lived so long in England without learning the language." Elphinston was a Scotsman. He taught English to many French pupils of noble birth, and died in 1800. The house was otherwise an historical house. Charles II.'s Duchess of Portsmouth is said to have been the first inhabitant.

M. D.—There are two lines in Homer, by Thomas Heywood (*ob.* 1649), which run thus:—

"Seven cities warr'd for Homer being dead,
Who living had no roof to shrowd his head."
Hierarchus, &c.

The following version is anonymous:—

"Seven cities claimed the birth of Homer dead,
Through which the living Homer begged his bread."

W. H. D. B.—See, for "De Montfort Arms," "N. & Q.," 1st S. x. 386; "Diana de Montfort," 2nd S. iv. 329; "Portrait of Simon de Montfort," 4th S. i. 221. Back numbers of "N. & Q." can always be obtained by application to "The Publisher," 20, Wellington Street, Strand, W.C. Has our correspondent seen *The Life of Simon de Montfort, Earl of Leicester* (1877), by G. W. Prothero (Longmans)?

E. C. (Queen's Gate.)—See, under "Inscriptions," the General Index to First Series of "N. & Q.," and under "Sun Dials," the General Indexes to the Second, Third, and especially that to the Fourth Series.

THE REV. WILLIAM H. SEWELL, M.A. (Yaxley Vicarage, Suffolk), asks W. H. C. ("Curious Burial Custom," vol. vii. p. 392) for his name and address.

X. L.—There is a popular and there is a proper but unused pronunciation of these names.

G. SCHRUMPF.—We can only decide after seeing the MS.

C. M.—The superstitious practice connected with bees has been noticed more than once in "N. & Q."

R. H. S.—There is no end of Greek, Latin, French, and German versions of this national anthem.

ARTHUR SCHOMBERG asks for the titles of any books or pamphlets published in defence of the Jacobites between 1688-1747.

"HABENT SUA FATA LIBELLI" is requested to send his name and address. A proof shall be forwarded.

M. D.—The title of Montfort became extinct in 1851.

W. F. C. (2).—At the library of the British Museum.

L. BARBE.—Under consideration.

K. S. B.—Letter forwarded.

COL. M.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 14, 1877.

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Notes.

THE BATTLE OF THE BOYNE.

The following account of the battle of the Boyne is extracted and translated from a manuscript collection of official despatches bearing the title: "Lettres écrites de Londres, au Roi de Danemark et à ses Ministres d'Etat, dans les années 1688, 1689, 1690, 1691, et 1692, par Jean Payen de La Fouleresse; Gentil'homme de la Chambre du Roi de Danemark, et Conseiller de sa Chancelerie." The letters have never been published. They are 281 in number, and take up 757 folio pages. A supplement of about 130 pages contains letters and proclamations of James II. and of William III., copies of treaties between England and Denmark, an account of the coronation of William and Mary, &c.

The King of Denmark, to whom many of the letters are addressed, is Christian V., born in 1646. He came to the throne at the death of his father Frederic III., in 1670. He died in 1699 of a wound which he had received whilst hunting.

Letter 140.

To the King.

"Sire,—On the 29th of last month the king broke up the camp near Dundalk, and we proceeded that same day to Ardee, where, as had previously been resolved upon, we again pitched our tents. We were here informed that the enemy had taken up their position along the Boyne. At daybreak, on the 30th, we again broke up our camp. His Majesty caused the army to march in two columns, and placed himself at the head of the cavalry of the left wing. As we descended the small hills with which the northern part of this kingdom is studded, we discovered a very fine plain watered by the Boyne. A few hours later we came in full sight of the enemy, encamped on the further side of the little river. On drawing nearer we perceived that, on the enemy's side, the bank was high and steep in several places. With the help of glasses it was discovered that the enemy had not suspected us to be so near, for the horses of the cavalry had been turned out to graze. The 'boutte-selle' was at once sounded, and we noticed some confusion in the camp. Meanwhile the king gave orders that the army should encamp on this side of the river, that it should be drawn up in two lines, and within range of the enemy. He then sent a part of his cavalry to line the bank. King James did the same on his side. He moreover caused a small battery to be thrown up, and its fire to be directed against our cavalry. This obliged the king to make it retire a little, as our artillery was not yet in the camp, and we could not return the fire. But, towards evening, the king having set up a battery opposite that of the enemy, they were, in their turn, obliged to withdraw their cavalry. By three or four in the afternoon the whole of our army was encamped. As soon as it had settled down the king began to reconnoitre the hostile camp and the fords of the river. During the whole time the artillery was directing its fire against us, with little loss to us, it is true, but to the great danger of the king. Posterity may have difficulty in believing how this great prince escaped with his life. It must be mentioned that the enemy, having perceived through their field glasses that the king was reconnoitring their camp, and advancing towards the bank of the river in order to reconnoitre the fords, pointed their artillery at the group. The second shot which they fired—it was from a 6-pounder—almost overthrew the king. The ball passed so near his back that his doublet, his waistcoat, and his coat were burnt about a hand's breadth, and the skin grazed so closely that it bled ('sa peau en fut si effleurée, qu'il en sortit du sang'). Those about his Majesty thought he was dangerously wounded, but he said with great coolness, 'It is nothing; but the ball came very near' ('Ce boulet est venu bien près; ce n'est rien'). The king then asked for his cloak, in order to hide the hole burnt in his coat, and went on further. After having received this wound, he remained two or three hours longer on horseback, lest the report that he was wounded should spread through the camp and alarm the troops. Having reached the extremity of the trenches he retired into his tent. The doctors wished to bleed him. He laughed at them, and called for his own surgeon, who applied a plaster to the wound. After this the king put on another coat, again mounted his horse, and went out to visit the lines. Meanwhile a report had spread amongst the troops that the king was dangerously wounded, and, as they did not know at what time he had received the wound, they had no idea that they had seen him since the occurrence. So great was their joy at beholding him appear on horseback, that the whole camp rang with acclamations and with cries of 'God save the king.' At the same instant similar shouts were heard in the hostile camp. We have since been informed that they were occasioned by a speech which King James had delivered to his troops. He exhorted them to fight bravely, and assured them that he would himself fight at their head. Seeing both sides thus determined to show their mettle, we expected a bloody engagement. The sequel of this report will show that King James's troops kept their word to him no better than the un-

ortunate prince himself kept his word to them. The king, after having inspected the lines, retired, towards nightfall, into his tent. He called a council of war, at which his Royal Highness, your Majesty's brother, was present. The subject under discussion was the manner in which the enemy was to be attacked. The council was divided between two very different opinions. The Duke of Schomberg, and with him several English generals, maintained that the best plan would be to make a false attack in the direction of the river, and thus draw the enemy's attention to that quarter; to send the best part of the army across the river during the night, at a ford some four or five miles distant to the right of the camp, and to attack the enemy in flank, so that they, being thus hemmed in between the river and that part of the army which had crossed it, should find it difficult to extricate themselves with any advantage. The second plan, which was supported by Count Solms, was to attack the enemy in front, to cross the river in their teeth, and force a passage through them. This opinion appeared to the king bolder than the former, and was, perhaps, more to his taste and in accordance with his enterprising character, but he thought it less safe. He adopted a middle course between these two extreme opinions. It was resolved that Count Meynard Schomberg, at the head of the greater part of the cavalry, should cross the river at break of day at the ford which I have mentioned above as being four or five miles distant from the camp; that he should endeavour to meet the enemy at about nine in the morning, and that, at the same moment, the king, with the main body of the army, should attack the enemy in front and force a passage across the river. The time was fixed at between eight and nine, because the tide would then be at its ebb, and the fords passable. When this had been settled the king gave orders that the army should retire to rest, and should be under arms by daybreak next morning.

"This is, sire, all that happened the day before yesterday, 30th of the month, the day of our arrival, when, as I have already mentioned, we pitched our camp on the bank of the Boyne, exactly opposite that of the enemy. I must not finish this report without informing your Majesty that deserters, who had that day come over to us, reported that, before our arrival, it had been King James's intention to abandon the advantageous position which he held (which it is, however, difficult to believe), and to retire beyond Dublin, towards the Shannon. He had already thrown a strong garrison into the town and castle of Drogheda, a small fortress situated two miles to the right of his camp, on the river Boyne, which washes its walls.

"Yesterday morning, at break of day, Count Meynard Schomberg, at the head of six or seven thousand horse and a few battalions of foot, was detached from the main body, in accordance with the plans previously formed. He crossed the river at the spot which had been fixed upon, on our right and the enemy's left. He encountered the hostile troops at about half-past nine. The engagement was not of long duration, for they at once gave way, and he pursued them hotly for a considerable time. The king, accurately conjecturing from the enemy's movements that they were being attacked by Count Meynard, led his infantry across the river. The regiment of Dutch Guards was the first that crossed, the men being above their waists in water. The enemy occupied a village which stands on the bank of the river, and about which there are small gardens enclosed by hedges. The Dutch rushed to the attack with such impetuosity, that their opponents immediately abandoned their position, and our men, after having pursued them for some time, drew themselves up in battle array, in order to maintain the ground which they had gained. A moment later three squadrons of King James's body-guard, which appeared to us to be very determined, rushed sword in hand upon this regiment, to the support of which a regiment of French refugees and some English regiments were hastening. It defended itself with so much bravery, that the Irish were twice obliged to retire with great loss, and the Dutch remained masters of the position. The Duke of Schomberg, who had not yet crossed the river, and who was standing on an eminence, seeing that, if King James's body-guard returned to the charge, the Dutch regiment might be overthrown, hastened to bring it assistance by urging the regiments above mentioned, together with several squadrons of cavalry, to cross over in all speed. To ensure the success of the manœuvre he crossed over himself. Scarcely had he reached the opposite bank when King James's body-guard returned to the charge for the third time, and with such intrepidity that it at length succeeded in breaking the lines of the Dutch regiment, which had not yet been able to receive assistance from the troops despatched for this purpose. They were, however, already in the river, and were firing from a distance on the Irish, who, urged on by too great a zeal, had rashly ventured as far as the street of the village. This gave us an opportunity of cutting them off, so that very few remained, and our troops were left masters of the position. But in the confusion caused by this charge, the Duke of Schomberg, who had been recognized by the king's guards, most likely from his blue ribbon, received two sabre wounds on the head at the same time that he was struck in the neck by the bullet of a carbine, fired, as it is presumed, by our own men, who were crossing the river and discharging their pieces as they advanced. The shot threw the duke from his horse. He fell on a very stony path, and this doubtless contributed to hasten the great man's death. Thus died this illustrious general at the age of eighty-two, as I have been informed, but as vigorous in body and mind as a young man of thirty. He is wept by the whole army, and will be regretted by all honest men. Whilst this was going on, the king was sending the remaining troops across the river at various spots. The enemy were driven back from all the posts which they occupied along the river with but little loss to our side. The Duke of Wirtemberg, at the head of the Danish infantry, crossed the river at a place where the soldiers had water above their waists. The duke caused himself to be carried on the shoulders of two grenadiers of your Majesty's regiment of Guards. The enemy had posted four squadrons opposite the ford which the Danes were crossing, in order to oppose them, and to prevent the camp from being attacked from that quarter. But the intrepid infantry discharged so furious and so well timed a volley from the middle of the river, that the squadrons were scattered and put to the rout. I was at this moment quite close to the king, who, as he saw this action, exclaimed that he had never seen a finer. This I communicate to your Majesty as much to do justice to the troops as to prove to your Majesty how very satisfied the king is with their conduct. It was about this time that an aide-de-camp of the late Duke of Schomberg brought the news of his death to the king. I noticed that he did not say a word. He only made a sign to the officer to say nothing about it, laying his finger on his lip. This was doubtless in order that the troops, who were very fond of him, should not be alarmed at the news. This sad intelligence, which afflicted the king more than he wished to show, hastened his crossing over to the other side of the river, so as to maintain the troops in the good order in which we saw them fighting. He went over about a quarter of an hour later. Mr. Hoy and I fol-

lowed him at a distance, not deeming it our duty to expose ourselves to musket shot and sabre cuts. As soon as the king had crossed the river, the enemy were pressed with more vigour. The king himself led the cavalry to the charge, having nothing but a walking-stick in his hand, and not having been able to put on his cuirass because of the wound which he had received the day before. Several squadrons behind which he rode were more than once repulsed, and he was three or four times in danger of being taken, and numberless times of being killed as easily as a simple foot soldier ('aussi facilement qu'un simple fantassin'). Mean time Count Schomberg was still in pursuit of the enemy; but as he had no orders to cut them off, and as the king on his side was not pressing them so closely as he might have done, perhaps wishing to put into practice Cæsar's maxim, and 'leave his enemies a golden bridge,' they were able to retire. This they did in great haste and confusion, but with greater loss from deserters than from killed. Our cavalry having formed itself into one body, some two miles beyond the camp of which we had taken possession, pursued the enemy, but only slowly, till about nine or ten in the evening. Moreover, the small hills which surround the plain in which both armies had been encamped favoured the enemy's flight. In order to be less encumbered the infantry threw down their arms, and in the village near which we are at present encamped we found four or five thousand pikes and muskets with which our men made fires last night, it being rather cold. Our equipages and our tents were still in the camp in which we were yesterday morning, that is, six miles from here. After having pursued the enemy till the hour which I have mentioned, the king, whose cavalry was exhausted with a twelve hours' march, came back a few miles and passed the night in his carriage. His Highness Prince George, who did not abandon the king a single instant, also slept in his. Whilst the king was in pursuit of the enemy, both columns of our infantry were marching in good order, and just as though there had been no battle that day. Indeed, it may be said that this action was rather a rout than a battle. We know neither the loss of the enemy nor ours. It cannot be considerable on either side. The engagement was severest where the Duke of Schomberg was killed, and where his son attacked the Irish.

"In spite of the promises which he had given his army, King James was the first to take to flight. He only saw the beginning of the action. As soon as he saw that a part of our troops had crossed the river, he thought of his own safety. The reiterated proofs of weakness which he gave and the terror which took possession of him contributed in no small degree to the overthrow of his troops. We have been informed that the Count de Lauzun has faithfully accompanied him, as he had accompanied the Queen Consort on her departure from England. We have taken seven guns and a great part of the equipages; that of King James has fallen completely into our hands. We have taken a great number of prisoners, amongst others Lieutenant-General Hamilton. This is the same who, having faithlessly accepted the mission entrusted to him by the king of coming over to this country for the purpose of persuading Tirconnel to submit, instead of using the influence which he possessed over the latter to induce him to take this step, encouraged him in supporting the interests of King James. He was taken within a few paces of his Majesty. His captors wished to kill him. His Majesty called out to them to spare his life. Hamilton, overwhelmed with the prince's goodness, approached him, and, falling on his knees, entreated his pardon, giving him the title of 'Majesty.' The only answer that the king made was, 'I am very glad to see you.' Several deserters, or perhaps people who have not been able to keep up with the hasty march of the enemy, have informed us that it is King James's intention to collect together the remains of his army before the gates of Dublin, and to oppose the king once more before yielding up the capital. This seems to be a mere conjecture, and is void of all probability. We shall break up our camp to-morrow afternoon and shall proceed straight to Dublin, which we can reach in two small marches. This morning the king sent M. de la Mellonière, brigadier of the French troops, with five battalions, to summon the town of Drogheda to surrender. All the troops, English, Danish, Dutch, and German, have done their duty. Yesterday evening the king complimented the Duke of Wirtemberg on the bravery of those under his command, and praised their good conduct. Before going to bed his Majesty wished to learn the particulars of the Duke of Schomberg's death. He sent for M. de Montargis, the general's equerry (*écuyer*), who had not abandoned him for a single moment. He narrated everything as I have mentioned it above, and as he himself communicated it to me. The king was moved at the recital, and brushing away a few tears with his handkerchief, he uttered these remarkable and flattering words: 'I have lost my father.'

"The king intends sending a messenger to England to-day with the important news of the engagement which took place yesterday and which opens the way for the easy conquest of the kingdom. I was unwilling to lose this opportunity of sending this report to your Majesty. I am writing in haste, on a drum, and not at all at my ease. It is therefore possible that I have omitted a few particulars or a few circumstances. This I shall remedy by the next post. Sire, &c.

"Camp near Duleek, July 2nd, 1690."

L. BARBÉ.

Bückeburg, Schaumburg-Lippe.

BYRON AND SHELLEY IN THE ENVIRONS OF GENEVA DURING THE SUMMER OF 1816.

(*Concluded from p.* 2.)

Now, if these dates are right (and they cannot be wrong by more than a week or so), what time is left for Byron to occupy this separate and intermediate villa called Belle Rive? More than this. By granting Belle Rive a separate existence, we are obliged to accord to the Shelleys also a second and intermediate domicile (of which the name does not transpire) between their move from the Hôtel and occupation of Mont Alègre. Of this second and temporary abode we are merely told that it was a small house at the foot of Villa Belle Rive, and within ten minutes' walk of Belle Rive; but this was surely the relative position of Mont Alègre to Diodati.

In an excellent memoir of Shelley, prefixed to his two-volume edition of that poet's works, Mr. W. Rossetti has followed Moore in this, the obvious sense in which the text of the *Letters* would be interpreted. It is possible, however, that there is evidence for the separate existence of Belle Rive in authorities to which I have not access. Mr. W. Rossetti's *résumé* is as follows:—

"After passing a fortnight in the same hotel, the two travelling parties separated; Byron and Polidori moving

into the Villa Belle Rive, and Shelley, with Mary and Miss Clairmont, into a small house hard by, on the Mont Blanc side of the Lake. Soon afterwards Byron made a further move, into the Villa Diodati, very beautifully situated on the high banks of the Lake near Coligny, and Shelley into a house at its foot, termed the Maison Chapuis or Campagne Mont Alègre," &c.*

It only remains to consider Diodati and Mont Alègre in their topographical aspects. The scene now changes to about two miles out of Geneva, on the south shore of the lake. This was along the road to Thonon, and in or near the suburb of Coligny. The larger villa stood on the high ground of the sloping side of the lake; the smaller residence lay near the water-edge, directly at its feet: the aspect of both was the same. Here is Mrs. Shelley first, writing from Mont Alègre, or Chapuis, in her letter of June 1 :—

"You will perceive from my date that we have changed our residence since my last letter. We now inhabit a little cottage on the opposite shore of the Lake, and have exchanged the view of Mont Blanc and her snowy *aiguilles* for the dark frowning Jura, behind whose range we every evening see the sun sink."†

From Diodati the outlook was the same. Witness Polidori, "There is a balcony from the saloon which looks on the lake and the mountain Jura."‡ Medwin's description is more circumstantial :—

"The Campagne Mont Alègre, or Chapuis, as it was sometimes called, lay immediately at the foot of Diodati, being only separated from it by a vineyard, and having no other communication but a very tortuous, hedged-in, and narrow lane, scarcely admitting of a *char-à-banc*.... At the extremity of the terrace is a secure little port, belonging to the larger villa, and here was moored the boat which formed so much the mutual delight and recreation of the two poets."§

Polidori corroborates the latter portion of this :—

"I went down to the little port, if I may use the expression, wherein his (Byron's) vessel used to lay (*sic*), and conversed with the cottager who had the care of it."‖

From this small creek the poets sailed to circumnavigate the lake on June 23. From Mont Alègre Byron's natural daughter Allegra derived her name. Diodati was built by the Genevese theologian, John Diodati, who is said to have entertained Milton here on his Italian journey.

The Shelleys made no further change of residence until their departure for England on August 29. Byron considerably outstayed them, and quitted Diodati for Italy on October 7 or 8.

J. LEICESTER WARREN.

P.S.—Since the above was written, Mr. W. Rossetti has obligingly consulted the unpublished diary of Dr. Polidori at my request, and as kindly furnished me with some memoranda extracted therefrom. From these it appears that Byron and Polidori actually moved into the Villa Diodati on June 10; that they took the house from a Madame Neckar for six months, to Nov. 1, for 125 louis. The transaction was managed by Hentsch, a Genevese banker, mentioned in vol. ii. p. 46 of the *Letters and Journals*, and several times subsequently, as the transmittee of Byron's letters and remittances from England. As regards the Villa Belle Rive, Mr. W. Rossetti informs me that there is nothing in Polidori's diary about a house, Belle Rive or other, intermediate between the Hôtel and Diodati. Mr. W. Rossetti further suggests an acute and convincing interpretation of the passage in the *Letters*. This is much better than my proposal to make Belle Rive a synonym of Diodati. Mr. Rossetti would read thus : "Mr. and Mrs. Shelley removed to a small house on the Mont Blanc side of the Lake, within about ten minutes' walk of the villa [Diodati] which their noble friend [Byron] had taken, upon the high banks, [which are] called Belle Rive, that rose immediately behind them [the small house and the villa]." This seems nearly conclusive; and I suppose we may now infer that, after their removal from the Hôtel, the Shelley party only occupied Mont Alègre and Byron only occupied Diodati. Some of your readers are sure to visit Geneva this autumn. A note on the present condition of Diodati and Mont Alègre would, I think, be worth recording in your columns. They might also readily ascertain, *in situ*, whether Belle Rive is, about Coligny, a general name for the high sloping sides of the lake.

* Rossetti's *Shelley*, vol. i. lxxxvii. "Memoir."
† *Six Weeks' Tour*, p. 98.
‡ *The Vampyre*, Preface, x.
§ Medwin, vol. i. p. 238.
‖ *The Vampyre*, Preface, xi.

SHAKSPEARIANA.

"OLD UTIS" (5th S. vii. 423, 465, 503.)—As this question is now being discussed, and O. W. T. has done a good deal to clear it up, it may be as well to finish off the history of the etymology. To derive *hutesium* from O. F. *huer* is to omit all account of the *t*, so that the derivation is plainly untenable. At the same time the words are closely connected. The completion of the word's history explains the whole matter. To begin with, it was Scandinavian. The Old Swedish *hut!* was an interjection, meaning "get out of the way," or "begone," and is still in use. Hence Swed. *huta ut*, lit. to hoot out, to reprove one sharply. Hence also E. *hoot*, to cry "hoot!" at, to bid to begone; Mid. Eng. *huten*, borrowed from Scandinavian in the eleventh century, and appearing in the *Ormulum*, l. 2034. French etymologists much underrate the obligations of French to Scandinavian, yet the Normans were merely Danes, and the number of French words due to Scandinavian is rather large. When the Scand. *huta* was adopted into French, it dropped the *t*, by rule, and became *huer*, just as the Latin *gluten* is now represented

in English by *glue*, a word borrowed from French. Hence the F. *huer* means to hoot; the sb. *hue* means a hooting, borrowed by English and retained in the phrase "hue and cry." From O. F. *huer* was formed the Low Lat. *hutesium*, but the alternative form *hutesium* retained the original *t*. We also find, in Old French, the very interjection *hu!* itself, shortened from O. Swed. *hut!* The O. F. *huee*, a hue, a cry, shows (by its form) that the sb. *hue* was derived from the verb *huer*, and not *vice versâ*. In the Low Lat. *hutesium*, the *hut-* goes with Swed. *huta*, and the *-esium* is a suffix, of similar force to *-erie* in the O. F. *huerie*, a confused clamour. Our modern "hue and cry" was expressed by *hutesium et clamor*, and was early in use in England as a law term; it occurs in the Close Rolls, 30 Henry III., m. 5 (Blount's *Law Dictionary*). The French and Latin *h* (unlike the Teutonic *h*) was so weak that it easily dropped off, leaving the sound *utesium*, which was ingeniously modified, as O. W. T. points out, into M. E. *outhees;* due to a popular etymology which resolved the word into A.-S. *út*, out, and A.-S. *hæs*, a command, now spelt *hest* by the adoption of the usual excrescent *t* after *s*, as in *amongst*, *amidst*, *whilst*, &c. This popular etymology being fully believed in (as is so often the case) caused the word to take the occasional form *uthest*, as in the *Owl and Nightingale*, 1683, 1698; but the strong measure of adding the excrescent *t* was not generally adopted, so that *outhees* appears in Chaucer, and is very likely the same as *utis* in Shakspeare. The epithet *old*, *i.e.* rare, excellent, has long been well understood. The explanation of *utis* as "octave" is due to Nares. All he has to show for it is a quotation from an old play, "Let us begin the *utas* of our jollitie"; an indecisive passage on which little can be built. It is certainly extraordinary that the *octave* of a feast should be taken as the type of a festive time, in preference to the feast itself, of which it was but a mild repetition. If it could be shown that the feast lasted for the whole of the eight days, the explanation would be more reasonable; but I find no evidence for this. I do not subscribe to the derivation of *utas* from F. *huitiesme*, which is merely impossible; it is plainly derived from Lat. *octava*, as shown by the O. F. form *utaves* (evidently a plural from a singular *utave*), cited from Kelham by Nares.

We thus have the whole history of the two words which are claimed to explain Shakspeare's *utis*. Which of them is really right can hardly be said to be settled; but there seems a probability in favour of *hutesium*. WALTER W. SKEAT.

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In my note on 5th S. vii. 504 *hutiesme* should be *huitiesme*. O. W. TANCOCK.

CATALOGUE OF BISHOPS THAT HAVE BEEN TREASURERS (from MS. note in Godwin in my possession):—

1189. Richardus Nigellus, epūs. Londin.
1219. Johēs de ffontibus, Eliens.
1222. Eustachius de ffauconbrige, Londin.
1223. Walterus Maldeer [Malderk], Carleol.
1240. Hugo Pateshall, Litch. et Coven.
1265. Walterus Gifford, Eborac.
1268. Nicholas de Ely, Wigorn.
1269. Walterus de Langton, Cov. et Litch.
1274. Johēs de Chishull, Londin.
1274. Robtūs Burwell, Bath. et Well.
1286. Johēs de Kirkeby, Eliens.
1292. Willelmus de March, Bath. et Well.
1307. Walterus Stapleton, Exon.
1313. Walterus Raynold, Cantuar.
1316. Johēs Sandall al. Kendall, Winton.
1316. Johēs Hothom, Eliens.
1320. Henricus Burwash, Linc.
1322. Rogerus Northborow, Cov. et Litch.
1333. Richūs de Bury, Dunelm.
1345. Willelmus Edendon, Winton.
1352. Johēs de Shepey, Roffens.
1361. Simon Langham, Eliens.
1366. Johēs Barnet, Eliens.
1370. Tho. Brentingham, Exon.
1376. Johēs Gilbertus, Hereford.
1381. Johēs ffordham, Dunelm.
1386. Richūs Scroope, Cov. et Litch.
1388. Johēs Waltham, Sarisb.
1401. Guido de Mona, Menevens.
1425. Johēs Stafford, Bath. et Well.
1430. Marmaducus Lumly, Carleol.
1469. Willelmus Gray, Eliens.
1636. Gulielmus Juxon, Londin.

At the end is—

καμινος ειμι ουκ ανθρωπος.

MACKENZIE E. C. WALCOTT.

PEDIGREE OF WIGOD AND MILO CRISPIN.—The pedigree of Wigod of Wallingford and the descent of his land have been considered as matters of conjecture only, there not appearing to be any record to establish the facts. Various suppositions have been made, and Sir H. Ellis appears to have been right in making Milo Crispin marry the daughter of Robert Doilly. The pedigree and descent are stated in correspondence with this in a document which appears to determine the question.

There is in the *Testa de Nevill* an inquisition which was taken at Wallingford by command of the king. This book contains the fees of the time of Henry III. and Edward I., and as mention is made in the inquisition of "Henry, the father of the king," it is obviously to be referred to the later of the two. It was made, that is, about a hundred and twenty or a hundred and thirty years after the retirement to a religious life of Earl Brienne and the countess, which took place, as is stated, in the reign of King Stephen. This document cannot, indeed, be considered of contemporary authority. But, as it was drawn up on the spot, at a time when the descent of the lands may be supposed to have been traceable, it may be

looked upon as almost, if not quite, decisive as to the points at issue. It is translated from p. 115, fol., Lond., 1807:—

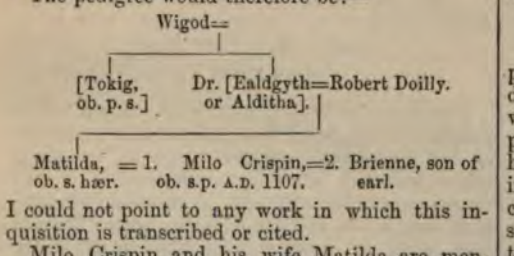
"Of the honour of Walingford in *Testa de Nevill.*

"To his most beloved lords the justiciaries of the lord the king and the barons of the Exchequer the Constable of Walingford with faithful obedience sendeth greeting. Know ye that I have diligently made inquisition concerning the mandate of the lord the king by the sheriff to me transmitted through the knights of my bailiwick, and of the inquisition this is the sum:

"Wygod of Walingford held the honour of Walingford in the time of King Harold and afterward in the time of King William the First, and he had by his wife a certain daughter whom he gave to Robert Doilly; the same Robert had by her a daughter named Matilda, who was his heir. Milo Crispin married her, and had with her the aforesaid honour of Walingford. When Milo died, the lord the King Henry the First gave the aforesaid Matilda to Brienne, the son of the earl, together with her inheritance. She had no heir. The same Brienne and Matilda his wife in the time of King Stephen gave themselves to religion, and the lord Henry, the son of Matilda the Empress, who was at that time Duke of Normandy, seized the aforesaid honour."

This Brienne was charged with the custody of William Martel, the sewer of King Stephen, who was taken at Winchester, and built a prison for him at Wallingford called "Cloere Brien," and when the empress made her celebrated escape from the castle at Oxford over the snow, she fled to him for protection (Mat. Par., *Hist. Maj.*, an. 1141, p. 79, Lond., 1640).

The pedigree would therefore be:—



I could not point to any work in which this inquisition is transcribed or cited.

Milo Crispin and his wife Matilda are mentioned as benefactors to the Abbey of Abingdon (*Chron. Mon. Abingd.*, vol. ii. p. 110, Rolls' Ser., 1858). ED. MARSHALL.

LETTER OF LORD BYRON.—The original, which I have in my collection of autographs, is of interest just now:—

"March 6, 1814.

"Dear Sir,—I regret troubling you, but my friend H. who saw the pictures to-day suggests to me that the *nose* of the smaller portrait is too much *turned up*. If you recollect, I thought so too; but as we never can tell the truth of one's own features, I should have said no more on the subject but for this remark of a friend whom I have known so long that he must at least be aware of the length of that *nose* by which I am so easily led.

"Perhaps you will have the goodness to retouch it, as it is a feature of some importance—the Albanian wants *nothing*—if you can—excuse my plaguing you with this *request.*—*Y^rs very truly,* BYRON."

On referring to Moore's *Life and Letters of Byron*, I find, March 7, 1814, "At three sat to Phillips for faces," this being the day after the above letter. It is also interesting being signed Biron.

CRAWFORD J. POCOCK.

24, Cannon Place, Brighton.

"MAZAGRAN."—Most travellers in France are aware that this name is given to *café noir* (served in a tall glass), to which water is frequently added. It at first struck me that the word might be a Persian compound signifying "warm wine," and in this I thought I was confirmed by Arabic *kahwat* (whence *café*, *coffee*), signifying literally "wine." It afterwards occurred to me that the word might be derived from a proper name; and I found in Paris a Rue Mazagran, leading into one of the Boulevards (Bonne Nouvelle?). A French friend, however, informs me that coffee tempered with water was drunk by the French soldiers in Algeria, especially at the battle of Mazagran, under Bugeaud, and that the drink thus derived its name. It was probably owing either to the badness of the water or to the danger of drinking water alone. In Johnston's map I find Masagran near Arzeo, a little N.E. of Oran, and on the coast. In his *Ind. Geog.* he gives Mazagran, Algeria, N. W. A., 35° 52′ N., 0° 4′ E., and Masagan or Mazighan, Marocco, N. W. A.; and in his *Dict. Geog.* he has Mazagan, a fortified seaport E. of Marocco on the Atlantic. R. S. CHARNOCK.

Malta.

MISUSED WORD: "SEVERALLY."—Our rector publishes the banns of marriage between half a dozen couples, and invites any of the congregation who know cause or just impediment why those persons should not *severally* be joined together in holy matrimony to declare it. I declare accordingly that if the arrangement thus expressed be conceivable (but it may be fairly contended that, severance and junction being contradictory in terms, the phrase has no meaning) it will be rank polygamy. I suspect, however, that what is really intended is that the couples indicated are to be *respectively* joined together, and to this, so far as I am aware, there is no objection. J. F. M.

"SILE."—This word is not given in Johnson nor in the *Library Dictionary*, 1871. It is in common use, I believe, throughout England. Its use is restricted to the operation of passing newly drawn milk through a sieve of fine wire or hair, called a *sile*, so as to free the milk from the froth caused by milking. It is given in Bailey: "*Sile* (*s.*, fr. the Sax. *syl*), filth, filth that sinks to the bottom"; "*To sile*, to sink, to fall to the bottom." In this case, I suppose, the word is a congener to *silt*; but the modern use is not connected with anything which sinks to the bottom, but to that which floats on the top. E. L. BLENKINSOPP.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

VIRGINIA.—One of the oldest and most renowned of the United States of America bears the English name "Virginia." For nearly half a century this name designated the English territory in America, lying between Florida and the Gulf of St. Lawrence, between New Spain and New France.

Historians mention two entirely different reasons for choosing this name. The earliest mention of it, as a geographical name applied to this territory, is in the report made to Sir Walter Raleigh by one of his captains sent to make discovery in America in the year 1584, printed in the third volume of Hakluyt's collections. It occurs but once in the report, in this sentence, viz.: "His name was Gronganimeo, and the king is called Wingina, the country Wingandacoa, and now by her Majesty Virginia." Why did she call it Virginia?

Oldmixon, in his *British Empire in America*, printed in 1708, mentions two grounds for the origin and application of this name. He says:—

"Queen Elizabeth was herself so well pleased with the account these adventurers [Amidas and Barlow, captains sent by Raleigh] gave of the country, that she honoured it with the name Virginia, either because it was first discovered in her reign, a virgin queen, or, as the Virginians will have it, because it still seemed to retain the virgin purity and plenty of the first creation, and the people their primitive innocence."

He cites no authority for this statement.

Three quarters of a century later, Robertson, in his *History of America*, says:—

"Elizabeth, delighted with the idea of occupying a territory so superior to the barren regions towards the north hitherto visited by her subjects, bestowed on it the name Virginia, as a memorial that this happy discovery had been made under a virgin queen."

He cites for authority the report in Hakluyt. That certainly gives no such reason for the name; it barely affirms that the queen called it Virginia.

Bancroft, the latest and best historian of the United States, says that she bestowed the name "as a memorial of her state of life"; a substantial confirmation of Robertson.

This is the generally accepted reason for giving the name Virginia to that part of America visited by Raleigh's ships in 1584, and claimed by England. Is there any ancient authority to support it?

One would think that so important an affair as the naming of a vast country in the New World, designed to form part of the English empire, must have been made public at the time by a royal fiat or proclamation, wherein the grounds for the choice of a new geographical name would appear. It was deliberately coined for this occasion. It has been said that this name was Raleigh's suggestion to the queen, and adopted by her. This seems not unlikely. If it be so, what did he intend to commemorate by the name Virginia?

In the report in Hakluyt mention is made of a king called Wingina, and also of a country called Wingina. There is a striking resemblance between this name and the name Virginia. Did the Indian name suggest the English one?

There was a good opportunity to christen this new English territory "New England," and to come in early between New Spain and New France with this august designation. Thirty years later Capt. John Smith had only to mention this name to designate the northern part of Virginia, and it was universally accepted by the English people.

But to return. Does the name "Virginia" commemorate the virgin state of Queen Elizabeth, or the virgin state of the new country in America visited by Raleigh's captains?

C. W. TUTTLE.

Boston, U.S.A.

DE MONTFORT, EARL OF LEICESTER: PULESTON OF EMRALL: ANCIENT KINGS OF SPAIN.—Can any of your readers tell me where I shall find a correct list of the sons of Simon de Montfort, Earl of Leicester, who married Eleanor, sister of King Henry III.? Sandford gives them as 1. Henry, 2. Simon, 3. Almeric, 4. Guy, 5. Richard. Anderson follows suit. Père Anselme, vol. vi. p. 77, gives them as 1. Henry, 2. Richard, 3. Almeric, 4. Simon, 5. Guy. It will be seen that these great authorities all concur in naming Henry as the eldest, and Almeric (the priest) as the third son. What I especially wish to know is, which was the second son, Simon or Richard? Where can I find anything decisive on this point?

Can any one tell me whether the family of Puleston, of Emrall, in Wales, is still extant, and where I shall find a pedigree of them of later date than 1622, the date to which Vincent's pedigree is brought down? I want to see a good pedigree of the old kings of Spain, giving Alphonso X. of Castile and his issue—something better than Anderson. *L'Art de Vérifier les Dates* is utterly insufficient. C. H.

MONTGOMERIE FAMILY.—In 1728 John Montgomerie was the Captain-General and Governor-in-Chief of his Majesty's colonies of New York and New Jersey, America. I think he governed for about five years, died, and was buried in New York on July 4, 1732 or 1733. He was buried in what was then called the King's Chapel in Fort George, subsequently and now called The Battery, in Castle Gardens, New York. His books and general effects were sold by public auction. Some

of his writings, comments on the colonies of America, came into the possession of my family. But I am at a loss to find out of what line of the Montgomerie family he was. To this end I would esteem any information from you that may direct me where to investigate. I have searched the Historical Society's works on New York, and most of the references in the British Museum, but with no result.

Permit me also to inquire where I may be able to obtain a copy of a folio work bound in richly decorated russia, illustrated in colours, styled, I think, "Portraits of the Montgomerie Family," or "Montgomerie Portrait Gallery." I once saw such a work. L. MORTON MONTGOMERIE.

"GO TO."—What is the meaning of this ejaculation or expletive? In Gen. xi. 3, 4, it is a call of encouragement; but in all other Scriptures where our translators have used it, it is a sort of challenge.

Dogberry says:—"A rich fellow enough, go to!"—defying contradiction.

Sir E. Coke says to Sir Walter Raleigh:—"Go to; I will lay thee upon thy back for the confidentest traitor that ever came to a bar."

Sir Nicholas Throckmorton, being tried for high treason at Guildhall, 1554, 1st Mary, offended his judges by suggesting "that they were thinking long for their *diner*." Sir R. Southwell replied:—"M. Throckmorton, this talke need not; we know what we have to do, and you would teach us our duties, you hurt your mater. Go to, go to!"

"Go to" is out of use, but I have heard "Now then" used in a similar way. A person asserting something which another disbelieves or doubts, interposes "Now then" ever and anon during his story or argument. W. G.

OLD ROMAN INSCRIPTION.—In repairing the roof of an old house at Bubbenhall, near Leamington, a quantity of Roman tiles were removed, on seven of which the appended inscription was plainly visible. The house is said to be more than two hundred years old, and its roof had evidently been built of these ancient tiles, which, from their number, had doubtless been found in the neighbourhood. Tradition is silent respecting the occupation by the Romans of the spot. It is, however, not far from the Fossway. Perhaps some of your readers can throw light on the name of the cohort of which L. Æmilius Salvianus was tribune.

DEO . INVICTO
HERCVLI . SACR
L . AEMI . SALVANVS
TRB . C^H . IVANGI
VS . PM.

Do these contractions read "Voto suscepto" and "Posuit merito"? VICAR.

COUNT D'ALBANY. — When James Sobieski Stuart died he left a brother, Charles Edward Stuart, Count d'Albany. Who was Charles Ferdinand de Lancastro Stuart, Comte de Lancastro et d'Albanie, who died since James Sobieski? and which of the Counts of Albany married Lady Alice Hay? E. D.

WILLIAM HERBERT, THE TRANSLATOR OF DR. FEASLEY'S "ANCILLA PIETATIS."—Who was the "Guillaume Herbert" who translated Feasley's well-known book into French? As he dedicated his work (inappropriately enough surely) to the Earl of Montgomery, it is probable that he was a member of the family. Was he the Herbert who afterwards published the *Quadripartite Devotions*?

This translation of Herbert's affords a good illustration of the shortcoming of the ordinary works of bibliographical reference. There is no mention of it in Brunet, Watt, or Lowndes.

C. ELLIOT BROWNE.

"ORE" is a local name found near Roman stations. Can it be *ora*, Lat., in the sense of boundary? HYDE CLARKE.

LADY JANE GREY.—What is the date—day and month—of Lady Jane Grey's birth? A. V. P.

[George Howard, in *Lady Jane Grey and her Times*, says that the birth took place at Bradgate, in Leicestershire, "as generally believed, in the year 1537, but the precise date is uncertain, the destruction of the monasteries and church registers having caused the loss of all records of that nature."]

DANIEL'S "RURAL SPORTS."—Who was the Rev. Wm. B. Daniel, author of the above book, 3 vols., 4to., 1807? The work is dedicated to J. Holden Strutt, Esq., M.P. It treats at great length on hunting, shooting, and fishing, and is profusely and beautifully illustrated with engravings by Scott after Gilpin, Chalon, and other celebrated artists. JOHN PAGET.

A CARDIGANSHIRE BELIEF.—The following appears in the *Cambrian News* of June 1:—

"A remarkable case was investigated on Tuesday, by Dr. John Rowland, at a farmhouse about four miles from Tregaron. A head servant girl, having no reasons, as far as the evidence goes, for committing suicide, was found early on Monday morning hanging by the neck from a bing in an outhouse. The inquest, which was adjourned for a post-mortem examination to be made, elicited the singular belief of the neighbours that none but a freeholder or a policeman could cut down the deceased."

I know North Wales pretty well, but this is a new article of belief to me. Is it at all general in South Wales? A. R.

Croeswylan, Oswestry.

CORNELIUS HALLEN died at Stourbridge in 1680, leaving a family. He was connected with the iron business established by Mr. Foley, who brought over Germans to assist him (see Smiles's *History of the Iron Trade*). A family of Hallen,

or Von der Hallen, has property near Bremen, North Germany. In this family Cornelius is a name in use. The present head of this family can give no information. Are there any official pedigrees or registers of grants of arms which would help me to trace the manifest connexion between the two families? I should be glad to correspond with any brother genealogist and Mason who would help me. The Von der Hallen crest is a salamander rising from flames, suggestive of the iron trade in which probably our ancestors were engaged in Germany. A. W. HALLEN, M.A.

Alloa, N.B.

EDWARD WHALLEY, THE REGICIDE.—Where and when was he born, and where is the latest and fullest information respecting him to be found? Of course I know what Noble has said of him in both his works. F.S.A.

PAULET PEDIGREE.—Will HERMENTRUDE kindly throw some light, from her rich stores of information, on some obscurities of the Paulet pedigree? Sir John Paulet, grandson of Sir John and Constance de Poynings, is said to have married Elizabeth, daughter of Sir William Paulet. Was the said Elizabeth one of the four daughters of Sir William by Elizabeth Deneband, the heiress of Hinton St. George? and was her brother, Sir Amias Paulet, the father of Christina, who became the wife of Sir William Martin, of Athelhampton? H. W.

New Univ. Club.

D. JOHANNA DE BLOIS, PAINTED BY VANDYCK.—Who was she? I have an engraving of her: "An. Van Dyck pinxit, Petr. de Tode sculpsit, Gillis. Hendricx excudit." YRAM.

GEORGE GREIVE, born at Newcastle (on Tyne?) in 1748, accused Madame du Barry before the Revolutionary tribunal, and styled himself "homme de lettres." What works did he publish? THUS.

PENZANCE.—In the *Autobiographical Recollections of Sir John Bowring*, 1877, the author, in the section entitled "Election Experiences," which a foot-note states was written in 1861, says, "I was inquiring into my chances of return for Penzance" (p. 79). Was Penzance ever a *parliamentary* borough? I observe that the paragraph in which the sentence quoted occurs has been copied into an article in the *Athenæum* of June 30, 1877, p. 825. WM. PENGELLY.

Torquay.

DAMEROSE.—In an old deed, *temp.* Edward III., mention is made of two meadows, called by the names of Damerosehay and Le Pusshay. I think the former part of each word is the name of a flower, and I solicit the *aid of "N. & Q." Could damerose* be the primrose? Could *purse*, or *puss* (as a countryman here would still term it), have been a name of the hyacinth? Both grow freely in the place in question. The next meadow still goes by the name of Cowslip Mead. E. K.

Lymington.

RAILWAYS A "JUDGMENT" ON INNKEEPERS.—Who was the worthy French archbishop who declared that railways were an evidence of the divine displeasure against innkeepers? They would be punished for supplying meat on fast days by seeing travellers carried past their doors (see White's *Warfare of Science*, 1876, p. 134).

WILLIAM E. A. AXON.

Barton-on-Irwell.

AUTHORS OF BOOKS WANTED.—

The Cheltenham Mail Bag; or, Letters from Gloucestershire. Edited by Peter Quince, the Younger. London, 1820. ABHBA.

AUTHORS OF QUOTATIONS WANTED.—

"Nec tecum vivere possum, nec sine te."

E.

"Cheer thee, my heart; thy life shall have a crowning."

RICHARD HEMMING.

"Gladdener of a thousand hearths,
The love of his own."

JOHN COLEBROOKE.

"Oh, blessed health, thou art above all gold and treasure;
'Tis thou that enlargest the soul and openest all its powers." C. E. D.

"The hearts of men, that fondly here admire
Fair seeming shows, may lift themselves up higher."

E. T. M. WALKER.

"There cometh a mist and a weeping rain,
And life is never the same again." T. G.

"'Tis our time's curse,
That undue worship of that selfish idol
We call the practical . . . . . .
As if an art could be more practical
Than that which, showing what men should be,
. . . . . .
Describes the mental model of a world
After which it were well that ours were fashioned."

I can only remember the above fragments. I think the passage is in a drama which was published some quarter of a century ago. J. J. P.

Replies.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM.

(5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490, 509.)

In reviewing the whole that has been written on the above subject, I much fear that very little has been effected towards the settlement of the vexed question as to the patronymic of this celebrated prelate. Commentators do not deny that he was recognized in all public documents, after the time

of his early preferment in Kent, under the name of Rotherham; which town the archbishop himself is at pains to explain, in his will, was the place of his birth, but he does not with equal care and pride state that he was born of parents of that name or any other. It is equally conceded—1. That his arms (probably assumed with the name of Rotherham) were Vert, three bucks or stags trippant or; 2. That the Scotts of Ecclesfield, his kinsmen, bore (doubtless from the archbishop) *precisely the same arms*, which the heralds of that day would not have permitted except by legal adoption or right, a contrary course being then penal, and heralds exacting; 3. That the arms of Rotherham of Farley, Beds (John Rotherham, the brother of the archbishop, being head of this family), are, according to Burke (our first authority), in his *General Armoury*, stated to be the same as the archbishop's and those of the family of Scott of Ecclesfield, his kinsmen, *plus a bend sinister argent*, which, in the fifteenth and sixteenth centuries, denoted illegitimacy. This fact is very suggestive to those who have leisure to follow it out to its origin; and to my mind, taken in connexion with the probably studious avoidance of all mention of his parents and their names in the archbishop's will (which in this respect, I again repeat, is puzzling and unsatisfactory), may be the key to the whole question.

The archbishop, in his will, states, "because I was born in the same town [Rotherham], and so at that same place was born into the world, and also born again by the holy bath flowing from the side of Jesus"; but he fails to state that he likewise gloried in the name of Rotherham, his ancestors'.

There are no post obits or trentals in his will in favour of his parents, the only names mentioned being "John Rotherham, my brother," and his kinsmen or cousins, the Scotts. These individuals, I contend, adopted the assumed name and arms, or arms alone, of the archbishop in respect of property which, in their lifetime or afterward, came to them through the patronage of the prelate. Such a theory would be in accordance with practice then as now.

The pedigree that Vincent has advanced, that the archbishop was the son of Sir Thomas Rotherham, Knt., has always been disputed, and will be until the will of Sir Thomas, or better evidence of his existence, is brought forward in direct proof. John Rotherham, of Someries and Farley, the Master of the Guild of Luton when Thomas Rotherham was Bishop of Lincoln, in 1475, is the first I can trace of that name in Luton. His sons afterwards occur in Luton and Kent, and one of them was at the Field of the Cloth of Gold with Henry VIII., in personal attendance on him. Until the existence of Sir Thomas Rotherham of *the Vincent pedigree is* established, and until the practice of ecclesiastics in the fourteenth and fifteenth centuries adopting the names of places of their birth or preferment on their becoming *mortui sæculo* is established as a popular error, I must contend again that the host of commentators on the life and biography of this dignitary will again and again be of opinion that the name of Rotherham was merely assumed, whatever conclusion they may arrive at as to his real patronymic or the precise family to which he belonged. Notwithstanding that difficulties may and do exist in adducing satisfactory evidence that he belonged to either of the families of Scott of Ecclesfield or of Scotshall, in Kent,—but for which fact heralds and commentators of as good repute as Mr. Vincent have vouched,—I again suggest that, as the arms of the Scotts of Ecclesfield are the same substantially as those of the Rotherhams of Luton, and these such as have been attributed to the archbishop, the fact, otherwise inexplicable, points to the conclusion of an identity of origin of both Scotts of Ecclesfield and Rotherham families. Finally, as regards the arms (stated by Willement to have been, sixty years ago, in a dilapidated condition, and which he attributed to Archbishop Rotherham) which were carved in stone on the roof of the crypt of Canterbury Cathedral, and impaled or impaling the see of York, viz. three wheels gules. I repeat that it was impossible for Willement to have done more than guess at the tincture or charges, as I personally, with the sanction of the authorities, by means of a scaffold, some years ago inspected the same, and whilst still of opinion that the charge suggested wheels or catherine wheels, so dilapidated were the bosses in that portion of the cathedral, it was impossible to come to the conclusion that the charges were stags or roebucks. MR. GREENSTREET, respecting this doubt, states, or suggests, that the wheels in question were those of the family of Roet (Catherine Swinford, third wife of John of Gaunt, being a daughter of Sir Payne Roet); but allow me to ask in what way the arms of Roet or Swinford could heraldically be connected with either of the sees of Canterbury or York. So far as the catherine wheel is concerned, this cognizance of the Scotshall family figures on the roof of the Martyrdom (*temp.* Edw. IV.), and formerly on the beautiful gate of Christchurch at the entrance of the cathedral, traditionally asserted to have been erected at the cost of six Kentish knights, of whom Sir William Scotte, Lord Warden of the Cinque Ports and Governor of Dover Castle, was one. Apologizing for having occupied so much of your space, and I fear to so little purpose, I now conclude. JAMES RENAT SCOTT, F.S.A.

Clevelands, Walthamstow.

Before this matter is dropped, would those who have lately so ably corrected the errors that have

been for so long a time indulged in concerning the archbishop's parentage also correct what appears to me to be another error? In Hunter's *Hallamshire*, Gatty's edition, p. 442, it is stated, on the authority of Richard St. George, Norroy King-at-Arms, that John and Richard Scott, of Ecclesfield, to whom the archbishop left the Barnes Hall and Howsley estates in tail, both died without issue, and that George Scott, a son of the archbishop's brother, succeeded as the right heir. If this was the case, surely they would have been *Rotherhams*, and not *Scotts*, of Barnes Hall. I have searched the office at York—not very closely, I must allow—for the wills of Scotts of Barnes Hall or Ecclesfield, and the earliest I could find was that of Richard Scott, of Barnes Hall, yeoman, dated July 12, 1556; in it he mentions his sons Nicolas, John, William, Richard, and Edward Scott, and his daughter Ann, &c. Edward Scott, his youngest son, was of Shiregreen, and he made his will Nov. 25, 1602; in it he mentions his nephews, Richard Watts, of Wortley, Christopher and Roger Scott; his nieces, Ann Goodyson, Jane Thompson, Elizabeth Diconson, and Ann Freeman; also his sister Watts, &c. These two wills very much enlarge Mr. Hunter's pedigree of Scott. Elizabeth Diconson and Ann Freeman were the daughters and co-heirs of Thomas Howsley, of Ecclesfield, by Alice Scott his wife, who must have been sister to Edward Scott, of Shiregreen, thus:—

Thomas Howsley, of Ecclesfield and Howsley Hall.	=	Alice Scott, mar. at Ecclesfield, May 14, 1560.			
Elizabeth Howsley, dau. and co-heir.	=	Gilbert Dickenson, mar. at Ecclesfield, Feb. 17, 1583.	Ann Howsley, dau. and co-heir.	=	Gerard Freeman, mar. at Ecclesfield, May 22, 1594.

Which of Edward Scott's brothers was father of Christopher and Roger Scott I do not know. From the Ecclesfield registers I find that, June 4, 1559, William Scott married Elizabeth Cutts, a widow; and Oct. 21, 1589, Roger Scott married Ann Man. The baptismal registers are lost prior to 1599. ALFRED SCOTT GATTY.

Ecclesfield, Sheffield.

"TABLEAUX DES MŒURS DU TEMPS," &c. (5th S. vii. 449.)—It is by no means certain that only one copy of the original edition of this work was printed. Bachaumont is the first writer who mentions the book, and he states that three copies were in existence, and gives the following account of it (*Mémoires Secrets*, under the date 15 Juillet, 1763):—

"Tout le monde sait que M. de la Popelinière visait à la célébrité d'auteur; on connaissait de lui des comédies, des chansons, etc.; mais on a découvert depuis quelques jours un ouvrage de sa façon, qui, quoique imprimé, n'avait point paru: c'est un livre intitulé *Les Mœurs du Siècle, en Dialogues*. Il est dans le goût du *Portier des Chartreux*. Ce vieux libertin s'est délecté à faire cette production licencieuse. Il n'y en a que trois exemplaires existants. Ils étaient sous les scellés. Un d'eux est orné d'estampes en très-grand nombre; elles sont relatives au sujet, faites exprès et gravées avec le plus grand soin. Il en est qui ont beaucoup de figures, toutes très-finies. Enfin, on estime cet ouvrage, tant par sa rareté que par le nombre et la perfection des tableaux, plus de vingt mille écus. Lorsqu'on fit cette découverte, Mademoiselle de Vandi, une des héritières, fit un cri effroyable, et dit qu'il fallait jeter au feu cette production diabolique. Le commissaire lui représenta, qu'elle ne pouvait disposer seule de cet ouvrage, qu'il fallait le concours des autres héritiers; qu'il estimait convenable de le remettre sous les scellés, jusqu'à ce qu'on eût pris un parti; ce qui fut fait. Ce commissaire a rendu compte de cet événement à M. le lieutenant-général de police, qui l'a renvoyé a M. de Saint-Florentin. Le ministre a expédié un ordre du roi, qui lui enjoint de s'emparer de cet ouvrage pour sa Majesté, ce qui a été fait."

The only copy now known to exist is that to which Bachaumont refers, and which passed from the hands of Louis XV. to those of the Duc de la Vallière, and was given by him to the Marquis de Paulmy, as appears by a MS. note of the latter. It next appeared in the library of the Prince Galitzin, but was not sold at the sale of his books in 1825, having, according to Brunet (art. *Daïra*), been privately sold to a wealthy amateur. In 1844 it was included in the catalogue of the library of J. G. (Techener), but was not to be offered at the auction, but to be sold privately at the price of 5,000 francs. It was purchased by Baron J. Pichon, President of the Society of Bibliophiles; and in 1867 it had, according to C. Monselet, become the property of M. F. H. M. Monselet gave an account and analysis of the work in *L'Artiste* of September 16, 1855, and afterwards reprinted the article in his volume, *Galanteries du XVIII^e Siècle*. Gustave Brunet wrote a notice of it, with long extracts, in his *Fantaisies Bibliographiques* (Paris, 1864). *Les Tableaux des Mœurs* was reprinted in 1863 and again in 1867. The last edition was edited by C. Monselet, to whom the prefatory notice of the book and its author is due. Notices of the book will also be found in Brunet, art. *Daïra* (the title of a dull romance of which M. de la Popelinière was the author); *Bibliographie des Ouvrages relatifs à l'Amour*, vol. vi., art. *Tableaux*; Querard, *La France Littéraire*, art. *Leriche de la Popelinière*; and in the new edition of Barbier, *Dict. des Ouvrages Anonymes*, the last part of which, just issued, breaks off in the middle of an article on the *Tableaux des Mœurs*. RICHD. C. CHRISTIE.

Manchester.

Only one copy is known to exist of the original edition printed by Popelinière for his own private use; it is at present in the cabinet of

Mr. H***** of Paris. The book has been reprinted—(1) in 1863 by J. Gay, 12mo., pp. 341; (2) by Poulet-Malassis at Brussels in 1867, 2 vols., 8vo., pp. viii-168 and 170, with a notice by Charles Monselet, and head and tail pieces (*culs de lampe*) by Félicien Rops; (3) the same edition was issued in 1867, without the illustrations of Rops, but with four etchings designed by Ulm. There exists at present, in the library of a bibliophile in London, a copy of the Poulet-Malassis edition, in which are inserted the original drawings of Ulm, with addition of one unpublished design by him, proofs of the Rops illustrations on India paper, &c. MR. J. BORRAJO should refer to *Mémoires de Bachaumont, Bulletin Trimestriel, Liste des Publications, Bibliographie des Ouvrages relatifs à l'Amour*, and *Galanteries du Dix-huitième Siècle*. APIS.

The following is an extract from Brunet's *Manuel du Libraire*, fourth edit., art. "Daïra":—

"M. de la Popelinière (says Barbier, in his *Dictionnaire des Anonymes*) avait composé un autre ouvrage intitulé *Les Mœurs du Siècle, en Dialogues*, dans le goût du *Portier des Chartreux*. Il y en avait un exemplaire orné de peintures excellentes, à la vente des livres de l'auteur: cet exemplaire a été saisi par ordre du roi. V. *Les Mémoires Secrets de la République des Lettres du 15 Juillet*, 1763. Au surplus il paraît que cet exemplaire, ainsi soustrait aux héritiers de l'auteur, n'a pas été perdu pour tout le monde, puisqu'il fait maintenant partie du cabinet de livres précieux du prince Michel Galitzin, dont le catalogue impr. à Moscou, en 1816, in-8, contient à la page 69 l'article ci-après: '*Tableau des Mœurs du Tems, dans les Différens Ages de la Vie.*—Unique exemplaire, imprimé sous les yeux et par ordre de M. de la Popelinière, fermier-général, qui en fit aussitôt briser les planches; ouvrage érotique, remarquable par des miniatures de format in-4, de la plus grande fraîcheur et du plus beau faire, représentant des sujets libres: M. de la Popelinière y est peint *sous divers points de vue* et d'après nature, dans les différens âges de la vie. C'est un vol. gr. in-4, rel. en mar. r.'"

Alexandre-Jean-Joseph Le Riche de la Popelinière, or de la Pouplinière (b. 1692, d. 1762), was one of the richest and wittiest financiers of the last century. He was a *fermier-général* at the age of twenty-six. He wrote several works of fiction, all of which are licentious, and nearly all anonymous. The best known is *Daïra, Histoire Orientale*, Paris, Simon, 1760, royal 8vo., and Paris, Bauche, 1761, 2 vols., sm. 12mo. HENRI GAUSSERON.
Ayr Academy.

THE COMYNS OF BADENOCH AND TYNEDALE (4th S. i. 563, 608; ii. 23, 84, 142, 210, 302.)—At the above references there are several notices of this family. Your fair correspondent HERMENTRUDE then seemed chiefly to desire evidence of the identity of Margaret, the widow of John Comyn, killed at Bannockburn, with Margaret Wake, of Lydal, the wife subsequently of Edmund, Earl of Kent. The fact mentioned by that lady, on the authority of Dugdale (*Bar.*, ii. 93), that Edmund, Earl of Kent, in 1329 had livery of lands in Tynedale with his wife, as the widow of John Comyn of Badenoch, seems strong evidence of the identity. The Comyns of Badenoch were the only family of the name who held lands in Tynedale. It is rather a curious circumstance that in 1280 there were two John Comyns, full brothers, and sons of a Sir John Comyn, then dead, lord of the manor of Thornton in Tynedale. The elder of these brothers, by an amicable agreement, provided the younger, then under twenty-one, in a 20*l.* land in his manor of Thornton. If the younger John died childless under twenty-one, the land was to go to his *uterine* brother Robert, and if the latter died childless the lands reverted to the elder John and his heirs, a money provision being, however, made to Alicia, sister of Robert Comyn, for her marriage portion. These notices are contained in the "Iter of Wark," or the Rolls of the Courts held by the Justices of Alexander III. of Scotland in 1280, for his possessions in Tynedale held of the English Crown—a very interesting document, which deserved rather more elucidation than it has received from being merely printed as a sort of appendix to the Newcastle volume of the Archæological Institute. Sir Francis Palgrave (from whose transcript it was printed) intended to have included it in a second volume of his *Illustrations of Scottish History*, and he would have given it more prominence than it has received or is likely to receive in its present location. Now, was this junior John Comyn the future antagonist of Bruce? Bruce was in 1280 a child of five or six years old, but John Comyn, junior, was considerably older, for he was in a position to maintain his claims to a part of his father's property. I have lately met with another highly interesting notice of the Comyns. This is an unprinted "Inquisicio" held at Lanark, Monday, the morrow of St. Thomas the Martyr, 1303, before the deputies of the Earl of Carrick (Robert Bruce himself), then Sheriff of Lanarkshire *under* Edward I., regarding the succession and descent of the lands of Dalserf, in Clydesdale. Sir John Comyn, grandfather of the then Sir John (Bruce's rival), gave this land in free marriage with his daughter to Sir Wm. de Galbrathe. Sir Wm. Galbrathe gave it to his son William on his marriage with "Willelma," the daughter of the late Sir William of Duglas. They had four daughters, the eldest of whom, Johanna, married a person named De Cathe, and her son, Bernardus de Cathe, was heir to his mother's fourth part. The then superior lord of Dalserf was "Dominus Robertus Constabularius," who had received it from Edward I., as the "Inquisicio" states. This property was afterwards given by King Robert to Walter fitz Gilbert, the ancestor of the Dukes of Hamilton, with whom it still remains, in part at least. I have never seen a full pedigree of the Comyns, and therefore these notices

may be of value. The connexion through the Galbraiths with the Douglases is new. Sir William Douglas is probably the grandfather of the "good" Sir James, the companion in arms of Bruce.

ANGLO-SCOTUS.

THE DUNCHURCH FIRS (5th S. vii. 389.)—Allow me to correct the query of JABEZ, in which, doubtless from having but a slight knowledge of these trees, he has fallen into error.

The avenue commenced at Knightlow Stone, at the top of Knightlow Hill (see Dugdale, *Hist. Warwickshire*, for a curious custom observed at this stone on Martinmas morning), with *elm* trees, which continued without interruption to within a few yards of where the Bourton and Rugby road crosses the London road, nearly two and a half miles from Knightlow Hill. Then commence the firs, which continue to Dunchurch village. After passing the "town," as it is called by the residents, the elms again commence, and continue to the foot of a hill, perhaps half a mile altogether of trees, thus making the whole avenue, including the village of Dunchurch, five miles in length originally.

This grand avenue is now shorn of much of its glory. From Knightlow Hill to the Frog Hall, three quarters of a mile, there are only a few trees, a small cluster of six or seven at Knightlow Hill, and one here and there beside the road. They were originally on the waste, which is now converted into gardens for a mile from Knightlow Hill, and the possessors naturally dislike the trees, as they take the goodness out of the ground, and spare no exertions to loosen their roots, that the first gale may bring them down. At about a quarter of a mile from Knightlow Hill, at the corner of the lane leading to Stretton-on-Dunsmore, stands what was the Black Dog, celebrated as a posting house, and where the "quality" stopped; further, at the corner of the Roman Fossway, stands Frog Hall, which once provided more than one hundred beds, and was a house where drovers and travellers stayed; this house has ceased to be licensed only a few years. Further on towards London stands a little white house, which was the White Lion, and it is here, a distance of a mile from Knightlow Hill, that the avenue now commences. There are, however, a few fine trees still standing opposite the Frog. From the White Lion nearly to the Bourton and Rugby road, a distance of about a mile and three quarters, the avenue is perfect, except a tree here and there blown out, and the branches meet overhead, forming in summer one of the most delightful views I have ever seen. In the hottest summer day there is always a cool breeze under the trees, and one may sit there for hours without any person passing, so deserted is this once busy road, on which twenty-six coaches at one *time travelled* every day, from and to London, besides stage waggons and other traffic.

From a little before the Bourton road, just by the Dirt House, the firs commence, and at the corner of the Bourton road stands what was the Blue Boar. Hereabout, local tradition states, the Guy Faux conspirators were captured. Passing by the once Blue Boar, through the toll-gate, the firs continue with little interruption to Dunchurch; after passing the village the elms again form a pleasing avenue down a short hill of about half a mile, where they cease.

I have inquired many times about these trees, who planted them, &c., but without success. They are of a good age, most of them being hollow; thousands of starlings and many jackdaws build in them every year. An old man, who had lived in Stretton over eighty years, assured me he could remember them from a boy being as large as they now are. They grow on the waste; the Duke of Buccleuch is the lord of the manor. When a tree blows down, the steward's men at once take possession of it, but I am sorry to say, with the exception of a few near Dunchurch, they do not replant; and from the decayed state of the trees, and the havoc played by the westerly gales, to which in places they are very much exposed, in a few years they will be no more. J. HENRY.

Devonshire Street, W.C.

The occasion of these trees being planted was a time of great agricultural distress, when the then Duke of Buccleuch, wishing to give employment to his tenantry and dependents, caused the planting of this, I believe, the longest avenue in the country. He wished the avenue to have been continued up to London through the estates of all the intermediate landowners, but they not seeing it in the same light as the duke, it was stopped at the confines of his estate. THOS. CROSFIELD.

Liverpool.

THE TITLE OF "ESQUIRE" (5th S. vii. 348, 511.)—MIDDLE TEMPLAR asks, "Why does H. say that barristers are Esquires in consequence of being in 'the sovereign commission' (whatever that may mean)?" For "the sovereign commission" it is obvious he should read "the sovereign's commission." It was a printer's error. MIDDLE TEMPLAR should surely know that the *status* of a barrister is not complete through his mere call to the Bar by the benchers of his inn of court. A barrister has to take the oath of allegiance, and sign the roll of Her Majesty's Commission, in common with lord-lieutenants of counties, deputy-lieutenants, and all magistrates. It is this, I conceive, which places barristers in Her Majesty's Commission, entitles them to the title of Esquire, and qualifies them, at once, to be made magistrates in any county in which they have residence, and are duly qualified in other respects

to act. I hold that barristers by this act do receive "direct commission and authority from the sovereign," and if any practising barrister has omitted taking the oath and signing the roll, his right of pleading at the Bar might, I apprehend, be challenged. I suppose MIDDLE TEMPLAR, if a barrister, duly took the oath and signed the roll at Westminster. I did when I was called to the Bar by the hon. society of which he describes himself as being a member. I am still of opinion that it was considered of yore that some property qualification, coupled perhaps with some family qualification, did confer the title. None of your correspondents have applied themselves to the Roman Catholic or Nonconformist view of the question. H.

Blackstone, himself a barrister, gives to barristers the title of Esquire, but in this instance omits to give the authority of the Earl Marshal's Court or the Heralds' College to support his view. The title of barrister-at-law may, in common with that of doctor in our universities, be superior to the title of Esquire, but MIDDLE TEMPLAR has yet to show that a chapter of the Heralds' College will admit that the title of barrister-at-law carries with it the title of Esquire. I believe that the title of barrister-at-law does not even confer the title of gentleman by office, because no student is admitted to an inn of court unless he produce a formal certificate that he is a gentleman. However, I understand that a certificate to that effect, easily obtained from two barristers, is now accepted instead of an authoritative certificate from the Heralds' College. No such certificate is required at the Law Institution, because the title of gentleman is conveyed with the office conferred.

J. LLEWELYN CURTIS.

A BOOK PRINTED AT HOLYROOD HOUSE (2nd S. ix. 263, 328.)—I had hoped when the subject of these royal Popish presses at Holyrood and London was started we should have heard more about them and their productions, and only now take it up again to add another to the Scots catalogue:—

"The Catholic Scripturist; or, the Plea of the Roman Catholics. Showing the Scriptures to hold the Roman Faith in above Forty of the chief Controversies now under debate. The third edition. By Jos. Mumford, Priest of the Society of Jesus. Holy-Rood-House: Printed by Jas. Watson, Printer to His Most Excellent Majesty's Royal Family and Household, 1687. Permissu Superiorum." 12mo. pp. 464.

It does not appear that the Popish press got a footing in any of the royal demesnes in England, but the Jesuits found a ready tool in Henry Hills, whose game was spoilt by honest John Evelyn's attitude towards the invaders of the prerogative, when he refused to sanction the seal of his office in favour of a licence to this pervert for the printing and importing of illegal works. Of books printed by him for James II., "his houshold and chappels," not so many have come under my notice as the some eight to ten bearing the Holyrood imprint. Dr. Parker's *Reasons for Abrogating of the Test*, one of the latter, was reprinted in Scotland, 1688, but bearing the inscription upon the fly-leaf:

"Let this be printed. SUNDERLAND P.
"Whitehall, Dec. 10, 1687."

Clearly indicating, by a new species of "Permissu superiorum," that it had been previously printed in London, under a political superiority aiding and abetting the priests in this attempt to pave the way in high places for the Pope. Among others of Hills's printing was this:—

"A Catechism for the Curats, composed by a Decree of the Council of Trent, and published by Command of Pius V." 1684.

This now before me was another:—

"The Spirit of Christianity. London: Printed by H. Hills, printer to the King's Most Excellent Majesty, for his Houshold and Chappels." 12mo. 1686.

This is a work by Rapin, the Jesuit, and "done into English," says an old MS. annotator, "by a Presbyter of the Church of England," who does not hesitate to sign the dedication "To the King" "Walter Kirkham Blount," which brings me to my object of asking where anything can be found about this proselytizing priest. The name of Blount was common at the period, but I don't trace this example of it elsewhere. J. O.

COUNT DE LA LIPPE (5th S. vii. 449.)—Ernest William Frederick, Count de la Lippe, was given a commission in the 1st Regiment of Foot Guards by George II. in July, 1742, and left the English service in the following year. Was he not a great army organizer and the teacher of Scharnhorst?

HENRY F. PONSONBY.

THE PUDSEYS OF BOLTON-IN-BOLLAND (5th S. vii. 489.)—There are many descendants of this old Yorkshire family yet living, as C. L. W. may learn from the pedigree of the family, published in vol. ii. of *The Pedigrees of Yorkshire Families*, by J. Foster, 1874. See also "N. & Q.," 4th S. ix. 487. SIMEON RAYNER.

Pudsey, near Leeds.

JOHN DYER (5th S. vii. 380.)—With reference to the editorial notice to CHAN. ISL. I may remark that a memoir of Dyer's life appeared in the *Universal Magazine* for April, 1793, accompanied with the fictitious portrait. The writer winds up his article by saying:—

"In all these [*i.e. Grongar Hill, The Ruins of Rome*, and *The Fleece*] a poetical imagination, perfectly original; a natural simplicity, connected with the truly sublime, and often productive of it; and the warmest sentiments of benevolence and virtue, have been universally observed and admired."

John Scott, Esq., in his *Critical Essays on some of the Poems of several English Poets*, published in

1785, pointed out the beauties of Dyer's poems in two essays on *Grongar Hill* and *The Ruins of Rome*.

The reader will find the earlier version of *Grongar Hill* in "*Miscellaneous Poems and Translations by several Hands*, published by Richard Savage, son of the late Earl Rivers," published in 1726.

The Rev. Robert Aris Willmott did good service to Dyer's memory in his edition of the *Poetical Works of Mark Akenside and John Dyer*, published in 1855, when for the first time the only genuine portrait of Dyer was presented to his admirers, taken from the oil painting in the possession of his lineal representative, Mr. W. Hylton Dyer Longstaffe, of Gateshead, who likewise contributed charming extracts from Dyer's sermons, variations in the poems, and other interesting particulars from the Dyer MSS., of which Mr. Longstaffe is the proud possessor.

It may possibly interest CHAN. ISL. to know that the Rev. A. B. Grosart, of Park View, Blackburn, who has done much in rescuing from neglect literary talent, has issued a prospectus of a new edition of Dyer's works, by which it is hoped due justice will now be done to Dyer's poetical skill and artistic efforts. It is stated in the prospectus:

"The lineal representative of John Dyer (W. H. Dyer Longstaffe, Esq.), having requested Mr. Grosart to prepare a collective edition of his poems, including *Grongar Hill*, *The Ruins of Rome*, *The Fleece*, and minor pieces in verse and prose, has put into his hands the entire MSS. and family papers, whereby for *the first time* a critical text can be prepared and an adequate memoir. Wordsworth's high estimate of Dyer is exemplified in the above quotation [Wordsworth's *Prose Works*, vol. ii. pp. 196-7]—one of various distinct verdicts—and it must be conceded that it is more than time justice were done to so true a poet and so many-sided a genius. There will be a (steel) portrait from an original painting and other important illustrations, with (it is hoped) autotypes of examples of his paintings, drawings, &c., the impression to be limited as in the private issue of Wordsworth's *Works*. The works and memoir will form one considerable volume, its subscription price 25*s.* 6*d.* Those who wish to receive the book will please sign and return the subjoined order form to Mr. Grosart."

I hope a good pedigree of Dyer's ancestors and representatives, and some further particulars of his wife's connexion with the Shakspeare family, may be forthcoming. Dyer himself only says: "My wife's name was Ensor, whose grandmother was a Shakspeare, descended from a brother of everybody's Shakspeare." Can any correspondent of "N. & Q." throw any light on this matter?

FIAT JUSTITIA.

THE SEMITIC ALPHABET (5th S. vii. 445.)—The question is whether the Square Hebrew (Assyrian) is more modern than the Phœnician. I have maintained the contrary on various grounds, not only as derived from a square or cross alphabet with the cuneiform, but because some of the characters are independent. I do not consider ℵ to be the same as the Phœnician. MR. MACCARTHY's hint is a good one as to the name Assyrian. It bears better on Dr. Deecke's discovery than he allows. If I am right in the proposition that the Hamath or Khita is derived from an older or hieratic cuneiform, then we shall have a common origin for the Western alphabets, and the way will be prepared for the common origin of cuneiform, hieroglyphic, and Chinese, of which we have indications. In the published form of my paper on Khita read before the Historical Society, I give many notes on the origin of the alphabet, which are in the direction of Dr. Deecke's discoveries. Now we have got rid of the Phœnician alphabet as a great original, perhaps we shall hear less of the Phœnicians as a universal historical solvent or panacea, and a little more of that previous "Turanian" civilization, of which so many evidences are being accumulated.

HYDE CLARKE.

TAYLOR'S "WORDS AND PLACES" (5th S. vii. 405.)—I have often been struck with the ignorance of the working classes in England of the names of the rivers and places in their own neighbourhood, but I certainly was not prepared for such a degree of density as is indicated in MR. GOMME's note. There are two rivers run into the town where I live, which join together within the boundaries. Although well known, giving their names to their respective valleys, I question very much whether one in twenty of the workpeople, who owe their daily bread to their waters, would be able to give them any other name than the generic one of "t'dyke." In Scotland a very different state of things obtains; even the little children seem to know all their local names, and especially of the rivers. This is referred to by Sir Walter Scott in *Rob Roy*, chapter xxvii., where the following passage occurs:

"'That 's the Forth,' said the Baillie, with an air of reverence which I have observed the Scotch usually pay to their distinguished rivers. The Clyde, the Tweed, the Forth, the Spey, are usually named by those who dwell on their banks with a sort of respect and pride, and I have known duels occasioned by any word of disparagement."

G. W. TOMLINSON.

Huddersfield.

DR. JOHNSON AND MRS. HANNAH MORE (5th S. vii. 485.)—In my edition of Boswell's *Life of Dr. Johnson*, under 1778, I find what follows, and which seems to confirm Lord Macaulay's iteration of Croker's statement. Boswell says this:—

"Talking of Miss Hannah More, a literary lady, he (Dr. J.) said: 'I was obliged to speak to Miss Reynolds, to let her (Hannah More, I suppose) know that I desired she would not flatter me so much.' Somebody now observed she flatters Garrick. Johnson: 'She is in the right to flatter Garrick. She is in the right for two reasons; first, because she has the world with her, who have been praising Garrick these thirty years; and, secondly, because she is rewarded for it by Garrick.

Why should she flatter *me*? I can do nothing for her. Let her carry her praise to a better market.'"

Unless we discredit Boswell's record, to whom, if not to Hannah More, can the above relate? Johnson's allusion to Garrick strengthens the supposition that she was the lady he had in his "mind's eye," as it is recorded how deeply she regretted the death of Garrick, who had been her generous and disinterested friend for many years, and to whom she owed her introduction to the most eminent literary society. I cannot, however, think that Dr. Johnson's term "empty-headed" could have been applied to so intellectual a literary character as Hannah More, and once an especial favourite with Dr. Johnson; besides, unquestionably, she was in London, not at Bath, at the time the ill-natured sarcasm was uttered, 1776. Boswell, anent the explosion, says, "He was, indeed, a stern critic upon characters and manners." Perhaps a hypercritic.

FREDK. RULE.

HOLT FAMILY (5th S. vii. 410.)—Colston Hall, in Badingham, co. Suffolk, belonged to Rowland Holt in 1764; also the lordship and patronage of Burgate, co. Suffolk. The manor of Mellis St. John belonged to Rowland Holt likewise. Sir John Holt, an eminent barrister and Lord Chief Justice of King's Bench, was born at Thame, in Oxfordshire, in 1642, and afterwards settled at Redgrave, co. Suffolk. Rowland Holt held the chief manor in Thorndon, Suffolk. An earlier family, John Holte of St. Edmund's Bury, held messuages and lands in Horsecroft, co. Suffolk, previously to 1566. Rowland Holt held also the lordship of the parish of Wangford, co. Suffolk, in 1764. The arms of the Holt family are—Argent, on a bend wavy sable, three fleur-de-lis of the first. C. GOLDING.

Romford.

BASIL KENNETT (5th S. vii. 411.)—As he was a member of Corpus Christi College, Oxford, the place of his birth could be learned from the college register, which was carefully made as to such a point, on account of the evidence for the claim to be elected on the foundation. It can be consulted by permission of the bursar, it is presumed. His will was proved in the University court, and was placed in the archives of the University.

ED. MARSHALL.

WENTWORTH, GOVERNOR OF JAMAICA (5th S. vii. 389.)—If MR. HANCOCK could give the Christian name of the Wentworth who was governor of Jamaica *circa* 1690, it might not be difficult to tell from which branch of the family he sprung.

I think, however, that the Barons Arundel of Trerice, whose family name was not Wentworth but Arundel, had no connexion with the Went*worth family* before 1722, when the fourth and last Lord Arundel married Elizabeth, daughter of Sir Wm. Wentworth, of Ashby Puerorum, co. Lincoln, and sister of Thomas, Earl of Strafford, of the second creation. Having no children, Lord Arundel settled all his estates on his wife's nephew, Wm. Wentworth, of Henbury, co. Dorset, with remainder to Sir Thos. Acland, Bart., whose heir, Sir Thomas Dyke Acland, Bart., eventually became the owner of the property. G. D. T.

Huddersfield.

SPEKE FAMILY (5th S. vii. 428.)—It does not appear to be known to your correspondent that the family of Speke has been resident in the county of Somerset for many hundred years, and that the manor of Dowlish Wake has been theirs ever since the fourteenth century. The senior branch of the family terminated in an heir female, wife of the celebrated Lord North. The present Mr. Speke, of Jordans, is the heir male of this ancient stock.

The fancy of immigration from Holland appears to be rather prevalent in this part of Somersetshire. I have heard of a person of some authority who was in the habit of stating that the ancestor of a family little, if at all, less ancient than the Spekes—the Standerwicks of Broadway—had come over with William III., whereas, if he had gone no further than the churchyard of that parish, he would have found evidence that would have carried him a century or more further back than 1688. HERMAN NAYLOR.

The tradition in Somersetshire "that the name and family of Speke are of Dutch origin, and came into that county with William III.," as stated by H., has no foundation in fact. The family of Speke, originally written Le Espek, were possessed of the manors of Wemworthy and Brampton, in the county of Devon, in the time of Henry II. They came into Somersetshire about the early part of the fifteenth century, on their marriage with Alice, cousin and heiress of Sir John Beauchamp, and with her acquired the manors of Whitelackington, Atherstone, and Ashill in that county.

JAMES HORSEY.

Quarr, I. W.

H. will find a mass of information respecting the family of Speke of Jordans in Burke's *History of the Commoners*, 1838, vol. iv. pp. 536-539.

HIRONDELLE.

"TEMORN" (5th S. vii. 426; viii. 18.)—I beg to assure J. T. F. that *temorn* should be written as I wrote it, and as it is here printed, and not otherwise. It is quite true that the word is really *to-morn*; but on the Yorkshire coast, and (so far as I know) in the North and East Ridings generally, the preposition *to* is pronounced *te*. Before the definite article, indeed, it is even shortened

into I, as thus: "Doocks? Wa han 'em all *te* buy; wa gans *ti t'* market for 'em." A. J. M.

"LILT" (5th S. vii. 428.)—I cannot give the origin of the word, but I think something will be found if JABEZ can refer to Jamieson's *Scottish Dictionary*. Halliwell gives it as a *Northern* word, signifying to jerk, spring, or do anything quickly. Webster gives it as to do anything with dexterity or quickness, as to fly or leap, and calls it proverbial English. He gives a second meaning, to sing or play cheerfully, and quotes Tennyson—

"With scraps of thundered epic *lilted* out."

But we want more than this to get firm hold of the word. C. A. WARD.

Mayfair.

"LILLI-BURLERO" (5th S. vii. 428.)—In the note to Sterne's *Tristram Shandy*, vol. i. ch. xxi., on my Uncle Toby's whistling half-a-dozen bars of *Lillibullero*, the origin of the ballad is accounted for, and it is stated that those words and "Bullen-a-lah" are said to have been the watchwords used among the Irish Papists in their massacre of the Protestants in 1641. To the note is appended the burden of the song set to music. And see "The Lord Mayor's Show," 3rd S. xii. 516.

GEORGE WHITE.

St. Briavel's, Epsom.

In a paper in No. 2 of the *Celtic Magazine* (Dec., 1875) Dr. Charles Mackay says that these words are "part of a hymn to the sun, and entirely astronomical and Druidical." He reads them thus: "Li! li Beur! lear-a! Buille na la"; and interprets them, "Light! light! on the sea, beyond the promontory. 'Tis the stroke (or dawn) of the day!" A. M. S.

PUNISHMENT BY DISEMBOWELLING (5th S. vii. 448.)—Such was the martyrdom of St. Erasmus, who suffered at Mola di Gaeta in the Diocletian persecution. The great picture by Niccolo Poussin in the Vatican represents the scene in all its revolting details. There is also a small quaint painting of the same subject, which belongs to the Royal Society of Antiquaries.

W. J. BERNHARD SMITH.

Temple.

"THE BANQUET OF THE SEVEN SAGES" (5th S. vii. 450.)—MR. BLACKADER will find the article on the above subject in the *Truth-Seeker and Present Age*, London, John Chapman, 1849. This able periodical was edited by Dr. F. R. Lees, the well-known Temperance reformer. The article in question was from the pen of January Searle.

JOHN PEARCE.

A FODDER OF LEAD (5th S. vii. 478) is eight pigs. The weight varies by custom of different places, but in London is 19½ cwt. *Fodder* is derived by Halliwell from an Anglo-Saxon word signifying burden. Query, if it comes from the fodder (undoubtedly Anglo-Saxon), of which a man carries a burden to his cattle? W. G.

A *fodder*, or *fother*, of lead is quite a different word from *fodder*=food. It is properly eight pigs, or 1,600 lbs., but in the passage quoted by M. P. is probably used rather indefinitely. Nor is it always applied to lead. I remember Longfellow says, in the *Golden Legend*:—

"A benison rest on the bishop who sends
Such a *fodder* of wine as this to his friends."

I fear M. P. has forgotten his "tables." I used to have to remember "a fother of lead" when I was a child. C. F. S. WARREN, M.A.

Bexhill.

AN ORDER FOR A MEDIÆVAL BRASS (5th S. vii. 486.)—"Ymaginibus jmmobus(?)." I venture to suggest "immobilibus."

C. F. S. WARREN, M.A.

Bexhill.

"LUCK MONEY" (5th S. vii. 488.)—*Apropos* of this subject, I send you the accompanying paragraph, taken from the *Bristol Times and Mirror* of June 23, which is somewhat explanatory of your correspondent's query:—

"DISPUTE OVER AN OLD MARKET CUSTOM.—It seems it has been, almost from time out of mind, a custom of the large Wiltshire corn markets—and especially Salisbury, Warminster, and, we believe, Devizes—for the farmers to 'throw back' to the dealers or buyers one shilling on every ten sacks of wheat and every ten quarters of barley. People curious in such local antiquities think it arose from the fact that formerly the dealers met the farmers at their places of resort or ordinaries, when the market was over, and paid them for the grain, when the farmer returned the shilling, which was then and there spent in refreshments. Since railways have come into operation, however, the farmers, availing themselves of the locomotive facilities of the age, return home without attending ordinaries. At any rate, they have, within the last few weeks, met and resolved to discontinue that ancient practice, which they think is more honoured in the breach than the observance. The dealers, on the other hand, to whom this 'drawback' amounts in the course of the year to something considerable (we have heard as much as five and six hundred pounds to one firm in twelve months), have 'resolved,' with equal decision, not to buy from farmers who will not throw back the shilling, and the mutual determination may bring matters very soon to a deadlock. But it is likely after all to be a mere question of commerce, the shilling drawback being probably considered by the agriculturist, in all transactions, in the price of the corn. And not by the agriculturist only, but by the dealer also, who will equally take the absence of the allowance into account when fixing his rate of payment for wheat and barley. But it is supposed that the custom originally tended to make the Wiltshire markets popular with buyers, and that it is very bad policy for the farmers to object to what is an 'imposition' rather in appearance than reality. If the shilling thrown back were universally done away with, it is said it would make a difference against one of the

greatest of English brewing firms of 15,000*l.* a year in the money paid by them for barley!"

In Ireland I have noticed a similar custom at fairs after a bargain is struck on the sale of cattle or farm produce. There it is generally called "luck penny," and the sum returned is usually spent in drink. M. DRABWASH.

HERALDIC BOOK-PLATES (5th S. vi. 465, 469; vii. 36, 76, 233, 435, 515.)—The suggestion of I. I. H. to have a register of the names of those who collect heraldic book-plates appears to me a very good one, and towards that object I gladly send my own, as I also am a collector, and have, in common with others, some duplicates.

J. WILSON.

52, Hamilton Road, Highbury, N.

HUMAN BODY FOUND IN A GLACIER (5th S. vii. 428, 515.)—By a singular chance I was reading this morning *Les Fastes du Mont Blanc*, par Stephen d'Arve (Genève, Librairie A. Vérésoff, 1876). At pp. 65–74, CAVE NORTH will find the inquest or *procès verbal* to which he refers, on the bodies of the two guides lost on August 20, 1820, and discovered in the Glacier des Bossons on August 15, 1861. Their companions, aged eighty and seventy-two, were called as witnesses. I trust CAVE NORTH will communicate any personal recollections. THUS.

MYSTERIOUS MOUNTAIN SOUNDS (5th S. vi. 389; vii. 95, 293.)—Add to the bibliography of this subject an extremely interesting article published in the *Smithsonian Report* for 1868, p. 346, "Observations on the Electric Resonance (*Bourdonnement*) of Mountains, by M. Henri de Saussure (of Geneva), translated for the Smithsonian Institution" (Washington, D.C., United States), 8vo., pp. 5.

"This was communicated by correspondence to M. J. Fournet, who introduced it in his notices on 'Electric Regions' published in the *Comptes Rendus de l'Académie des Sciences*, tome xliv., 1867. In the Smithsonian Report it is somewhat modified and considered in a special point of view."

The "observations" contain the personal experiences of M. de Saussure in the ascent of a mountain in Switzerland and of the Nevado de Toluca in Mexico, corroborated by the testimony of other credible witnesses, and related in the most graphic manner. WILLIAM JOHN POTTS.

Camden, New Jersey.

FAMILY OF SAPP OR SOPPE (5th S. vii. 489.)—The only family I can find resembling the above names is that of *Sapye*, bearing the following arms: Gu., three round buckles or, tongues in pale. Crest: A falcon's wing and leg conjoined ppr., jessed and belled or.

EDWARD JAMES TAYLOR, F.S.A. Newc.

Bishopwearmouth.

SIGNATURES OF PEERS (5th S. vii. 249, 312.)—The late and present dukes of Portland signed their names "Scott-Portland." R. P.

JACQUES CALLOT, ETCHER (5th S. vii. 508.)—In the Fitzwilliam Museum at Cambridge are three large volumes of his works, containing some 930 examples. I believe, however, that in the Royal Academy at Dresden his scarcest works are to be found, 1,800 or more in number. S. N.

Cambridge.

THE DIVISIONS OF AN ORANGE (5th S. vi. 513; vii. 134, 297, 437.)—It is just possible that Sir W. Scott, in *Woodstock*, did not use the word *cloves* in the sense of portions of an orange, but may have alluded to the old custom of presenting an orange stuck full of cloves at New Year's time (see Fosbroke's *Antiquities*, p. 1049).

PAUL Q. KARKEEK.

In Staffordshire and the Midland counties generally the divisions of an orange are called "quarters." J. PENDEREL-BRODHURST.

AUTHORS OF BOOKS WANTED (5th S. vii. 509.)—

Ernest; or, Political Regeneration.—Henry Vincent, the well-known lecturer, was the author. He wrote it when he was a political prisoner in Oakham Gaol.

WM. FREELOVE.

(5th S. vii. 489, 519.)

A Sequel to Don Juan.—I have a copy with five cantos, from which the author withholds his name, but will give it in case it is received with favour, when he will publish eleven more. These cannot be the same books. Were any more cantos published? My copy is second edition, portraits; Paget & Co., London, publishers. JOHN HALL.

I remember to have read such a sequel, which was written and published by the late Thomas Mayhew, the elder brother of Horace. It was published above forty years ago, and in the Strand, where the author and others were, for a short time only, publishers, &c.

FREDK. RULE.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 10.)—

"Where did you study all this goodly speech?"

occurs in *Taming of the Shrew*, Act ii. sc. 1.

Jos. J. J.

"Lord Erskine, on woman presuming to rail," &c. These lines are ascribed in *Lyra Elegantiarum* to R. B. Sheridan. J. L.

In Locker's *Lyra Elegantiarum*, p. 179, there are several verbal differences from M. D.'s version.

C. F. S. WARREN, M.A.

[The lines are not to be found in the last edition of Sheridan's works, edited by Mr. Stainforth, and published by Chatto & Windus, 1874. The Rev. H. P. Dodd does not include Sheridan in *The Epigrammatists*.]

"Too wise to err, too good to be unkind."

By the Rev. Thomas East. See 2nd S. x. 434. F. L.

In Grocott's *Index of Familiar Quotations* these lines are said to be by the Rev. John East, of St. Michael's Church, Bath. They were quoted by Miss E. Parr in

Thoughts of Peace, but Mr. Grocott has not been able to find them in any of Mr. East's works which he has consulted. "In Sermon iii." (says the *Index*), "on the Plan of Human Redemption, Dr. Adam Clarke introduces his observations upon his text with the three following propositions, which he says have acquired the power of incontrovertible axioms among religious people: 1. God is too wise to err; 2. He is too holy to do wrong; 3. He is too good to be unkind." ST. SWITHIN.

The lines occur in a hymn by Medley. The verse runs thus:—

"Hereafter he will make me know,
And I shall surely find
He was too wise to err, and O,
Too good to be unkind."

G. G.

[The author of *Singers and Songs of the Church* makes no reference to this hymn nor to the Rev. J. East. Of Medley (who after being in the Navy became a Baptist minister) Mr. Millar says: "If we try Mr. Medley by his hymns we must pronounce him no poet." He died in 1799.]

Miscellaneous.

NOTES ON BOOKS, &c.

A History of the Town of Belfast, from the Earliest Times to the Close of the Eighteenth Century. With Maps and Illustrations. By George Benn. (London, Marcus Ward.)

BELFAST has not been without some useful guide-books cleverly compiled, but it has never had a thoroughly good historian. This beautiful and most interesting city has one at last, and Mr. Benn's merit is nothing the less for his desire that others would have undertaken the task, his reluctance to assume it himself, and his modest uncertainty as to how he may be thought to have accomplished it. He may be assured that he has gained a well-deserved success. In a volume of nearly 800 pages he has told everything that a reader interested in the subject could desire to know or expect to be told. In the historical part Mr. Benn has made judicious use of the State papers. To those who are familiar with the northern Irish capital the words of the Earl of Essex, when desiring to found it, will seem strange: "A small town there will keep the passage, relieve Knockfergus with wood, and horsemen being laid there shall command the plains of Clandeboye."

Spanish Salt: a Collection of all the Proverbs which are to be found in Don Quixote. With a Literal English Translation, Notes, and an Introduction by Ulick Ralph Burke, M.A. (Basil M. Pickering.)

THIS is a valuable addition to proverb literature. The most amusing bits of laconical wisdom are those which are exclusively Spanish. Next, those which are adapted, "with a difference." Some of course are common to all nations. There is entertainment for a couple of hours in going through Mr. Burke's collection; and amusement for many an odd half hour afterwards, particularly in the editor's annotations and illustrations. We recommend Mr. Burke to turn his attention now to Zschokke, whose German tales sparkle with German proverbs. We should say that in *Addrich im Moos* alone there are very nearly two hundred of these "Stimmen der Weisheit."

Poems of the Months. By M. A. Baines. The Etchings by Wilhelmina Baines. (Sampson Low & Co.)

THE etchings consist of gracefully sketched flowers peculiar to the months. The poems are acrostics, of which we have this one, for July:—

"Jasmine sweet and eglantine
Underneath the lattice twine;
Lilies fair and flowers of gold;—
Yet are Nature's ~~gems~~ untold."

The book, an elegant quarto, is interleaved.

COLONEL CHESTER.—It is with much gratification we announce to our readers that Columbia College, New York City, has conferred upon the above scholar and gentleman the degree of LL.D. in recognition of his literary services, especially in reference to his noble work on the Westminster Abbey registers. This institution, one of the first in the States, has always been very chary in conferring its highest degrees, which makes the compliment to COLONEL CHESTER the more valuable.

MOLIERE AUTOGRAPHS.—The *Theatre* (July 10) states that "two letters of Molière have been discovered by a Parisian bookworm in an old copy of the *Consolations* of Bœotius. The first, addressed to La Fontaine, speaks of the first representation of *Les Femmes Savantes*. The second describes the plot of *L'Avare* some time before that piece was brought out." *If* true, this would be a remarkable "find"; *but!* . . . .

ARCHÆOLOGICAL INSTITUTE.—*July* 6.—The sixth and last meeting for the session of 1877 was held under the presidency of Lord Talbot de Malahide. It was attended by a great many members and visitors. Amongst the latter was Mr. Fung Yee, an *attaché* of the Chinese Embassy.—An account was given by Mr. J. H. Parker of the recent excavations in Rome, a paper read by Prof. Bunnell Lewis on Scandinavian antiquities, and a memoir by Mr. Charles Keyser on some mural paintings recently discovered in Kempley Church, Gloucestershire.—Amongst a vast variety of objects exhibited were a Roman ring found in Sicily, by the Earl Amherst; a silver chalice and paten dated 1568, by Prof. Church; a seventeenth-century watch, by Mrs. Mead; an embroidered book, the property of Queen Anne of Denmark, &c., from Mr. O. Morgan; and the sword of Sir Francis Drake, by Mr. Arthur Lewis.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

R. H.—"Oh, Richard, oh, mon roi." The words are by Sedaine; the music by Grétry. This song was one of three or four popular ballads in the opera of *Richard Cœur de Lion*. The performance of this piece was prohibited during the first French republic. Napoleon I. restored it to the stage. The piece was translated by General Burgoyne, and also by Mac Nally, in 1786. The general's version was played at Drury Lane; the other at Covent Garden. The general won the honours of the contest and kept the field.

T. G.—"Pity the sorrows of a poor old man" is by Thomas Moss.

LUPUS.—Your paper has been received; it is under consideration.

J. E. BAILEY.—At an early opportunity.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, JULY 21, 1877.

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Notes.

THE MODERN SPELLING OF SHAKESPEARE'S NAME.

In various communications which you have done me the honour of printing, I have uniformly spelled the poet's name *Shakespeare*; and it has been as uniformly printed *Shakspeare*. In correcting the proofs I have not attempted to restore my own spelling, because the alteration has been evidently made on system, either by express editorial authority or in accordance with the traditions of the printing-office. Permit me, however, to suggest that on a point like this, in which uniformity is unfortunately unattainable, the editor of a journal on the system of "N. & Q.," consisting mainly of the contributions of independent writers, should allow them to speak for themselves.

My protest is quite irrespective of the vexed question of how the poet spelled his name, or sanctioned the spelling of it by others in his lifetime. Like every point connected with him, the question is one of literary interest sufficient to justify the pains which have been taken in its elucidation; but the writers who, instead of looking at it in this aspect, have discussed it with a view to the regulation of the modern mode of spelling the name, seem to me to have fallen into a mistake as to the very object of their inquiries. They have perplexed themselves and others with a vain inquiry as to what was the settled orthography when a settled orthography of proper names was a thing undreamed of. The spelling was arbitrary until, by the publication of the first folio, it was crystallized into the form of *Shakespeare*. With very slight exceptions, principally in the omission of the final *e* in the third and fourth folios, and in Rowe's and Pope's editions (both published by Tonson), it retained this form for upwards of 150 years. Malone himself, who is principally responsible for the unsettling of it, instances the fact that the name of *Dryden*, in the second edition of his *Essay of Dramatick Poesie*, is also printed *Driden* and *Dreydon*. Now what evidence of the manner in which the latter poet wrote his name would induce us to change the ordinarily received orthography? And yet, as he died after the commencement of the eighteenth century, the spelling of *Dryden* has not enjoyed much more than the same length of prescriptive usage down to the present day as that of *Shakespeare* had at the date of the injudicious attempt of Malone and Steevens to change the orthography of that classic name. The result has been to open the door to a perplexing variety of spelling. Whether the first syllable should be spelled with or without an *e*—whether with a *c* or a *k*, or both, or even with a *g*—or whether that consonant should combine with the following *s*, and form an *x*, with or without another *s* succeeding it—whether the *a* in the second syllable should be retained, or abandoned, or replaced with a *y* or an *i* or an additional *e*—and, lastly, whether the name should be spelled with or without the final *e* (for every one of which peculiarities authority, or at least precedent, has been found, and others might easily be suggested), and how many changes can be rung on the variations thus introduced, are questions which may be a fit subject for an exercise in permutations, but not for Shakespearian criticism.

The practical question fortunately lies within narrower limits; and those who profess to have formed an opinion on the subject may be divided into three classes. The first hold, as I do, that the spelling of *Shakespeare*, whether right or wrong in its origin, had acquired such general acceptance down to a comparatively recent period that there was no sufficient justification for meddling with it, and that the modern innovations ought to be discouraged. The second appeal to the evidence of the known autographs of the poet, and hold his authority to be conclusive. If this were good ground for regulating the modern practice, there would be strong evidence to justify the writing of *Shakspere*. The third class contend that, amidst the endless varieties of contemporary spelling, a greatly preponderating number indicate that the sound of the *a* in the first syllable was short; they therefore so pronounce it, and, acting on this principle, make a point of rejecting the

medial *e*, but, not going so far as to contract the name to *Shakspere*, spell it *Shakspeare* or *Shakspear*, retaining or rejecting the final *e* on grounds which some of your correspondents, who adopt one or other of those forms, will perhaps explain. For my own part I must crave permission, with many of the best Shakespearian scholars of the day, to range myself under the banner of *Shakespeare*.

J. F. MARSH.

Hardwick House, Chepstow.

WILLS OF BISHOPS AND CAPITULAR MEMBERS OF CATHEDRAL CHURCHES.

The wills at Somerset House necessarily include mainly those of Cathedrals of the Old Foundation with chapters of Secular Canons; those of the archdeacons only occur in what are now known as Cathedrals of the New Foundation, which then belonged to Benedictine monks, with the single exception of Carlisle, which had Regular Canons of St. Austin, men who possessed no private property. Several of the canons mentioned in this list held stalls in other churches. Besides these there are many wills of lay persons which will illustrate the history and the internal arrangement and furniture of the buildings, but such particulars must be discovered by a comprehensive and exhaustive search. I again omit names immediately connected with Chichester.

In 5th S. vii. 441, 442, for "Thaver" read *Thower*; for "Lagge" *Logge*; and *fifty* not "thirty wills for Chichester."

SOMERSET HOUSE WILLS OF BISHOPS (*continued*).

Bp. Ascogh, Sarum, 1450 (Rous, 12).
Bp. John, suffr. of Sarum, 1395 (Rous, 5).
Bp. Waltham, Sarum, 1395 (Rous, 5).
Bp. Howell, Killala, suffr. of Lond. and Ely (Marche, 7).
Bp. Erghum, Bath and Wells, 1409 (Marche, 21).
Bp. David, Dromore, 1457 (Stokton, 9).
Jo. Hayne, Clonfert, suffr. of London, 1451 (Stokton, 16).
Jo. Morgan, St. Davids, 1504 (Holgrave, 8).
Roger Leyburn, Carlisle, 1507 (Adeane, 26).
Bp. Cornish, Tynensis, 1513 (Fettiplace, 58).
Bp. Mayo, Hereford, 1516 (Holden, 18).
Thomas Langton, Winton, 1501 (Moone, 10).
Oliver King, Bath and Wells, 1503 (Blamire, 31).
Rich. Wycherley, Olenensis, 1502 (Blamire, 16).

York.—Rob. Farington, canon, 1404 (Marche, 9).
Will. Waltham, canon, 1416 (Marche, 36).
Prophete, dean, 1416 (Marche, 33).
Higden, dean, 1516 (Holder, 17).
William, canon, 1416 (Marche, 36).

Wells.—Roger Church, canon, 1524 (Bodfelde, 26).
Jo. Chelsey, canon, 1401 (Marche, 1).
Ralph Canon, canon, 1422 (Marche, 51).
Jo. Coke, canon, 1433 (Luffenam, 18).
Forest, dean, 1446 (Luffenam, 30).
Rich. Drayton, canon, 1414 (Marche, 32).
William, precentor, 1447 (Luffenam, 34).
John Lasty, canon, 1493 (Vox, 7).
Rob. Keton, canon, 1429 (Luffenam, 12).
Thomas Overye, precentor, 1493 (Vox, 4).
Will. Nycke, archd., 1494 (Vox, 14).
Hugh Sugar, treas., 1489 (Milles, 23).
John Pope, residentiary, 1475 (Wattys, 22).
John Marten, archd. Taunton, 1525 (Bodfelde, 3
Thomas Shelforde, canon, 1426 (Luffenam, 6).
John Millingford, canon, 1407 (Marche, 13).
John Shurford, canon, 1419 (Marche, 16).
John Greene, canon, 1409 (Marche, 20).
John, canon, 1419 (Marche, 46).
Walter, canon, 1409 (Marche, 19).
Robert, subdean, 1505 (Holger, 38).
Roger Woodhele, canon, 1436 (Luffenam, 20).
Richard, provost and canon, 1487 (Milles, 5).
Will Bennet, D.C.L., preb., 1534 (Hogen, 14).
John, res. and subdean, 1492 (Dogett, 22).

Sarum.—Jo. Carytere, canon, 1443 (Luffenam, 29).
Rich. Caunton, archd., 1465 (Godyn, 16).
Geoff. Cruckaden, canon, 1421 (Marche, 51).
Geoff. Elys, canon, 1506 (Adeane, 19).
Pet. Barton, canon, 1403 (Marche, 4).
Jo. Cranburn, canon, 1474 (Wattys, 16).
Edm. Crome, canon, 1517 (Holder, 30).
Will. Crowton, canon, 1477 (Wattys, 30).
Nich. Righton, canon, 1413 (Marche, 26).
John Stokys, precentor, 1466 (Godyn, 16).
John Stratton, residentiary, 1474 (Wattys, 19).
Ralph Lovell, canon, 1413 (Marche, 28).
John Norton, chancellor, 1402 (Marche, 2).
Montagu, dean, 1404 (Marche, 7).
Nicholas Rishton, canon, 1413 (Marche, 26).
Will. Grey, archd. Berks, 1521 (Maynwaring, 22
Will. Gyan, resid., 1493 (Vox, 3).
Will. Ive, chanc., 1485 (Logge, 23).
Gilb. Halum, canon, 1449 (Rous, 18).
Andr. Hales, chanc., 1470 (Godyn, 30).
Richard, treas., 1495 (Vox, 24).
Richard, canon, 1414 (Marche, 31).
Jo. Boor, canon, 1402 (Marche, 2).
Jo. Baker, canon, 1547 (Alen, 48).
Jo. Briggs, resid., 1544 (Pynning, 7).

Exeter.—Arnulf Colyns, canon, 1490 (Milles, 34).
John Corynton, canon, 1495 (Vox, 23).
Fulford, archd. Barnstaple, 1475 (Wattys, 26).
John, residentiary, 1494 (Vox, 15).
Thos. Kirkby, treas., 1476 (Wattys, 29).
Bernard Oldham, treas., 1516 (Holder, 24).
John Mogridge, residentiary, 1524 (Bodfelde, 23
John, canon, 1483 (Logge, 7).
Henry Molyneux, canon, 1491 (Milles, 45).
Dav. Hopton, archd., 1492 (Dogett, 8).
Rob. Honeywood, archd. Bath, 1522 (Bodfelde,
Robert Ascogh, archd., 1482 (Logge, 6).
Thomas, canon (and of Wells), 1518 (Ayloffe, 9).

Bangor.—
Maurice Glynne, LL.D., archd., 1525 (Bodfelde,

Llandaff.—
Thos. Fisherwick, prebendary, 1508 (Bennett, 7

St. Davids.—Thomas Saint, archd., 1513 (Fettiplace,
Rich. Keire, archd. Caerm., 1488 (Milles, 16).
David, archd., 1492 (Dogett, 12).
John, chanc., 1509 (Bennett, 23).

Hereford.—Wm. Chapman, residentiary, 1493 (Vox,
Rich. Draper, canon, 1500 (Moone, 6).
Th. Downe, precentor, 1489 (Milles, 32).
Rich. Judde, residentiary, 1512 (Fettiplace, 25).
Rob. Kent, precentor, 1515 (Holder, 20).
W. Lochard, precentor, 1439 (Luffenam, 26).
Henry Marten, archd. Salop, 1523 (Bodfelde, 18
William Porter, precentor, 1524 (Bodfelde, 27).
Thomas Morton, residentiary, 1511 (Fettiplace,
Hugh Ragone, residentiary, 1502 (Blamire, 15).
John Sebroude, canon, 1496 (Vox, 28).
Rob. Geffrey, archd., 1494 (Vox, 15).
Thos. Grete, resid., 1508 (Bennett, 7).

deford, resid., 1427 (Luffenam, 8).
nys, canon, 1502 (Blamire, 20).
son, resid., 1548 (Populwell, 26).
ghill, resid., 1526 (Porch, 10).
reb., 1506 (Adeane, 13).
raper, resid., 1515 (Holder, 8).
archd., 1522 (Bodfelde, 2).
Chedworth, archd., 1471 (Wattys, 3).
rchd. Hunts, 1414 (Marche, 29).
yng, canon, 1498 (Horne, 16).
alworth, subdean, 1511 (Fettiplace, 21).
rchd., 1431 (Luffenam, 17).
lean, 1508 (Bennett, 4).
tton, D. decret. archd., 1505 (Adeane, 3).
se, archd. North., 1499 (Horne, 39).
Harry, archd. North., 1549 (Populwell, 33).
ow, canon, 1499 (Horne, 37).
u, canon, 1465 (Godyn, 9).
on, 1504 (Holgrave, 15).
o. Ednam, treas., 1517 (Holden, 31).
by, dean, 1389 (Rous, 2).
hton, canon, 1391 (Rous, 8).
de Mulakins, D. decret. archd. Essex, 1461
n, 22).
, archd. Essex, 1480 (Logge, 3).
rne, archd. Lond., 1419 (Marche, 44).
dock, canon, 1392 (Rous, 6).
yton, archd. Essex, 1387 (Rous, 2).
n, 1519 (Ayloffe, 22).
precentor, 1454 (Rous, 10).
wy, canon, 1417 (Marche, 39).
lean, 1456 (Stokton, 8).
n, 1468 (Godyn, 26).
lm, chanc., 1395 (Rous, 4).
precentor, 1504 (Holger, 8).
gh, archd. Colch., 1448 (Rous, 13).
anon, 1392 (Rous, 6).
hn, archd. Salop, 1504 (Holgrave, 20).
on, 1383 (Rous, 1).
non, 1451 (Rous, 16).
neris, archd. Suffolk, 1514 (Fettiplace, 34).
terset, archd. Sudb., 1405 (Marche, 11).

thwyn, archd., 1504 (Holgrave, 16).

MACKENZIE E. C. WALCOTT.

BIRTHPLACE OF CARAUSIUS.

rary with the Emperors Adrian and here was a famous individual named olemæus, who composed works so for their science and profound learning npriere, in his *Classical Dictionary*, emy was regarded by the Greeks as nd most divine." A proof of the value d to his writings is afforded by the allotted to his biography in Smith's *of Greek and Roman Biography* . 569-580), wherein is an analysis of nd especial attention is bestowed upon hy, a book recognized by every scholar lubitable authority. At various times edited by Erasmus, Servetus, Mon-us, and others.*

This reference to Ptolemy and his *Geography* is indispensable, in order that the reader may form a correct idea of the birthplace of Carausius. All that was known of the different countries in Europe was recorded in Ptolemy's *Geography*. Ptolemy, it is stated in the *Mon. Hist. Brit.* (p. x), "floruit A.D. 120," and Carausius died at the close of the third century. Bearing these facts in mind we have to test, by means of the geographical information supplied by Ptolemy, the accuracy of the different and contradictory statements made as to the birthplace of Carausius.

Mr. Ramsay (Smith's *Greek and Roman Biography*, vol. i. p. 609) says that Carausius was "born in Menapia, a district between the Scheldt and the Meuse,"—a statement that is in part confirmed by a note in the *Rerum Gallicarum et Francorum Scriptores* (vol. i. p. 566, note b, Paris, 1741, fol.) upon the words of Aurelius Victor, "Menapiæ civis":—"Menapiæ nomine aut *Castellum* Menapiorum aut *pagum* Menapicum designari putat Hadr. Valesius."†

Evidence as to the value of both these authorities is afforded by Smith's *Dictionary of Greek and Roman Geography*, where, under the heading of "Menapia," it is stated, from a passage in Ptolemy (vi. 11, § 8), that it was "a small *place* in Bactriana" (vol. ii. p. 327), and at the same time (*in verb.* "Menapii") superabundant information is tendered as to the Menapians, whose country had been invaded by Julius Cæsar (vol. ii. pp. 327, 328).

Ptolemy and his *Geography* are, as regards Manapia and Manapii, altogether ignored by Mr. Ramsay in his biography of Carausius.

Milton, the profound Greek scholar, passes by the geographical tables of Ptolemy as if they were unknown to him, to tell us that Carausius was "a man of low parentage, born in Menapia, about the parts of Cleves and Juliers" (*History of England*, book ii. p. 23).

The sagacious and most learned Mr. Gibbon gives this account of Carausius. He was, we are assured, "a Menapian of the meanest origin." And then Mr. Gibbon, not paying due attention

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copy I have had the opportunity of consulting which bears the title *Cl. Ptolemæi Geographicæ Libri Octo*, illustrated with maps by Mercator, bearing date 1584, and published, I believe, at Duisburg in that year, as introductory remarks by Mercator are dated "Duisburg, 1583." Extracts from Ptolemy relating to the British Islands are to be seen in the *Monumenta Historica Britannica*, pp. xxvi; Giles, *History of Ancient Britons*, vol. ii. pp. 97-103; and Johnstone, *Antiquitates Celto-Normannicæ*, pp. 125-134 (Copenhagen, 1786).

† *Castellum* is not "a city." *Civitas* is, according to Dr. Smith's *Latin and English Dictionary*, rarely used as being synonymous with "a city," and Cæsar's definition of a *civitas* is to be found in these words. "Omnis *civitas* Helvetiæ in quatuor *pagos* divisa est" (*Bell. Gal.* lib. iv. c. 12). If this definition be correct Carausius should have been described as *paganus* and not *civis*; for *civis* is "a citizen," and *paganus* is a "countryman," "peasant," "villager," "rustic."

to the statement contained in Ptolemy's *Geography*, not even to "the small place in Bactriana" mentioned by Mr. Vaux in Smith's *Geographical Dictionary*, nor to "the small city of Bactriana" specified in Dr. Lempriere's *Classical Dictionary*, says, "The Menapians were settled between the Scheldt and the Meuse, in the northern part of Brabant" (*History*, vol. ii. c. xiii. p. 120).

Dean Milman, in his edition of Gibbon's *History*, has something more to say on this point: "The three opinions of Eutropius, Aurelius Victor, and Eumenius, 'Vilissime natus,' 'Menapiæ civis,' and 'Bataviæ alumnus,' give us a very doubtful account of Carausius" (Gibbon's *History*, vol. ii. c. xiii. note 25). Mr. Gibbon having stated that Carausius was a Menapian, and that the Menapians were settled between the Scheldt and the Meuse, adds this information: "Born on the confines of the Franks, he courted that formidable people by the flattering imitation of their dress and manners" (vol. ii. p. 123). That Carausius favoured the Franks I believe, as (to use the words of Sir F. Palgrave) "amongst his other allies" he had "settled large bodies of Franks in Britain" (vol. i. c. xi. p. 377); but I can find no authority for the statement that he imitated the "dress and manners" of the Franks. I can discover no confirmation of this assertion in the coins and medals of Carausius. The proof may be there, but the defective vision of a short-sighted man renders me incapable of perceiving it. On the contrary, the only character assumed on coin or medal is that of "a Roman," and his "favourite device" of "the wolf and twins" seems to be an emblem of the obscurity of his own birth, of his alien nurture, and of his ambition that the new principality of Britain, over which he reigned, might become, like to Rome, a sovereign and dominant power amid all other nations:—

> "The ensigns of the Eternal City are found upon his coins, and it is very remarkable that the wolf and twins are copied upon the rude mintage of Ethelbert, the Bretwalda or Emperor of Anglo-Saxon Britain."—Sir F. Palgrave, *Rise and Progress of the English Constitution*, vol. i. c. xi. p. 376.

I have thus far cited writers of great weight and authority, but who ignore the information concerning Menapia and Menapians, Manapia and Manapians, to be found in Ptolemy, and so doing they come to the conclusion that Carausius was probably a Brabanter, and certainly a "foreign" or continental Menapian. To these writers of great weight and authority is to be added an author of high rank and quality—a man of marvellous luck, for he was the father of the ablest English-born general that ever commanded a British army, and he was the grandfather of the most illustrious and successful of French generals. This particularly lucky individual, Sir Winston Churchill, Knt., the father of the Duke of Marlborough, and grandfather of the Duke of Berwick, published in the year 1675 a very extraordinary book, entitled *Divi Britannici; being a Remark upon the Lives of all the Kings of this Isle, from the Year of the World* 2855 *until the Year of Grace* 1660 (London, 1675). Information is to be found in this book not easily procurable elsewhere; and how it was discovered I cannot even guess, for it displays in its first chapter the heraldic shields of various sovereigns, beginning with Brute in the year of the world 2855, and ending with Lubelin, anno mundi 3921! The highly respectable aristocratic author cannot abide the very thought of a low-born plebeian like Carausius being British born and a British sovereign, but, relying upon the panegyrist Eumenius, insists that Carausius must have been a Batavian.

It is not very easy to extract a distinct meaning from the language of the worthy knight, but, as I understand him, he appears to be referring to the temporary possessors of sovereignty over Britain. Here are the precise words used by him:

> "The two Tetrici and Marius, who seem to have had some marks of sovereignty (as appears by some old coins that have been found with scarce legible inscriptions of their names), yet I take them to be only such as touch't here, with no other design than to plunder or squeeze some Tribute out of the impoverish'd Islanders, as did the drunken Bonosus, Admiral to Aurelian, and Carausius, Admiral to Diocletian (whom, I know not for what reason, some would have thought to be natives, whereas Eumenes Rhetor calls the last *Terræ Bataviæ alumnus*), or, peradventure, took sanctuary here, as the remotest and most secure place to shelter themselves in after they rebell'd against their masters, as did Allectus when pursu'd by Constantius, next Emperor in succession."—Pp. 82, 83.

WM. B. MAC CABE.

(To be continued.)

FOLK-LORE.

FOLK-SPEECH (DORSETSHIRE.)—In redemption of the offer made (5th S. vii. 45) to supplement the list of folk-names of flowers (Dorset) I there furnished, I now send a similar one, derived from the same sources, appertaining to birds, insects, &c., in the hope of inducing contributions from other counties, and collecting in the pages of "N. & Q." a storehouse of those quaint old names of their folk, ere the enlightening tendencies of the School Board render such an object impossible.

Black Bob.—The cockroach.
Black Jack.—The caterpillar of the turnip fly.
Bryanstone buck.—The stag-beetle, so called from being often found in the neighbourhood of Bryanstone.
Clock.—A dor beetle.
Cornish Jack.—The Cornish chough.
Cristen.—A small kind of plum.
Crow-shell.—The freshwater mussel shell, so c because the crows take them from the water and them, and, having eaten their contents, leave the the meadows.
Culver.—The wood-pigeon or ring-dove.

Dip-dapper.—A dabchick.
Dish-washer.—The wagtail.
Devil's cow.—A flat kind of beetle.
Dumbledore.—The humble-bee.
Dunnock.—The hedge-sparrow.
Dun-piddle.—The kite or moor buzzard.
Freemarten.—The female calf of a twin of which the other is a bull.
Frog-hopper.—The whole of the genus Cicada is often so called.
Gowky.—A cuckoo.
God Almighty's cow.—The ladybird.
Grab.—The crab apple.
Hart berries.—The whortleberry: bilberry.
Harvest-man.—The crane fly, or daddy-long-legs.
Home-screech.—A missel-thrush.
Hoop.—The bullfinch.
Horse-stinger.—The dragon-fly.
Jobbler.—The bird wheatear.
Kitty-coot.—The water-rail.
Maiden tree.—A tree not polled.
Meat-ware.—Potatoes, pulse, and other farinaceous food.
Merry.—The wild cherry.
Miller.—A large white moth.
Mout.—A field mouse.
Mwope.—The bullfinch (see "Hoop").
Mirrup.—A donkey.
Polly-wash-dish.—The water wagtail (see "Dish-washer").
Reddick.—The robin redbreast.
Reremouse.—A bat.
Shrowcrop.—The shrew-mouse.
Skitty.—The water-rail (see "Kitty-coot").
Snags.—The fruit of a species of blackthorn, smaller than sloes.
Snarter.—The wheatear (see "Jobbler").
Stare.—A starling.
Stout.—The gadfly.
Stone-thrush.—The missel-thrush (see "Home-screech").
Swallow-pear.—A tiny wild pear, so called because it can be taken whole, at a swallow.
Toad's meat.—Toadstool.
Flesh-fly—The blowfly.
Welshnut.—A walnut.
Wood-quest.—The wood-pigeon or ring-dove (see "Culver").

J. S. UDAL.

Inner Temple.

DAY FOLK-LORE (5th S. vii. 424.)—CHARLOTTE P. may perhaps like to compare the following pretty version with her own:—

"Monday's child is fair in face,
Tuesday's child is full of grace,
Wednesday's child is full of woe,
Thursday's child has far to go,
Friday's child is loving and giving,
Saturday's child must work hard for its living;
The child of Sunday and Christmas Day
Is good and fair and wise and gay."

FREDERICK HANCOCK.

Windermere, Torquay.

FOREIGN FOLK-LORE.—Antiquaries cannot but thank "N. & Q." for the good service it has done to the state in gathering up a big budget of British folk-lore, and it is plain that it is again in a field which promises to yield interesting results to both ethnologist and archæologist when gleaning, as occasion offers, trustworthy accounts of the various superstitious habits and customs to be found in foreign countries. Do not the following newspaper cuttings, from two of a series of graphic communications from Bucharest, show that, in such matters, we have a good deal in common with the ignorant unlettered peasant of Roumania?—

"There are no medical men in Roumania, except in the large towns, and in the country witchcraft is practised openly. When a person becomes sick, the witches—generally old women—are sent for, and they sing and perform incantations over the sick. Illness arises from being bewitched, and the coldbloodedness with which the murder is planned of the persons who accomplish this bewitching is startling. Meeting with one of these witch hags, I asked her if she could cure animals as well as human beings, and she replied that she could cure horses and bullocks, but not dogs. When people persist in dying, despite the singings and incantations, then it is *kismet* (fate). A peasant taking spite at a neighbour overtures these hags to bewitch his enemy, and according to payment is the awfulness of the bewitchery. One old hag I saw had just been accomplishing the death of a man, at the desire of a second, by singing over a piece of putrid flesh, and plunging a knife into it. What is called the 'Evil Eye' is supposed to be very potent in Wallachia. A Roumanian thinks that the greatest injury you can do to his or her child is to admire it, for then the Evil Eye has passed from you to the child, and it will fade away and die—so it is believed. The Evil Eye also affects bullocks and horses. There is one preventive which most people take the precaution of attending to. A child or adult or animal, decorated with red ribbons, is impervious to the Evil Eye, and hence most people wear something scarlet about them, and oxen have generally a red rag about their horns. The bear cure is a favourite with the peasants, especially for rheumatism and fevers. When attacked by these illnesses, the peasants send for gipsies, who are always moving about with bears half tamed and led by chains. On the arrival of the bear the sick man lies down on the ground, and the bear is made to tread upon and over him, the man as the bear passes pulling out a hair from the fur of the animal. This hair is worn in the bosom of the patient. Previous to this simple operation, however, a mystery has to be performed, otherwise the cure will not be complete. A gipsy leads the bear round in a circle, and causes the animal to perform all sorts of strange antics to the wild music of a species of tambourine, played by a second. After this incantation the spirits are propitiated, and the bear cure is proceeded with. Divination is also thoroughly believed in, one favourite practice being for the magician to poise a key on a finger—the movement of the key being the interpreting medium. For instance, a peasant, who had lost a purse containing a few francs, went to a witch—male in this case—to find out the thief. I accompanied him, and saw the process. The witch poised a key on the tip of his index finger, told the man to repeat the names of the persons he suspected of having committed the theft, and then mumbled some words inexplicable to me. At the fourth name the key moved and dipped, and the witch said 'that was the thief.' Quite convinced the peasant left, and I have no doubt engaged the services of another witch to bewitch the thief. Cards are also used in divination, and even in the large towns, at every few doors in the back streets, a fortune-teller may be found, a card in the window being the sign."—*The Scotsman*, June 22, 1877.

"Unusual activity prevails in the market this morning, owing to the presence of a number of Russian Jews and Greeks, who are buying up the maize and wheat in order to fulfil contracts which they have entered into with the Russian Government. One practice I observed which is worthy of notice. As a matter of course, the Rouman demands, on a first inquiry, about twice the market value of his produce, and when he receives what he considers too low an offer, as an emphatic disclaimer or a sign of defiance he puts the nail of his thumb against the front teeth of the upper jaw, and gives a klick. This is done exactly in the sense in which Shakspeare makes one of his characters in *Romeo and Juliet* say to another, 'I bite my thumb at them.' Another custom which is prevalent in Scotland is that on concluding a bargain the buyer gives a coin to the seller as luckpenny. A sale so ratified is, I am told, never departed from. Another Scotch custom extant here, and which I noted, was that the first money taken for the day is spat upon as luck."—*The Scotsman*, June 21, 1877.

J.

Glasgow.

THE EMPEROR JOSEPH.—The annexed copy of a letter, written nearly a century ago, from the then Emperor of Germany to the Pope, has been recently found among some old family documents, with the following note or card annexed: "Mr. Robertson Barclay's compts. to Sir Alexander Dick [of Prestonfield, I doubt not]—sends him the above copy of a letter from the Emperor to the Pope, which his son James sent him from Rome the other day, December 31, 1782."

Copy of Translation.

"I have the honour to answer by return of post the letter your Holiness writes me upon the supposition that I intend to deprive churches and ecclesiastics of all their possessions, and to reduce them all to simple pensions. The reports of certain persons have already procured me the very high honour of seeing your Holiness in my capital, and I make no doubt that such, too, have procured me this new testimony in writing of your friendship and of your apostolical zeal. I can only say (without dwelling too long on the subject) that the supposition which has come to your ears, as your Holiness expresses yourself, is false: and without having recourse to texts of Scripture or of the Fathers,—always, however, subject to interpretation and explanation,—I possess in my own breast a voice which tells me what, as legislator and protector of religion, I ought to pursue or desist from: and that voice, with the assistance of Divine grace, and that honest and just character which I feel in myself, can never lead me into error. If your Holiness will rest satisfied of this truth, as I hope you will, I beg of you to believe me likewise to be with the most filial attachment and regard, &c.

"August, 1782."

J. M.

E FINAL.—Murdock, in his clever *Dictionary of Distinctions*, has made a study of this, and has said more to the purpose upon it than perhaps any other writer either before or since. It has three effects. One of them is twofold,—to lengthen the preceding vowel, and change its sound if only one consonant intervenes, as *ban, bane*. Then it *changes* *c* and *g* from hard to soft, as *rag, rage*. Or it adds a syllable, and changes the seat of accent, *Babylon, Babylone*. And then he says that it varies the sound of *th*, as in *bath, bathe; breath, breathe*. I think this is true, though likely to lead to an error. What Murdock calls *varied* others will call *altered*. It is not the sound of *th* that is altered. When a word concludes with *th*, it hisses; but, when an *e* follows, it becomes *the*, as in *the man;* and so it does in *ba-the*. The nature is the same, though modified by the new combination.

C. A. WARD.

Mayfair.

POETICAL ANALOGY.—The following passages are neither parallel nor transverse:—

Waller.

"As once the lion honey gave,
Out of the strong such sweetness came;
A royal hero, no less brave,
Produc'd this sweet, this lovely dame."

On the Lady Mary, Princess of Orange.

Longfellow.

"Beware! the Israelite of old, who tore
The lion in his path,—when poor and blind,
Shorn of his noble strength," &c.

The Warning.

J. G. Whittier.

"In the old Hebrew myth the lion's frame,
So terrible alive,
Bleached by the desert's sun and wind became
The wandering wild bees' hive;
And he who, lone and naked-handed, tore
Those jaws of death apart,
In after time drew forth their honied store
To strengthen his strong heart," &c.

The Hive at Gettysburg.

Those who compare the latter poems together will find that the two American poets have chosen the same text and preached the same sermon without the slightest approach to a parallelism.

JOHN CRAGGS.

80, Litchfield Street, Gateshead.

"OLD."—Whilst walking through a back street at Ashburton, Devon, a few evenings ago, I observed three or four children, the eldest not more than six years of age, playing and making some noise near the door of a house, to which, as it appeared, none of them belonged. A woman dwelling in the house came out and drove them away, and then remarked, apparently to the world at large, "I can't tell why the *infernal old children* make their noise at my door."

The use of "old" as a term of depreciation is common in South Devon, but I never before heard it applied to children.

WM. PENGELLY.

Torquay.

EDITORS OF MILTON.—It would be interestin if somebody would chronicle for "N. & Q." all t editors of Milton's works. I fancy that neitl Lowndes, Watt, or Allibone is at all complete.

C. A. WARD.

Mayfair.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

PRESBYTERIANISM IN ENGLAND, 1646-1660.—The writer is anxious to ascertain in what parts of England the Presbyterian discipline was set up during the above period. As is well known, owing to the zeal of individual advocates of it, it was in most active operation in London and in Lancashire. About 1648 there was a disposition to put it in force in Suffolk and Essex. The latter county, in a printed document, was mapped out into "Classes," with a somewhat incomplete roll of ministers and elders; but it does not appear that it ever got to work. Information as to the districts in which Presbyterianism exercised its functions seems, in the absence of direct information in the authorities on the subject, to be best obtained from incidental sources. Philip Henry was ordained in *Shropshire*, 1659, by the "nearest acting Class of Presbyters, in the Hundred of *Bradford North*, wherein Mr. *Porter*, of *Whitchurch*, was the leading man." In twelve years this Classis ordained sixty-three ministers (*An Account of the Life and Death of Mr. P. Henry*, ed. 1698, p. 35). In *Derbyshire* there was a Classis at Chesterfield, and another at Wirksworth. At the latter place the son of Master Samuel Hieron, the author of the *Sermons*, was ordained; as also was Josiah Whiston, father of the celebrated translator of Josephus. As to *Cheshire*, Henry Newcome, afterwards of Manchester, was ordained at Sandbach, in 1648; and he preached (Oct. 20, 1653), as minister of Gawsworth, "at Knutsford Exercise; and we then met," he records, "about a classical association" (*Autobiog.*, pp. 10, 46).

One of the earliest orders for the carrying out of the new discipline is that of Feb. 20, 1645-6, being the resolution of the Houses of Parliament:

"That there be forthwith a Choice made of Elders throughout the Kingdome of *England*, and Dominion of *Wales*, in the respective Parish Churches and Chappels, according to such Directions as have already passed both Houses, bearing date the 19 of *August*, 1645, and since that time. And all Classes and Parochial Congregations respectively are hereby authorized and required forthwith effectually to proceed therein accordingly."—Husband's *Folio*, p. 809.

JOHN E. BAILEY.

Stretford, near Manchester.

CARTWRIGHT, *alias* VICARS, OF SCAWSBY, CO. YORK.—I wish very much to get at the explanation, if any there be, of the above surname. A family bearing the name flourished for some generations, in the sixteenth and seventeenth centuries, at Scawsby, in the parish of Brodsworth, within the deanery of Doncaster. The pedigree as yet can only be traced back to one Thomas Cartwright, *alias* Vicars, of Scawsbie, who made his will Dec. 7, 1576. He is mentioned as cousin in the will of Roger Cartwright, of Coningsborough, within the deanery of Doncaster, dated Nov. 28, 1539, and there is called "Thomas Cartwright of Scawsbie," without the *alias* of "Vicars." Furthermore, John, the eldest son of the above Roger Cartwright, in his will, dated Feb. 14, 1569, calls himself "John Vicars, otherwise called John Cartwright, of Conyngsbro'." The family is of some interest in South Yorkshire, one member, Thomas Cartwright, *alias* Vicars, of Scawsbie, having by his will, dated June 10, 1597, left 10*l.* a year to both universities for the education of "one of my poor kinsmen or blood" for ever. This charity has disappeared, but whither I am unable to say. He also left some local benefactions. Can any one tell me why the *alias* of "Vicars" was added to the name of Cartwright, and give me any clue as to the earlier descent of this family? One Edward Vicars, of Quarne, in co. Derby, who claimed to be a son of "William Vicars, of Scoresby, in com' Ebor.," was found in the Visitation of 1569 to have usurped arms; he bore, "Argent, upon a cross patonce, sable, five estoiles or." ALFRED SCOTT GATTY.

Ecclesfield, Sheffield.

UDAL'S "ROISTER DOISTER."—I should feel greatly obliged for help in the following difficulties, which I have met with in the first scene of *Roister Doister*:—

1. What is a "*sayd* saw," and to what "sayd saw" does Merygreek allude in the following lines?—

"As long lyveth the mery man (they say)
As doth the sory man, and longer by a day."

2. In enumerating his victims the jovial sponger makes use of compounds which in most cases indicate the peculiarities of those that bear them, as, for example, "Davy Diceplayer," "Nichol Neverthrives." It is natural to suppose that the other names are also intended to convey a meaning. Can any one suggest it? The passage is as follows:—

"Sometime Tom *Titivile* maketh us a feast,
Sometime with Sir Hugh *Pye* I am a bidden guest,
. . . . . .
Sometime I am feasted with Bryan *Blinkinsoppe*,
Sometime I hang on *Hankyn* Hoddydodies sleeve."

How does the name of Merygreek himself denote that,

"Whatever chaunce betide, he can take no thought"?

3. What meaning is to be given to the word "loute" in these lines?—

"In these twentie townes, and seke them throughout,
Is not the like stocke, whereon to graffe a loute."

According to Johnson "lout" means "an awkward fellow, a bumpkin, a clown." I am inclined to add to these explanations that of "flatterer,

sponger," as the verb "to lout" signifies, according to the same authority, "to pay obeisance, to bow," &c. Does any reader of "N. & Q." know of other passages that can be adduced in support of this interpretation?

4. What is the meaning of the line—

"Hold up his yea and nay, be his nowne white sonne"?

This, says Merygreek, is the way to win Roister Doister's heart. L. BARBÉ.

Bückeburg, N. Germany.

THE "LIBER NIGER."—In the appendix to the *Chronicon Petroburgense*, as published by the Camden Society, appears this record of the possessions of the monastery of St. Peter, but there is not any information as to the condition of the MS. or its history.

I have searched the *Archæologia* and the indices to your valuable storehouse without finding any information or any clue.

I therefore venture to hope you will allow me to propose the points I have named as queries to your correspondents; and I shall feel much obliged to them for any information, especially as to whether the MS. has all the entries as fully as they are printed, or whether the entries have been extended from records as brief as those in Domesday and elsewhere. B. J.

"ABRAHAMUS A SCHÖNBERG, supremus rei metallicæ in Electoratu Saxoniæ et Freiburgæ Præfectus."

"Johannes Theodoricus a Schönberg [Johan. Bartol. equitum tribunus, sive Colonellus (?)], Cancellarius Ducatus Altenburgensis."

—Wanted information as to these two, or sources of information. The latter is said to have drawn up a history of the Schomberg family. Where is it? OTTO.

GRACE AT DINNER.—The well-known

"Benedictus benedicat,"
"Benedicto benedicatur,"

before and after dinner, are so usual, that one seldom inquires their origin. Any reader would much oblige by accounting for it. Who first used these phrases? Any account of them would be esteemed by 82.

BRUTON STREET AND SHERIDAN.—In the *Confessions of William Henry Ireland*, 1805, p. 2, it is said that a private play was performed "at the then mansion of R. B. Sheridan, Esq., in Bruton Street, at which was present a large party of the nobility." This is not noted by Cunningham as one of the residences of Sheridan; is there any means of ascertaining, from extant letters or otherwise, what the number of the house was? There is no tablet to Sheridan set up in any street—this would be a good street to place it in if the house can be identified. C. A. WARD.

Mayfair.

DE SOZIER AND DA SOUZA FAMILIES.—Does any French, Spanish, or Portuguese heraldry or armoury contain the arms, &c., of either of these two families? Perhaps MR. WOODWARD, of Montrose, will kindly look it up for me in his copy of Segoing's *Armorial Universel* of 1679 (see "N. & Q.," 5th S. vi. 537). These works are not accessible to me in the U.S., or I would not trouble your readers. SIGMA.

REV. WILLIAM LESLIE, Vicar of St. John's Parish, Barbadoes, during the middle of the seventeenth century.—To what branch of the Leslie family did he belong? By the records in the public offices of the island it appears that his wife's name was Ann, and by her he had issue—Col. John Leslie; Charles; Isabella; Margory, who m. Archibald Carmichael, Esq., Provost Marshal of Barbadoes; Rebecca, m. James Keith; and Elizabeth, m. first William Johnson, and secondly Sir Peter Colleton. FORTIBUS.

OLD SUSSEX FAMILIES: DEVENISH AND COMBER.—William Devenish, lessee of the Broill, Chichester, in 1570, left five daughters, his coheirs, one of whom, Cicely, married a Richard or John Comber, of Donington. I want to know what relation this gentleman was to the John Comber, of Donington, whose sister and heir married Marck Miller, Esq., a justice of Chichester, who died 1672, and who was the father of Sir Thomas Miller, created a baronet in 1705. The Millers, of course, quarter the arms of Comber. Are they entitled to quarter those of Devenish also, through the marriage above mentioned? E. M. S.

EDWARD RANDOLPH, brother of Sir Thomas Randolph, the well-known ambassador, was made by Queen Elizabeth, in 1563, "High Marshall of the garrison of Newhaven." From certain allusions in documents of the period, I imagine this place to have been Havre (de Grâce), but I should like to have my conjecture confirmed.

EDMUND RANDOLPH.

Ryde, I.W.

SCHLIEMANN THE EXPLORER.—In a recent magazine sketch of Schliemann the explorer, it is stated that once, when threatened by savage dogs, he remembered the example of Ulysses and sat down, for, according to Aristotle and Pliny, dogs will not bite a man in a sitting posture. Where is this recorded of Ulysses? Will some one give the reference in Pliny or Aristotle? And is the assertion correct in fact? W. T. M.

Shinfield Grove.

SIR JOHN BERRYNE, OR BERNE.—In the *Gent. Mag.* for 1813, vol. lxxxiii., is an account of the funeral of the third Earl of Rutland, who was buried at Botesworth, near Belvoir, May 13, 158

At p. 325 four knights are referred to as being appointed to ride at the four corners of the chariot on which the body was laid, one of them being named Sir John *Berryne*, but on p. 326 the same person is called Sir John *Berne*. Can any one inform me who he really was?

P. BERNEY BROWN.

St. Albans.

WILLIAM JOY, THE ENGLISH SAMSON, BORN NEAR RAMSGATE, MAY 2, 1675.—What is known as to his parentage, &c., besides what is given in *Ten Thousand Wonderful Things* (Routledge)?

C. S. J.

CARDINAL WOLSEY.—Where is the most authentic detailed account of the last few days of the life of Cardinal Wolsey to be found?

A. E. L. L.

ROBERT DUFFIELD came with his son Benjamin to Pennsylvania about the year 1682. He left a son Robert in England, who died in Kent or Sussex before A.D. 1694. Can any information be given of the son Robert or his descendants?

DELLIEN.

CAXTON.—A Jeremias de Caxtun figured as a "Justicius assignatus ad custodiam Judæorum" in the earlier part of the reign of Edward I. Was he an ancestor of William Caxton?

M. D. DAVIS.

JOHN BARGRAVE, brother of the Dean of Canterbury, is said to have written a treatise on Virginia about A.D. 1621, under the signature of "Ignotus." Is there a copy extant?

E. D. N.

BUIST: BOOST: BOUST.—What is the meaning and derivation of this surname, found in the Haddington registers, in 1723, as Buist, in 1728 as Boost, and in 1737 as Boust? J. BEALE.

THE BUSBY.—Wanted, data and *nominal* origin of the Artillery head-piece. W. T. M.

JEWS' WEDDINGS.—Among the London news in a news-sheet printed at Manchester in April, 1763, is the following:—

"On Wednesday last there were nine weddings among the Jews, three of which were lottery ones, that is, the lowest class of the people pay a penny a week apiece for their female children towards a fund, out of which they draw, by lots, a 20*l.* prize for their portions when they marry."

Does the custom alluded to still prevail among the Jews, and has it been noticed in connexion with marriage ceremonies? S.

WREST PARK, BEDS.—Am I wrong in deriving name of Wrest, in Bedfordshire, from the old nch *guéret*, a field that has been ploughed but yet sown? *Guérets* is used by the poets for fields in general. Boileau, in his first ode, says, "Les guérets pleins d'épis." Littré derives *guéret* from *Vervactum*, a term used by Varro and Columella for land that is lying fallow. L. A. R.

Athenæum.

THE "APOLOGIA PRO VITA SUA."—Dr. Newman, in *The History of my Religious Opinions*, p. 19, ed. 1876, says if Bishop Butler's doctrine, that probability is the guide of life, were to be allowed, "then the celebrated saying, 'O God, if there be a God, save my soul, if I have a soul,' would be the highest measure of devotion." Can any one say where this celebrated saying is to be found for the first time, and who uttered it?

S. F.

AUTHORS OF BOOKS WANTED.—

Mare Mediterraneum.—It appeared in the *Cornhill*, Dec., 1861, under the signature of "Cette, July, 1861. J. N."?

Book-World.—It appeared in *All the Year Round*, No. 29, Nov. 12, 1859? R. H.

AUTHORS OF QUOTATIONS WANTED.—

"What? Have I found the common herd
So warm at heart and true,
That I should weep at one's deceit,
And break my heart for you?" G. T. D.

"Father of light, to thee I call,
Afflicted at thy feet I fall," &c. J. D. H.

"The anchor 's weighed, the sails unfurled."

H. H. B.

"Three centuries he grows, and three he stays
Supreme in state, and in three more decays."

W. R. E.

Who uses the word "tinsel-slippered" of the feet of the goddess Thetis, and where does it occur?

E. A. SIMPSON.

"Sanctus Ivo erat Brito
Advocatus, sed non latro
Res miranda populo."

"Une maison joyeuse
Paraissait être un nid beni.
Quelques débris des pierres,
Une armée a
Passée par là
Et les hommes sont frères:
Le progrès, le voilà!"

WILLIAM E. A. AXON.

Replies.

DR. HOOK'S MISLEADING STATEMENT.

(5th S. vii. 282, 350.)

In answer to my note (5th S. vii. 282), MR. TEW says that he is sure I am in error when I affirm that the worship and invocation of saints were authorized dogmas of belief in the fourth century; and he adds that at any rate such doctrines were not held and taught by the Fathers of whom I have given a list from Thorndike, and least of all by St. Chrysostom and St. Augustine; that these two writers, when alluding to the practice, simply do so to condemn it, as in the passage

which I quoted from the former; and he concludes that whatever may be thought of Dr. Hook's view, it is clear that that of Thorndike is quite untenable.

If I called the statement of the author of the *Lives of the Archbishops of Canterbury* a strange one, I must call these assertions I have just quoted from MR. TEW's letter simply amazing. Let your readers judge for themselves whether there is the smallest hint of censure or condemnation in the words which I cited from St. Chrysostom. If I thought that any one else could mistake their meaning, I would bring forward other passages in which the saint speaks of doing this very thing himself; but surely I may spare myself the trouble. As for Thorndike, he is too respectable an authority to require to be supported by me; but, to show that he does not stand alone, I may quote what another learned Protestant writer of later date says of one of those Fathers whom he names as sanctioning this practice. Dr. Adam Clarke, in his *Succession of Sacred Literature*, thus speaks of Gregory Nazianzen :—

"The recurrence to saints and angels in his writings is too frequent to be accounted for by the momentary excitement of his feelings, and too long and earnest to make doubt possible whether the addresses sprang from a firm belief in a thoroughly digested creed. He calls the saints to assist, and represents them as assisting, and every reader must feel that the invocations have more of the heart than of the imagination, that they are not mere prosopopœias, but that belief speaks in the glow of eloquence."

Dr. Clarke is right. There cannot be two opinions about the matter amongst those who have really read the words of this and other Fathers.

As for the passages which MR. TEW has quoted against the invocation of saints and angels, as he thinks, they must be taken together with those other at least equally plain and unmistakable ones, such as that which I have referred to in St. Chrysostom, and of which I could bring forward any number, in favour of this invocation. They do not contradict one another, but only show that the ancient writers of the Church had in view two kinds of this cultus: the one in which saints or angels were regarded as independent sources of the blessings which were asked for from them, which was to make them, in a manner, equal to God—a cultus false, blasphemous, and idolatrous, branded with the anathemas of the Church; the other in which they were looked upon simply as patrons and intercessors, and were asked to obtain blessings by their prayers from the one true God, the only source of all good—a cultus which evidently had the full sanction and approval of the Church, and which is borne witness to by the Fathers named by Thorndike and by all others, perhaps without exception.

The second letter, in the same number, partly answers the first, and so far I must thank H. P. D. for it; but I must demur to the greater part of his pleading in Dr. Hook's defence. I have put a gloss upon his words, he says, *i.e.* I have said what I think he means. H. P. D. has done the same, and it is his opinion against mine. My belief is that ninety-nine out of every hundred readers will take my view and not his; but others must judge of this. He says I must be aware of the difference between worship* and invocation. Whatever difference there may be, I know that invocation of saints is commonly called worship of saints, and worship of saints is explained by invocation of saints, because this invocation is the chief act of such worship. The real difference to be considered is not that between worship and invocation, but that between the modes of regarding the objects of this worship and invocation; whether they are looked upon as able to give what is asked, of and from themselves, or are merely called upon as intercessors with God. It is this latter kind of worship and invocation of which I understand Dr. Hook to speak, when he says that the worship of saints was not practised in the early part of the Middle Ages; and what confirms me in this opinion is a passage which occurs later in his work, in which, after saying that now, in the thirteenth century, saint worship was carried to the height of extravagance, he goes on to speak of a prayer of St. Edmund, which is found in a MS. in the British Museum, and says that, as it shows the character of the devotion of the age, and is therefore of considerable importance, he will translate it for his readers. This prayer is as follows :—

"O Holy and Blessed John, apostle and evangelist of God, who wast, as a virgin, chosen by our Lord, and wast by Him more beloved than others, obtain for me from the Lord that gift which was vouchsafed to thee, that my latter end may be happy and exemplary. Grant that I may finish my course sound in faith, in sure hope, in peace and charity with all men, with my mind clear, with sufficient bodily strength to make my confession unto salvation, and to receive the viaticum and extreme unction with an earnest desire to see the adorable face of our Lord Jesus Christ."

I suppose that St. Edmund's meaning is beyond misapprehension, and that the most captious critic will not take exception to the expression "Grant," &c., after what has gone before. Now here is nothing of that gross and detestable idolatry † which

* It ought not to be necessary to say that the word "worship" may be, and is, used of the most various kinds of homage, from the highest to the lowest. A good example of this latitude of meaning is found in 1 Chron. xxix. 20, "And all the congregation...worshipped the Lord and the king." The Hebrew word is used in the same wide way. To worship a saint or an angel, therefore, is not necessarily to give him Divine honours, as some seem still to think.

† St. Augustine, *Contra Faustum*, admirably explains the difference between the heathen worship of idols and the Christian worship of the martyrs, as also that between the latter and the highest worship which is due to God alone, but the passage is too long to quote.

H. P. D. thinks is meant by worship of saints, and which Mr. Palmer talks about in his "celebrated letters," but precisely the same thing as is found in the writings of St. Chrysostom, St. Gregory Nazianzen, and others, and it is this, as it seems clear to me, that Dr. Hook is referring to in the passage which I originally quoted from him, and which, in consequence, I must still regard as a most "misleading statement."

E. R.

"NINE MEN'S MORRICE" AND "NINE HOLES" (5th S. vii. 466, 514.)—"Nine men's morrice" may be enjoyed without the elaborate board J. T. M. deems necessary. A notice of the game is to be found in Hone's edition of Strutt's *Sports and Pastimes*, pp. 317–18 :—

"Merelles, or, as it was formerly called in England, nine mens'* morrice, and also five-penny morris, is a game of some antiquity. Cotgrave describes it as a boyish game, and says it was played here commonly with stones, but in France with pawns, or men made on purpose, and they were termed merelles, hence the pastime itself received that denomination. It was certainly much used by shepherds formerly, and continues to be used by them and other rustics to the present hour. But it is very far from being confined to the practice of boys and girls. The form of the merelle table and the lines upon it, as it appeared in the fourteenth century, is here represented. These lines have not been varied. The black spots at every angle and intersection of the lines are the places for the men to be laid upon. The men are different in form or colour for distinction sake; and from the moving these men backwards or forwards, as though they were dancing a morris, I suppose the pastime received the appellation of nine mens' morris; but why it should have been called five-penny morris I do not know. The manner of playing is briefly this: two persons, having each of them nine pieces or men, lay them down alternately, one by one, upon the spots, and the business of either party is to prevent his antagonist from placing three of his pieces so as to form a row of three without the intervention of an opponent piece. If a row be formed, he that made it is at liberty to take up one of his competitor's pieces from any part he thinks most to his own advantage, excepting he has made a row, which must not be touched if he have another piece upon the board that is not a component part of that row. When all the pieces are laid down, they are played backwards and forwards in any direction that the lines run, but can only move from one spot to another at one time. He that takes off all his antagonist's pieces is the conqueror. The rustics, when they have no materials at hand to make a table, cut the lines in the same form upon the ground, and make a small hole for every dot. They then collect, as above mentioned, stones of different forms or colours for the pieces, and play the game by depositing them in the holes in the same manner that they are set over the dots upon the table. Hence Shakspeare, describing the effects of a wet and stormy season, says :—

'The folds stand empty in the drowned field,
And crows are fatted with the murrain flock,
And nine mens' morrice is filled up with mud.'"

About twenty years ago an attempt was made to gain drawing-room favour for "merelles." Boxes of neatly turned men, accompanied by leather covered boards stamped with gilt lines and stations, were commended to the notice of the public by an assurance of the antiquity of the game and the foregoing quotation from Shakspeare. It struck me that the whole thing was a kind of glorified "tit-tat-toe," a pastime with which I suppose many of your readers have relieved the tedium of their arithmetical exercises at school. The modern "merelle" board and the fourteenth century table given in Strutt would require twenty-four holes, if it were adequately represented by the rustic on the ground. I am inclined to think he perhaps generally contented himself with nine, and that his pastime came to be called "five-penny morris," the name which Strutt cannot account for, from his frequent use of five pennies instead of men. With nine holes only, five pieces for each player would be ample force for the fray. The game of "nine holes" itself is described by Strutt (p. 274) as being probably the same as one which he calls "a succedaneum for skittles," and which does not seem likely to have been played on a cloister bench. Neither does a marble game he mentions as bearing the same name account for the holes at Chichester and elsewhere. If these were not made for "nine men's morrice," they may have been for some pastime of the nature of bagatelle, in which marbles took the place of balls.

A day or two after I had despatched the foregoing remarks I came upon two street boys, who had chalked on the pavement a scheme of lines and dots which put me at once in mind of the "merelle" table figured in Strutt, and was capable of being used for the same purpose, though its arrangements were somewhat different. Stones represented the men, and the lads said they were playing at "fives." I did not ask how many pieces each held, but from the number on the board I think he must have had more than five. What surprised me most was to see three on a dot in the middle of the table. In "merelles" and the generic game "tit-tat-toe" such a condition of things could never be.

ST. SWITHIN.

HENRY ELLISON (5th S. vii. 508.)—In reply to MR. BUCHANAN, I may state that Mr. Henry Ellison is the second son of the late Colonel Ellison, of Sudbrook Holme, Lincolnshire, formerly M.P. for Lincoln, and was born, I believe, in the year 1810, and was educated at Westminster School and Christchurch, Oxford. His cousin, the late Mr. Richard Ellison, was the donor to the nation of the magnificent collection of pictures known as the Ellison Gallery, at the Kensington Museum. As Mr. Henry Ellison is still alive, I do not think it is necessary to go into any further particulars. His first work, Mad

* The apostrophe is thus placed throughout Strutt's mention of the game.

Moments, was published at Malta in 1833, and is excessively scarce, being bought up by collectors of English books published abroad. It may occasionally be seen on foreign book-stalls. About ten years ago I bought a copy for twelve shillings at a second-hand book shop in Holborn. The work was vehemently attacked by the Tory press of the day; but most of the reforms which Mr. Ellison advocated have become the law of the land, whilst his revival of archaic words has since been followed by Morris, Swinburne, and Tennyson, and his method of word-building, in the German fashion, by such men as Furnivall and Skeat. His next work, *Touches on the Harp of Nature*, was published, some years afterwards, by Painter, in the West Strand, and is also very rare. A copy, I presume, is in the British Museum Library. It is remarkable for a most eloquent preface, advocating various æsthetic improvements in the streets, parks, and public buildings of London, as well as various social reforms, most of which also have been carried into effect. Mr. Ellison's next work, *The Poetry of Real Life*, was published by Willis, of Charing Cross, in 1844. The *Athenæum*, if I rightly remember, devoted many columns to a long review in praise of its great merits and beauties, and evidently looked upon the writer as the coming poet. The other literary papers of the day, including, I think, the *Parthenon*, were no less eloquent and appreciative. But Mr. Ellison has remained silent. A little more than two years ago, however, he published, under an assumed name, a very remarkable volume of poems, to which attention was drawn in a long notice in a well-known quarterly review. As Mr. Ellison evidently wished to conceal his name from the public, I do not feel that I should be justified in disclosing the title of the volume. It is understood that Mr. Ellison has been engaged for many years upon a commentary on Shakspeare, a work for which his critical powers and deep poetic sympathy eminently qualify him. In conclusion, I should have much pleasure in lending Mr. Buchanan the work for which he asks, but unfortunately my copy has been mislaid or lost.

HABENT SUA FATA LIBELLI.

"LUPUS EST HOMINI HOMO" (5th S. vii. 509; viii. 19.)—Compare *The Task*, bk. iv. 102:—

> "I mourn the pride
> And avarice that make man a wolf to man."

Cowper, of course, only quoted his old school-book; but I would repeat the query of the Rev. H. T. Griffith, in his edition of *The Task* (C. P. S., 1874, p. 238), "Is this the idea embodied in the old legends respecting lycanthropy—the *were-wolf* (i.e. man-wolf) of the Germanic races, and the *loup-garou* of the south of France?" Compare Howell's *Epist. Ho-Elianæ*, bk. i. § vi. ep. 58 (dated Dec. 1, 1644):—

> "I must resent the calamities of the time, and the desperate case of this Nation, who seem to have fallen quite from the very faculty of reason, and to be possess'd with a pure Lycanthropy, with a wolvish kind of disposition to tear one another in this manner; insomuch that if ever the old saying was verified, *Homo homini lupus*, it is certainly now. I will conclude with this Distich,
>
> 'They err, who write, no Wolves in England range,
> Here Men are all turn'd Wolves, O monstrous change!'"

Lycanthropy was the transformation of a man into a wolf, whether actually, by means of magical arts, or in imagination, through a kind of frenzy or monomania. As the word is from Greek λύκος and ἄνθρωπος, so *were-wolf* is formed from A.-S. *were*, a man; and of *garou* A. Brachet tells us, in his *Etymol. French Dict.* (ed. Kitchin, C. P. S., 1873), that it is the Old French *garoul*, from *Gerulphus* (as *Raoul* from *Radulphus*), which is found in Med. Lat., and he quotes Gervasius Tilberiensis thus: "Vidimus frequenter in Anglia per lunationes homines in lupos mutari; quod hominum genus Gerulphos Galli nominant, Angli vero *were-vulf* dicunt." *Gerulphus* is of Germ. origin, and answers to Swed. *varulf* (from *var*, a man, and *ulf*, a wolf). Pliny discredited the story: "Homines in lupos verti rursumque restitui sibi, falsum." But he adds: "Ista vulgo infixa est fama in tantum, ut in maledictis *versipellis* habeat"; and cites the Greek Euanthes as an authority (*Nat. Hist.*, lib. viii. cap. 22). Ovid gives a minute account of the conversion of Lycaon, king of Arcadia, into a wolf, as a punishment from Jupiter for the savage ferocity of his disposition (*Metam.*, i. 209–39). In Virgil's *Eclog.*, viii. 95–98, Alphesibœus refers such transformations to the magical effect of *herbæ* and *Ponto lecta venena*, and adds:—

> "His ego sæpe lupum fieri et se condere sylvis
> Mœrim . . . vidi."

It was from a similar belief that, in a conference of theologians convened by the Emperor Sigismund, transformation into *were-wolves* was pronounced to be a crime, and any assertion to the contrary was accounted as heresy. ACHE.

BAILEY'S "DICTIONARY" (5th S. vii. 447.)—The bibliographical details which Mr. Bailey has given of this celebrated dictionary (5th S. ii. 514 and iii. 509) are so complete, that it may suffice now to say that of the 8vo. work the first volume appeared in 1721, and the second volume in 1727. The folio dictionary was first published in 1730. In the first 8vo. edition, of 1721, there is a very curious mistake; under the word "Gunpowder" Bailey states that it was invented by "Ignatius Loyola, a monk." On the last page there is a note in Latin, that it should be Bartholdus Schwartz. Considering what Ignatius Loyola really did "invent," it would be fair to ask, was this merely a blunder of Bailey's, or had he been misled by a satirical informant? My friend Mr. Wheatley

in his valuable *Notices of English Dictionaries*, published by the Philological Society, states that Bailey's *Dictionary* was the first English dictionary illustrated with woodcuts; this, however, is not the case, as in the *Glossographia Anglicana Nova*, 1707, there are upwards of sixty woodcut illustrations printed in the pages. The contractions in Lowndes, such as Dent, Bindley, &c., refer to celebrated book sales; their purpose is to show the prices of books as produced at the auction of well-known libraries. It must be remembered that Lowndes's book was chiefly intended for the book trade; ordinary book buyers would be misled sadly if they trusted to Lowndes's statements of "best editions"; and the prices which he gives must be received with some caution, for many books have increased in sale value, and perhaps even more have diminished, since the dates to which he refers. EDWARD SOLLY.

A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS: THE SOCIETY OF FRIENDS (5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459.)—There is a reference in the reply of CPL. (5th S. vii. 430) to the records of the Society of Friends, about which the readers of "N. & Q." may desire some information. Having been allowed to consult them some years ago, I was struck with the perfect system and order that pervaded them. The organization of the Society of Friends is composed of two parts—the monthly meeting, corresponding with the parish, and the quarterly meeting, corresponding with the diocese. The original records are all prepared in duplicate, one of which is pasted into the register of the monthly meeting, the other is pasted into that of the quarterly meeting, in the order in which they occur; but they only form the basis for other records. The Society of Friends looks upon baptism as an internal change, not an external rite, and the record of birth is a "birth note" which states the time and place of the birth and the parents' names; it is witnessed by *two* persons who were present at the birth. The marriage certificate is a parchment document which describes the proceedings which have been taken towards the marriage; it is signed by the bride and bridegroom, and by any of those present who wish to sign it; it is read at the meeting, and becomes the property of the wife. But there are other registers which are pasted into the books. The record of death is called a "burial note"; it is an order from the appointed officer to the person in charge of the burial-ground, and directs him to make a grave, and therein lay the body of So-and-so, who died the —— day of ——. The gravedigger certifies that the body was duly buried.

These are the original documents prepared in duplicate, which are preserved, one by the local, the other by the provincial registrar. The latter has a separate book, *of the nature of a ledger*, to which these are the day-books. When a couple are married an account is opened for them, stating the time and place of the marriage; and as each child is born it is entered in the same page, with the date of the birth. Opposite is written the date of death or marriage, as the case may be. In the latter case a fresh account is opened for the newly married couple. The account closes with the death of the old couple; or in case either of them marries a second time, the account is extended if the widower marries, or transferred to a new page if the widow marries; and thus the records have gone on from the early ages of the Society to the present time. Government was so much pleased with these records that it asked for them, and offered to have certified copies lodged in the various places from which they were withdrawn.

At an early period in the existence of the Society a question as to the validity of Friends' marriages was raised with regard to some property. It was contended that as the marriage was not performed according to the rites of the Church the children were illegitimate, and could not succeed to the property; but the judges held that Friends' marriages were valid, and that decree was never reversed; but the same privilege was not extended to other dissenters. JOSEPH FISHER.

Waterford.

THE SIMILE: MILTON (5th S. vii. 186, 296, 437.)—The sermon which MR. NASH quotes at the first of the above references, and whose title, &c., MR. SOLLY asks for at the second, is this:—

"The Royal Merchant. A Sermon preached at Whitehall before the King's Majesty at the Nuptials of an Honourable Lord and his Lady. Prov. xxxi. 14. She is like a Merchant's Ship, she bringeth her Food from afar. By Robert Wilkinson, Cambridge. The Second Edition. London: Printed and Sold by H. Hills, in Black-Friars, near the Water-side. For the Benefit of the Poor. 1708."

This is a copy of the title of my edition, which is an octavo. Allibone mentions quartos of 1607 and 1615, with a reference to Beloe's *Anecdotes*. The sermon is a most comical one, showing in what respects the bride is to do her utmost to be like a ship, and in what others she is not to think of such a thing (MR. NASH's passage is, of course, of the latter kind), and ending with the devout aspiration that she may, "in the mean time, do worthily in Ephratah and be famous in Brittain; live to a Hundred, grow into Thousands, and your Seed possess the Gate of his Enemy. Amen."

CHARLES F. S. WARREN, M.A.

Bexhill.

"THE GRIM FEATURE": "PARADISE LOST" (4th S. xii. 85, 191, 316, 435; 5th S. i. 52, 236; ii. 378; v. 186; vii. 497.)—Is it possible that JABEZ can have read this "long passage" and then deliberately tell us (5th S. vii. 497) that in it "neither parent is once named"? Why, the

greater portion of it is made up of dialogue between the parents and their offspring, and the relationship directly acknowledged seven times at least.

The passage extends, as I take it, from l. 235 to l. 409, from which, with permission, I will set down the following extracts.

At the commencement Sin says to Death (235–238):—

"O son, why sit we here, each other viewing
Idly, while Satan our great author thrives
In other worlds, and happier seat provides
For us his *offspring dear?*"

Of Satan it is said, ll. 330–331:—

"Disguis'd he came, but those *his children dear*
Their *parent* soon discern'd, though in disguise."

Again, l. 349:—

"Met who to meet him came, *his offspring dear.*"

Ll. 352–354:—

"Long he admiring stood, till Sin, *his fair*
Enchanting daughter, thus the silence broke:
O *parent*, these are thy magnific deeds."

L. 363:—

"That I must after thee with *this thy son.*"

Ll. 383–386:—

"Whom thus the prince of darkness answer'd glad:
Fair daughter, and thou son, and grandchild both,
High proof ye now have giv'n to be the race
Of Satan."

The reader now shall judge for himself whether it be true or otherwise that in this "long passage neither parent is once named"; and all that I shall say on my own behalf is, that if the affirmative be the fact, the whole gist of JABEZ's argument is as fatal to his view as it is conclusive of mine.

But there is a word to be said on the other passage quoted, book ii. ll. 781 and 804, "where," JABEZ tells us, "one of his parents is addressing Death." Now, marvellous to say, the whole of this speech is addressed by Sin to Satan, as the most cursory glance will make plain to any one. It will be seen, too, that the relationship between the several personages is not a whit more broadly stated in the passage of book ii. than in that of book x.

I need hardly, perhaps, mention that the italics in the quotations are my own.

EDMUND TEW, M.A.

STONE'S SERMON AT ST. PAUL'S, 1661 (5th S. vii. 401, 450.)—The fellow of Corpus Christi College, Cambridge, was not Samuel but Benjamin Stone, who was admitted a pensioner from co. Norfolk in 1598, D.D. 1660 (Masters's *Hist. Corpus Christi College*). Benjamin Stone, M.A., was admitted and instituted to the rectory of St. Mary Abchurch on May 19, 1613; collated on May 2, 1637, to the rectory of St. Clement Eastcheap; and on March 5, 1638-9, to the prebend *of Reculverland in the* cathedral church of St. Paul (*Bishops' Certificates*, London dioc.). In March, 1642, the rectories of St. Mary Abchurch and St. Clement Eastcheap were sequestered from Benjamin Stone (*Jour. House of Lords*, vol. v. pp. 663–4); and in the proceedings of the Committee of the House of Commons for the relief of "plundered ministers" are the following entries:

"20° Junij, 1646.—Cleamentes East Cheape & Mary Abb Church. It is ordered y^t y^e peticõn of Joane y^e wife of Beniamine Stone, from whom y^e rectoryes of Clementes East Cheape & Mary Abb Church, London, are sequestred, bee shewed to y^e respectiue ministers & sequestrato^rs of y^e sayd Churches & to returne their answere therein to this Com^tee."

"Julij 27°, 1646.—Mary Abchurch & Clem^ts Eastcheape. It is ordered that the ministers & sequestrato^rs of the respective Rectories of Mary Abchurch & Clem^ts Eastcheape, London, doe shew cause before this Co^tee on the 13th day of August next ensueinge wherefore they doe not pay vnto Joane the wife of Beniamin Stone, from whome the s^d Rectories are sequestred, the 5^th p'te of the proffittes of the s^d Rectories, according to the seu'all orders of this Co^tee in that behalfe."

In the face of the above authorities it is evident that the Christian name of Prebendary Stone was Benjamin, and not Samuel. I will only add that a Samuel Stone from co. Derby was admitted a pensioner of Corpus Christi College, Cambridge, in 1656, and proceeded to M.A. in 1663.

E. H. W. D.

See the Fifth Report of Historical MSS. Commission, "House of Lords' Calendar, 1642–3, March 23.—Order for sequestering the living of St. Mary Abchurch." EMILY COLE.

Teignmouth.

MARLOW'S "FAUSTUS" (5th S. vii. 388, 493.)—MR. PHILLIPS must, I think, have lost sight of the chronology of Marlow's plays when he wrote his answer to my query about the opening lines of *Doctor Faustus*. I would therefore call his attention to the following extracts from Collier's *History of Dramatic Poetry*, Dyce's "Account of Marlow and his Writings" prefixed to his edition of the poet's works, and Warton's *History of English Poetry*. *Tamburlaine the Great* "is Marlow's earliest drama, at least the earliest of his plays which we possess" (Dyce, xv); "Marlow's *Faustus*, in all probability, was written very soon after his *Tamburlaine the Great*" (Collier, ii. 126). It follows from this that the "proud audacious deeds" referred to in the fifth line may possibly be those of the Scythian shepherd, though I should not be prepared to assert it as confidently as MR. PHILLIPS does.

Edward II. is regarded by both Dyce and Collier "as one of the author's latest pieces" (Dyce, xxiv). Though *Lust's Dominion* has been ascribed to Marlow, it has been distinctly shown by Mr. Collier that it is "unquestionably not his." He conjectures with great probability that it is no other than *The Spaneshe Mores Tragedie*, which

was written by Dekker, Haughton, and Day, and is mentioned in Henslowe's *Diary* under the "13th of febrearye, 1599" (Dyce, xlvii). I therefore think I am justified in not accepting MR. PHILLIPS's explanation of the third and fourth lines.

That "the fields of warlike Thrasymene" refer to Dido, Queen of Carthage, is still less "evident" to me. How can two lines in one of Marlow's earliest plays refer to the *Tragedy of Dido*, "which was completed for the stage by Nash after the decease of Marlow" (Warton, 907; Dyce, xxxvi)? What in the name of chronology has the battle of Thrasymene, fought two hundred years before Christ (217 B.C.), to do with Dido, who lived six centuries (B.C. 853 *c.*)—or, if we adopt the poetical anachronism which makes her a contemporary of Æneas, almost a thousand years—earlier (B.C. 1190 *c.*)?

L. BARBÉ.

Bückeburg, Germany.

THE TITLE OF "ESQUIRE" (5th S. vii. 348, 511; viii. 33.)—Allow me to contribute the following quotation from Molière to the correspondence on the value of this title, under the *ancien régime*, in France. M. de Pourceaugnac expresses his objections to being hanged, and says, "Une preuve comme celle-là ferait tort à nos titres de noblesse." Sbrigani replies, "Vous avez raison: on vous contesterait après cela le titre d'écuyer" (Act iii. sc. 2).

ARTHUR RUSSELL.

Athenæum.

"Barristers at law you shall enter by that title, but you shall accept them as *gentlemen* only, unless otherwise qualified to bear the title of *Esquire*."

The above is an extract from the instructions issued in 1682 by Clarencieux to May and King, his deputies, on their "visiting" the counties of Worcester, Warwick, &c.

But I venture to say, in reply to MR. CURTIS (p. 34), that I think a chapter of the Heralds' College would in these days admit that a barrister is entitled to write himself armiger. At all events, the right of a graduate of an inn of court to that title is sufficiently attested by the fact that the Court of Common Pleas refused to hear an affidavit because a barrister named therein was not called Esquire. See the *Heraldry of Worcestershire*, Introduction, xlix; Bythewood's *Conveyancing*, ii. 386; Burke's *Patrician*, v. 114; and *Gent. Mag.*, 1834, i. 51.

H. S. G.

"There is certainly a difference between an *Esquire* and a *Gentleman*, insomuch that in the Court of C. B. Hil. 14 Geo. 2, between *Messor* v. *Molineux*, in a motion for a *procedendo*, an affidavit was produced, wherein a person named therein *Gentleman* appearing to be a *barrister*, the Court would not allow the affidavit to be read, because a *barrister is an Esquire* by his office or profession."—Wilson's *Reports* (1748), vol. i. p. 245.

G. O. E.

H. imagines that the sovereign's commission necessarily confers the title of Esquire. The sovereign's commission does confer the title of Esquire on a magistrate and on a captain in the army, but it only confers the title of Gentleman on a lieutenant in the army.

J. LLEWELYN CURTIS.

Is it not the fact that in recent Tables of Precedence barristers take their proper place beneath "Gentlemen entitled to bear arms"? H. C.

HALLEN FAMILY (5th S. viii. 28.)—Cornelius Hallen was buried at Oldswinford (Stourbridge), Oct. 29, 1682. This is, I believe, the first entry of the name in the registers; but Anne, the daughter of Cornelius *Holland*, was baptized in 1652, and Constance, the wife of Cornelius *Holland*, was buried in 1654. In 1704 John Grazebrook married Elizabeth (*née* Hunt), the widow of Samuel Hallen, of Stourbridge, but in her marriage licence at Worcester she is called Elizabeth Holland. In fact, the family seem to have changed their name about the time of the Restoration, a fact(?) which almost leads me to suppose that they were in some way related to Cornelius Holland the regicide, of whose family history little or nothing seems to be known. If your correspondent will communicate with me, I shall be glad to tell him all I know about the Hallens. In the mean time I beg leave to refer him to Dr. Howard's *Miscellanea*, ii. 406.

H. SYDNEY GRAZEBROOK.

Middleton Villa, Grove Park, Chiswick.

WHITSUNDAY (5th S. viii. 2.)—MR. PICTON's article is quite conclusive, and there can be no further controversy about it. The *Ancren Riwle* and the Icelandic dictionary between them settle the matter for ever. I merely write this to remind MR. PICTON that the connexion between Whitsunday and the Icelandic *hvítasunnudagr* is duly recorded in my *Index* to the dictionary, published last year.

It is, perhaps, as well to note that Whitsunweek is a wretched popular corruption of Whitsunday-week, Icel. *hvítasunnudagsvika*, due to the fact that the phrase *hvíta sunna*, *i.e.* white sun, could be used by itself in Icelandic to denote the *Dominica in Albis*. Any who require further information may find it in Mr. Vigfusson's article upon the word *hvítr*, p. 302.

WALTER W. SKEAT.

2, Salisbury Villas, Cambridge.

EDWARD GIBBON AND JOHN WHITAKER (5th S. vii. 444, 489.)—I have read MR. BAILEY's note, but do not see that it, in the slightest degree, touches or refers to the fact I put forward in the testimony of Lord Sheffield—the true reason that prompted or induced Mr. Whitaker to write against Mr. Gibbon. The statement is clear and

convincing, being supported by every circumstance connected with the case. It is unnecessary to recapitulate them, to enter upon other matters, or to enlarge upon the merits of the great Gibbon, "who still sits upon the imperial throne of history unapproached, if not unapproachable." I know that Mr. Whitaker pretended it was on a different account he attacked Gibbon, but I place no reliance on his statement when confronted with that of Lord Sheffield. I beg to close by giving a quotation that Mr. Gibbon himself used respecting the struggle of authors for literary fame: "The judicious lines of Dr. Young, 'That every author lives or dies by his own pen, and that the unerring sentence of time assigns its proper rank to every composition and to every criticism which it preserves from oblivion.'" D. WHYTE.

213, Upper Parliament Street, Liverpool.

"EV'N IN OUR ASHES LIVE THEIR WONTED FIRES," GRAY'S "ELEGY" (5th S. vii. 470; viii. 17.)—It is Gray himself who appends three lines of Petrarch as a note to the above passage (see ed. 1768, p. 117):—

"Ch' i' veggio nel pensier, dolce mio foco,
Fredda una lingua, e duo begli occhi chiusi
Rimaner dopo noi pien di faville."
Petrarch, *Son.* 169 (in some editions 170).

But certainly the suggestion is not very strong. The point of Gray's line lies in the epithet *wonted*, which the Petrarchian prototype hardly involves. Gray was deeply imbued with Italian literature, and seems to have prided himself not a little on this knowledge. Some of your readers may like to be reminded that under

"The curfew tolls the knell of parting day"

Gray quotes (ed. 1768) from Dante's *Purgatorio*, cant. viii. l. 5:—

"Squilla di lontano,
Che paia il giorno pianger che si muore."

J. L. WARREN.

FRANCIS FAUQUIER (5th S. vii. 427.)—In 1737 an address to the public for funds to establish the General or Mineral Water Hospital, Bath, was issued. Contributions are to be sent "to Richard Nash, Esq. (Beau Nash), *Francis Fauquier*, Esq., and Dr. Oliver, at Bath, or Mr. Benjamin Hoare, banker, at the Golden Bottle, Fleet Street, London." On Jan. 15, 1738, the accounts of the treasurers, Dr. W. Oliver, Richard Nash, Esq., and *Francis Fauquier*, Esq., were examined and approved. Was this Francis Fauquier any relation of the Francis Fauquier for whose armorial bearings MR. TOMLINSON makes inquiry?

R. WILBRAHAM FALCONER, M.D.

Bath.

THE CHRISTIE FAMILY (5th S. vii. 427.)—"As with 'Brice,' so it is to the Danes we owe many entries in our older records of which 'Christian' is the root. As a baptismal name it has always been most common in those parts of the eastern coast of England which have been brought into contact with Denmark by trade. Such names as 'Joan Cristina,' 'Brice Cristian,' or 'John fil. Christian,' frequently occur in mediæval registers. Their descendants are now found as 'Christian,' 'Christy,' and 'Christison.'"—Bardsley's *English Surnames*, 1875, p. 30.

HIRONDELLE.

"SPALATO'S SHIFTINGS IN RELIGION" (5th S. vii. 308.)—There are two copies of this pamphlet in the British Museum. The following is the full title-page:—

"M. Ant. De D'nis Arch-bishop of Spalato, his Shiftings in Religion. A Man for Many Masters. Matt. xxvi. 15, Et ait illis, Quid vultis mihi dare? London, printed by John Bill. MDCXXIV." Sm. 4to. Title, one leaf, and The Printer to the Reader, one leaf, both unpaged; then pp. 1-92.

It appears from the printer's address that the particulars of the archbishop's "shiftings" were collected by the Bishop of Durham.

W. P. COURTNEY.

15, Queen Anne's Gate, S.W.

RUSSIA IN THE BIBLE (5th S. vii. 306.)—By way of supplementing MR. A. L. MAYHEW'S remarks permit me to point out that, in Ezekiel xxxviii. 2 and xxxix. 1, Meshech and Tubal have been held to indicate Moscow and Tobolsk, the ancient capitals of European and Asiatic Russia respectively. Nebuchadnezzar (Ne-Boch-ad-ne-Tzar) in Russian signifies "there is no God but the Czar." M. D.

HERALDIC (5th S. vii. 288.)—The coat which G. inquires about is, I should think, that of Hadley, of co. Hereford, which is thus blazoned by Burke: "Gu., two chev. betw. three falcons ar., beaked, legged, and belled or. Crest: A falcon ar., beaked, legged, and belled or, holding in the mouth a buckle of the last." I suspect that what G. describes as "a chevron, thereon a couple-close," is really two chevronels. The impalement is probably Gilham. H. S. G.

THE SCOTCH-IRISH JOHNSTONS (5th S. vii. 449.)—I find, on a reference to the *Book of Family Crests*, vol. ii. p. 259, that a Scotch family of Johnstone, not particularized, bore as a crest "an arm in armour, holding a sword erect, all ppr."

HIRONDELLE.

Walsall.

WHITSUNDAY AND WHITSUN DAY (5th S. vii. 488.)—May 15 is a term day in Scotland, and is called Whitsun Day. The almanac mentioned by J. F. M. is therefore adapted to both England and Scotland. Presbyterians deliberately ignore Church festivals. E. LEATON BLENKINSOPP.

"TOOT HILLS" (5th S. vii. 461.)—MR. THOMS says, "I wonder how many Toot Hills, or Tothills, are now left in England!" There is one about

a mile distant from Cleobury Mortimer, commonly called "Castle Toot," the scene of many a picnic, and the spot where the Foresters and Oddfellows assembled for their annual *fête* on June 11. It is an elevated spot, where formerly stood a strongly fortified castle, occupied by the Mortimer family, until it was destroyed by Henry II. Toot Hill, at Peterborough, must be well known to many readers of "N. & Q." Concerning Toot Hill, in Lindridge, and other Toot Hills in Worcestershire, see Allies's *Antiquities and Folk-Lore of Worcestershire* (1852), pp. 223, 232 to 236, 294, 417. Four pages of this work are devoted to the etymology, &c., of Toot Hill. CUTHBERT BEDE.

HUMAN BODIES FOUND IN A GLACIER (5th S. vii. 428, 515; viii. 38.)—The late T. Herbert Barker, M.D., F.R.S.E., in his description of the ascent of Col. du Géant, after stating that glaciers move from sixteen to eighteen inches per day in summer, and less than half that distance in winter, says:—

"A striking fact has in recent years verified the preceding observations on glacier motion. In 1820 a Russian physician, Dr. Hamel, in an attempted ascent of Mont Blanc, proceeded as far as the Grand Plateau, when three of his guides were swept away by an avalanche and were never more heard of. Some years afterwards Prof. Forbes made some observations on the glacier towards which the men were drifted by the avalanche, and from the rate of the glacier's movement he was led to predict that, within forty-five years from the time of the accident, some remains of the unfortunate guides would be reaching the terminus of the glacier in the immediate neighbourhood of Chamouni. So it has come to pass. In the summer of 1861 human remains were found there, and the colour of the hair and other marks sufficed to identify them with those of the guides in Dr. Hamel's party."

JOSEPH FISHER.

Waterford.

SPECIAL COLLECTIONS OF BOOKS (5th S. vi. 483, 544; vii. 40, 153, 294, 437, 476.)—I am interested in obtaining a list of books upon the subject of highwaymen and knight-of-the-road-ism in its many shapes. Although I am not making a collection of such books, I desire to refer to certain of them, and if any contributor can furnish "N. & Q." with a list, I do not doubt it will be of use to others beside myself. The following works of fact, fiction, and fun I already know of:—

The History of the Rapparees. Published at Belfast. [date and publisher.

The Lives and Exploits of Banditti and Robbers in all Parts of the World. By C. Mac Farlane, Esq. London, Thomas Tegg & Son, 73, Cheapside. 1837. 4to.

Ballads, Romantic, Fantastical, and Humorous. By W. H. Ainsworth. George Routledge & Sons. 4to.

Rookwood. By W. H. Ainsworth.

Jack Sheppard. By W. H. Ainsworth.

Talbot Harland. By W. H. Ainsworth.

Paul Clifford. By Lord Lytton.

Le Roi des Montagnes. Par Edmond About.

The first four novels mentioned above contain real adventures used up to suit the stories, and M. About's book is a piece of fun about the Greek brigands. I may say that I am attempting to write the Romance of the Road, and shall be very glad of suggestions or assistance.

J. PENDEREL-BRODHURST.

Wolverhampton.

TEMPLE BAR (5th S. vii. 466, 492.)—Anent the old Bar, I find the following in Thornbury's *Haunted London*, ed. 1865, p. 6:—

"Temple Bar was doomed to destruction by the City as early as 1790, through the exertions of Alderman Picket. 'Threatened men live long,' says an old Italian proverb. Temple Bar still stands, a narrow neck to an immense decanter, an impeder of traffic, a venerable nuisance, with nothing interesting but its associations and its dirt."

F. D.

Nottingham.

"BEEF-EATER" (5th S. vii. 64, 108, 151, 272, 335.)—The following passage leaves little doubt that MR. SKEAT is correct in refusing to accept *buffet* and *buffetier*. It gives an early instance not only of *beef-eater*, but of *salt-beef-eater*:—

"Not much vnlike that wealthie richeman, whome *Senec* writeth of. Who takyng vpon hym to tel a tale had euer his seruaũts at hand to prompt him when he missed; and beyng him selfe so feble, as scantly he could stand on his legges, would not fear yet vpon confidence of so many *poudrebeefe** lubbers as he fedde at home to make a matche with any man at footeball."—Chaloner's trans. *Prayse of Follie*, second edit., 1577, G v. (first edit. was published 1549).

If we are obliged to accept such words as *bread-winner* without seeking a foreign origin, why should there be any difficulty about *beef-eater*?

R. R.

Boston, Lincolnshire.

SIR CHARLES LUCAS (5th S. vii. 67, 99, 375.)—I have

"A True Relation of that Honourable, though Unfortunate, Expedition of Kent, Essex, and Colchester in 1648. By Matthew Carter, Quarter-Master General in the King's Forces, one among the Prisoners who Surrendered Themselves."

The sixth chapter contains

"The Heroic Actions, Character, and Behaviour of Sir Charles Lucas and Sir George Lisle, who were Executed at Colchester Five Hours after the Surrender of that Place, as also that of the Lord Capell, who was Beheaded at Westminster in March following. With many other Curious Particulars."

WM. FREELOVE.

Bury St. Edmunds.

"WEMBLE": "REMBLE" (5th S. vii. 148, 216, 377.)—*Remble* is simply to move. "*Wemble* it over" means to pull over without suffering the object to fall. The expression, "It is *wembling* over," is a warning that something is hanging over, perhaps in danger of falling. The definitions may

* Salt-beef.

not be very good, but they express the meaning where I have heard the words used.

LINCOLNIENSIS.

THE WORD "WOMAN" (5th S. vii. 43, 233, 378.)—In a work for children, by the Rev. Dr. Mavor, published early in this century, is the following charade :—

"My whole was the cause of my *first* to my *second*,
Nor let me for truth ungallant be reckoned."

BAR-POINT.

THE WHIMBREL (5th S. vii. 250, 395.)—This bird, on the east coast of England, is a very common spring and autumn migrant. Here, in North Lincolnshire, it invariably appears with great regularity, and often in considerable flocks, about the first week in May. I have occasionally seen as many as two hundred together at this season in the Humber marshes. They all leave again for their northern breeding stations before the end of the month. The return migration southward commences early; by the middle of July they are on the move, and from that time to the end of September we may on almost any clear still day both hear and see them passing over. This autumn migration takes place at a great height; far in the depth of the blue summer sky they float, mere moving specks. Often altogether beyond the ken of human vision, their southern movement would escape notice altogether were it not for their constantly reiterated call note, resembling the words *tetty, tetty, tetty, tet*, quickly repeated.

JOHN CORDEAUX.

Great Cotes, Ulceby.

"AWAITS" (5th S. vii. 166, 274, 439.)—

"The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour:
The paths of glory lead but to the grave."

I must confess that until I saw the criticisms in "N. & Q." I never thought there was any difficulty in rendering the above stanza. The first two lines cannot be the subject of "awaits," for Gray was an exact grammarian, and, moreover, he would hardly represent a fixed period of time as being waited for. I have always regarded "the inevitable hour" as the proper subject of "awaits," it being merely a case of transposition. As "the boast of heraldry, the pomp of pow'r, and all that beauty, all that wealth e'er gave," are transitory objects, Gray represented them as in some sort in motion, and "the inevitable hour" as awaiting their approach. The same idea is continued in the fourth line, where the grave is portrayed as the converging point of the paths of glory.

W. H. SWAN.

Rangoon.

"POWDER PIMPERLIMPIMP" (5th S. vii. 369, 392, 418.)—The reference to Swift's *Tale of a Tub* does not give us the origin or true meaning of the expression. Swift only used it as an understood term equivalent to something like "all fools' powder." Barrett, in his *Essay on the Life of Swift*, 1808, p. 35, says that in a pamphlet published about 1690, that is fourteen years before the *Tale of a Tub*, and called *A Dialogue between Dr. Sherlock, the King of France, the Great Turk, and Dr. Oates*, is the following passage:—"This famous Doctor (Sherlock) plays the Merry Andrew with the World, and, like the powder of Pimper le Pimp, turns up what trump the Knave of Clubs calls for." The expression must be sought for in some writer of the Rabelais class prior to 1690.

EDWARD SOLLY.

This is a French expression, which means a kind of worthless powder or nostrum used by quacks and would-be sorcerers. See Littré's *Dictionary*, *s.v.* "Perlimpinpin." GUSTAVE MASSON.

Harrow.

LADY ANNE HAMILTON AND THE "SECRET HISTORY" (5th S. vii. 410.)—I have just stumbled upon the following curious statement in an obituary notice of Lady Anne Hamilton in the *Gentleman's Magazine* for December, 1846, p. 661. It is professedly taken from a notice of the deceased lady communicated by Dr. Fellowes to the *Morning Chronicle*:—

"After Queen Caroline's death, a person of the name of —— insinuated herself into the confidence of Lady Anne Hamilton, and thus got possession of many of her letters and papers; and under various fraudulent pretences involved her in many and great pecuniary embarrassments. This woman once had the impudence to publish, or get published, a work under the following title: '*Secret History of the Court of England from the Accession of George III. to the Death of George IV.*, by the Right Hon. Lady Anne Hamilton.' Perhaps there never was an instance of more daring effrontery in the history of book-making than this title-page exhibited; for Lady Anne never wrote a page of the book, nor in any way sanctioned the publication. But S. W., as Lady Anne often speaks of her in her letters to me and others, had woven such a well-contrived web of chicanery and artifice around her victim, as to make her responsible for the slanders of the work and the expense of the publication; and her subsequent demands for compensation for pretended losses incurred, and fictitious wrongs suffered, were at one time so many, and so harassing to Lady Anne's personal comfort, as to cause her to make a temporary residence in France."

Dr. Fellowes, who had been, like Lady Anne, a zealous adherent of Queen Caroline, denies, apparently with good authority, that she wrote the book which both Lowndes and Allibone attribute to her. Is it hers or not? And if not, who is the woman that had the "impudence to publish or get published," as Lady Anne's, a book of which "Lady Anne never wrote a page"?

AN OLD READER.

COUNT D'ALBANY (5th S. viii. 28.)—The Count who married (May 15, 1874) Lady Alice Hay was

only son of John (not James) Sobieski Stuart's brother Charles Edward. See the *Standard's* notice of the marriage. The Lancastro Stuarts I know nothing of, but should be glad to know. I see a discussion on certain Lancastros in 5th S. ii. 304, 419; iii. 438; iv. 13, 93.

C. F. S. WARREN, M.A.

Bexhill.

AUTHORS OF BOOKS WANTED (5th S. vii. 489, 519; viii. 38.)—

A Sequel to Don Juan.—There is another *pretended* sequel to *Don Juan: "Don Leon: a Poem by the late Lord Byron, &c., and forming Part of the Private Journal of his Lordship, supposed to have been entirely Destroyed by Thos. Moore, &c.* London: printed for the Booksellers. MDCCCLXVI." It purports to contain the *true* cause of separation between Lord and Lady Byron. As this volume is scarce, I may mention that a full notice of it, with extracts, will be found at p. 189 of the *Index Librorum Prohibitorum: being Notes Bio-, Biblio-, Iconographical and Critical on Curious and Uncommon Books*, London, 1877. FRAXINUS.

The copy that I read is probably the same as that mentioned by MR. HALL. If, as MR. RULE states, the sequel that he read was published above forty years ago, there must have been two editions of the work published, the second containing additions, since in the copy that I read events are recounted which only happened thirty-six years ago. I communicated with MR. DANIEL, who stated he was the author of a seventeenth canto, but have come to the conclusion that the work of MR. DANIEL and the one I have read are different. I should like to know if the eleven more cantos mentioned by MR. HALL were ever published. E. R. VYVYAN.

There have been many sequels; I have seen ten at least. One of the most fluent and erotic was by Mr. G. W. M. Reynolds, who, as a young man, took up the ideas of other authors, and, having finished *Don Juan*, took Mr. Pickwick abroad, greatly to Dickens's disgust. HAIN FRISWELL.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 29.)—

The lines—

"Alas! how easily things go wrong!
A sigh too deep, or a kiss too long,
And then comes a mist and a weeping rain,
And life is never the same again,"

—are by George Macdonald, and appear in the fairy story of *Phantastes*. J. K.

"The hearts of men, which fondly here admire
Fair-seeming shows, and feed on vain delight."

These lines are in the third stanza of Spenser's "Hymn on Heavenly Beauty." FLEUR-DE-LYS.

"Nec tecum possum vivere, nec sine te."

See Martial, xii. 47. W. T. M.

"O blessed health," &c.

The quotation (very incorrectly given) will be found in *Tristram Shandy*, c. xxxiii. vol. v. p. 173, Routledge's edit., no date. FREDK. RULE.

(5th S. viii. 10, 38.)

"Lord Erskine at women," &c.

The first couplet should run thus:—

"Lord Erskine, *at* woman *presuming* to rail,
Calls a wife a 'tin canister *tied to one's tail.*'"

Then, in fourth line, "*seems* hurt," not "*feels* hurt." The third couplet should run thus:—

"But wherefore degrading? Consider'd aright,
A canister*'s* polish'd, *and useful*, and bright";

and in the last line "*That's* the fault," not "*'Tis* the fault." The lines were written by R. B. Sheridan. They will be found in Lord Campbell's "Life of Lord Erskine," in the *Lives of the Chancellors*—whether correctly or not I cannot here determine. I have before me a newspaper cutting of the date 1828, containing the anecdote, and the lines are there ascribed to Sheridan. JABEZ.

This, with some slight variation in the wording, is an epigram by M. G. (Monk) Lewis, though sometimes ascribed in error to Sheridan, who was present at the time of its production. The Lady Anne was Lady A. Culling Smith, and the occasion took place at the Duke of York's at Oatlands. The fifth line is spoilt in M. D.'s version. It should run—

"Yet wherefore degrading? Considered aright," &c.

W. T. M.

This epigram is by "Monk" Lewis, but is not correctly quoted by M. D. It is printed in *The Life and Correspondence of Matthew Gregory Lewis*, 1839, vol. ii. pt. ii., and is given in Dodd's *Epigrammatists*, 1875, p. 609, under Lewis. H. P. D.

[Sheridan is not included in the first edition, 1870, of *The Epigrammatists*, nor is Lewis. Both are to be found in the edition of 1875.]

Miscellaneous.

NOTES ON BOOKS, &c.

The Quarterly Review. No. 287. (Murray.)

THE July number of the *Quarterly* has admirable papers illustrating great questions and passing or impending events. There are two on the Eastern problem and British interests. Oxford, in the past, and the *Priest in Absolution*, of the present time, are, the first full of amusement, the second of gravity. Recent archæological discoveries in Rome pleasantly take us to times far off; and a paper on New Guinea and Polynesia to places far away. Electricity in its application in peace and in war is an article of great interest, and an essay on "Economical Facts and Economical Fallacies" affords instruction of universal concernment. But first and before all, for the general reader, is the article on Lord Abinger (Scarlett) and the Bar. This refers to the period when Mr. Brougham asserted that it was a barrister's duty to get a verdict for his client irrespective of every other consideration—aye, though the dissolution of the world should be the one universal consequence.

Delightful History of the Gentle Craft.—Under this title Messrs. Tayler & Son (Northampton) publish a light and learned history of "feet costume," from the time of SS. Crispin and Crispianus to the present time. It is well illustrated, and it wins respect for a calling which has been exercised by many men of intellect. Byron only lowered himself in general esteem when he scornfully wrote of Bloomfield and his two brothers:—

"Ye tuneful cobblers, still your notes prolong,
Compose at once a slipper and a song:
So shall the fair your handiwork peruse,
Your sonnets sure shall please, and perhaps your shoes."

A Dissertation on the Epistle of S. Barnabas, including a Discussion of its Date and Authorship. By the Rev. W. Cunningham. (Macmillan.)

As the result of the inquiry pursued in this dissertation, which gained a Hulsean prize in 1874, the writer con-

cludes that this epistle could not have been written by that apostle whose name it bears, but that its author was probably a Gentile connected with Alexandria, and writing about A.D. 79. The Greek text, the Latin version, and a new English translation of, and commentary on, the epistle are furnished by Mr. Cunningham, who does but scant justice to his own essay in saying that they will be found the most valuable part of his book.

ALTHOUGH intended only by their writers for novices in history, it has always seemed to us that advanced students might derive great advantage, especially before examination, by carefully perusing the small volumes comprising *Epochs of English History* (Longmans), as in them the respective periods of history are so very carefully and judiciously summarized. This opinion is strengthened by the appearance of *The Struggle against Absolute Monarchy*, 1603-1688, by B. M. Cordery.

MESSRS. LONGMANS also send us *The Lady of the Lake*, first canto, being one of the useful series of "Annotated Poems of English Authors." The notes are so thoroughly exhaustive that dull indeed must be the intending examinee who cannot turn them to good account.

FROM Messrs. Rivingtons we have received *Prayers for the Sick and Dying*, which has reached a fourth edition.

WE strongly advise all visitors this year to North Wales to provide themselves with *The Gossiping Guide to Wales*, by Askew Roberts (Hodder & Stoughton). Descriptive routes and geological and botanical chapters form part of this useful volume, whose title would be more accurate did it comprise a description of South Wales. We trust that Mr. Roberts will take in hand this portion of the Principality.—Lancashire men have no reason to complain that Mr. J. E. Bailey, F.S.A., has placed within their reach the paper read by him, last April, before the Manchester Literary Club, on *John Whitaker, the Historian of Manchester*.

LIEUT.-COL. H. FISHWICK, F.S.A., has printed for private distribution a paper recently read by him in London on *Lancashire in the Time of Elizabeth*. All readers will agree with the conclusion that the county palatine is infinitely wealthier, and its inhabitants infinitely happier, in the days of Queen Victoria than they were in the "golden days of good Queen Bess."

"THE ORIGIN OF LANGUAGE."—Messrs. Victor v. Zabern, Mayence, and Trübner & Co., Ludgate Hill, will shortly publish *Der Ursprung der Sprache*, by Ludwig Noiré. The publishers state:—"After a long and earnest effort to overcome the difficulties surrounding a question which, even after Geiger and up to this day, has eluded all attempts at a final and positive explanation, Dr. Noiré has succeeded in producing a solution, entirely satisfactory and convincing, of the most important problem that ever attracted and stimulated human speculation and research."

IN Mr. Murray's list of forthcoming works the following are worthy of especial notice:—*Discoveries on the Site of Ancient Mycenæ and Tiryns*, by Dr. Schliemann; *Cyprus: a Narrative of Researches and Excavations during Ten Years' Residence in that Island*, by General L. P. di Cesnola; *Purity in Musical Art*, by A. F. J. Thibaut, of Heidelberg, translated from the German by W. H. Gladstone, M.P.; *Pioneering in South Brazil*, by T. P. Bigg Wither; *Scepticism in Geology*, by Verifier; *Livingstonia*, by E. D. Young, R.N.; *The Talmud: Selected Extracts, chiefly Illustrating the Teaching of the Bible*, by J. Barclay, LL.D., Rector of Stapleford, Herts; *The Country of the Moors: a Journey from Tripoli to Kairwan*, by E. Rae; *Notebook of Sir John Northcote, M.P. for Ashburton in the Long Parliament*, transcribed and edited, with a memoir, by A. H. A. Hamilton; *Notes on the Churches of Kent*, by the late Sir Stephen Glynne, Bart.; *A Discursive Glossary of Peculiar Anglo-Indian Colloquial Words and Phrases*, by Col. H. Yule, C.B., and Arthur Burnell, Ph.D.; *Poetical Works of Alexander Pope*, vol. iii., the Satires, &c., edited by Whitwell Elwin, B.A.; a fourth edition of a *Handbook of Familiar Quotations from English Authors; The English in Spain*, by Major F. Duncan, R.A.; a second Series of *Leaves from my Sketch Book*, by E. W. Cooke, R.A.; and *Murray's Alphabetical Handbook for England and Wales*.

THE privately printed small folio volume, entitled *Collections concerning the Manor of Marden*, by the Right Hon. Thomas Earl Coningsby (1722), was on Monday last sold by Messrs. Puttick & Simpson for 31*l.* The same copy produced at Bindley's sale 24*l.* 3*s.*, and was sold in 1851 for 12*l.*

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

F. R. S. (Magna Charta.)—What is spoken of as the "original Magna Charta," which was much shrivelled and mutilated at the fire at the Cottonian Library, and which *is said* to have been accidentally seen by Sir Robert Cotton at his tailor's just when about to be cut up for measures, may be seen at the British Museum. See Thomson's *Historical Essay on Magna Charta*, pp. 423-4.

ROGER BUXTON.—See Suetonius, in *Life of Augustus*, c. 99, where is the following passage:—"Repente in oculis Liviæ, et in hac voce defecit: 'Livia nostri conjugii memor vive ac vale!'"

ED. C. D.—When our correspondent remembers that the alleged *Greenwich Magazine* is stated to be "for the marines," he will, of course, conclude that the whole matter is a fiction.

L. H. G. M.—There is no such word as the first one. For the other, consult any scientific dictionary or cyclopædia.

K. P. H. R.—The name of the hostess of the Falcon at Stratford-on-Avon *is* Anne Page.

IF MISS PALMER will draw up her query in the usual terms, it shall appear in our columns.

W. F. BARRETT.—No stamps enclosed; but the subject is not suited to our columns.

GEO. THOMAS.—Only so described by his enemies.

THEODORE M.—The name of the Deity.

LAURA.—See the Cambridge *Shakespeare*.

DR. SYKES.—Letter forwarded to C. E. B.

W. M. LL. (Cardiff.)—Dibdin's *Poor Jack*.

ERRATUM.—"Poems of the Months, with Etchings," p. 39.—In the last line of the acrostic on "July," for "years" read "gems."

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JULY 23, 1877.

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Notes on Books, &c.

Notes.

THE OLD "ENGLISH LIBRARY" OF MANCHESTER CHURCH.

This old library was one of the first of the parochial libraries, the only three earlier that are named by Mr. Edwards (*Memoirs of Libraries*, i. 757, *seq.*) being those of Langley Marsh (Bucks), Halifax, Boston (Linc.), and Wotton Warren (Warwickshire). The library of Manchester Church no longer exists; but it claims an importance in common, in a lesser degree, with the ancient libraries of Corvey, in Picardy, and St. Riquier, from the existence of its catalogue—a document appended to this paper. The library took its origin from the thoughtful beneficence of Humphrey Chetham, the founder of the well-known "Great Library" and Hospital. By his will he bequeathed 200*l.* for the purchase of religious books, in English, to be set up chained upon desks, or in other convenient places, in certain churches and chapels of his native county, viz., the churches of Manchester and Bolton-in-the-[illegible]ors, and the chapels of Turton, Walmesley, and [illegible]rton.

Mr. Chetham died in 1653; but it was not till [illegible]5 that the trustees began to make preparation the purchase of the "Godly English books." April 16, in the latter year, they apportioned Manchester 70*l.* out of the bequest. During same year the Pendleton *family sold to the* parish the ancient chantry called Jesus Chapel; and, having repaired it—for it was roofless, and the walls were ruinous—it was prepared by the trustees as the depository of the books. The reading desks, books, and book-cases were arranged against the east wall. In the deed of sale of the chapel, Henry Pendleton grants it to sixteen persons (amongst whom are Warden Heyricke, Humphrey Chetham, John Prestwych, B.D., of All Souls' College, Rev. Richard Hollinworth, &c.), to be set apart for a library for the use of the town, in which were to be placed several books given by John Prestwych, or any other books that he may give, or other books that may be given for the same purpose. This deed (which is printed at length in the *Manchester Guardian*, July 24, 1847, p. iv, col. 1) was executed Aug. 20, 1653, two months before the death of Chetham, whose bequest went to enlarge it.

The choice of the books was left by the will to three clergymen. Richard Johnson, the first of the number, had been ejected from his fellowship in the collegiate church, but became Master of the Temple. To him Thomas Fuller was indebted for the "exact information" in the notice of Chetham in the *Worthies*. The next was John Tilsley, M.A., of Glasgow University, some time (as he says) "a Manchester man by habitation," but acting as minister of Dean, near Bolton, one who was very zealous for the Presbyterian discipline as established in Lancashire. The last was Richard Hollinworth, formerly minister of the chapel, Salford, but afterwards chief assistant to Warden Heyricke at the collegiate church. He was the author of tracts in controversy with the Independents, of a Catechism of Presbyterianism, and of other works (see "N. & Q.," 5th S. viii. 8). When the actual selection of the books for Bolton and the chapelries was being made, the several ministers were desired to give to the executors "a note of such bookes as they desyre to be bought" (May 21, 1657). Although one month was suggested for the preparation of these lists, the collection of the books and the arrangement of the rooms went on slowly. The book-cases, however, were already finished by 1655, that being the date which was carved upon those which remain. The minute, which is here appended, shows how the expense of the fittings, &c., was to be arranged:—

"June 29, 1659.—That ffor the ffixing of the Books there bee allowed for and toward the shelveing and chaining the s[d] Books, in Boulto' church, in Turton, in Walmesley chappells, in Manchester Church, & gorton chappell, for eu'ry twentie pounds worth of Books (their carriedg & posting deducted) the som'e of Thirtie shillings; and in case the s[d] desks shall amount above the afores[d] pr'portion and som'e, that then the respective places shall pay & allow the ou'rsom'e for the s[d] desks, or have soe many the fewer books as the s[d] desks shall soe amount vnto."

Nine months later the lists of books had not been agreed upon. Hereupon the assistance of others was called in. Of the men selected, Heyricke, the author of a few sermons, and the possessor of a large private library, was closely connected with the Presbyterians. Henry Newcome, one of the first great readers who used the Hospital library, was the meek and earnest minister of the town, having succeeded Hollinworth, who died in 1656. Newcome possessed but a small library on his coming to Manchester, but he afterwards greatly augmented it, making provision in his old age that it should "not be exposed to be disposed to strangers." He records that in his younger days his heart would "hugely go out on" the books which he ordered from London. One of his most frequented haunts was "Ralf's," *i.e.* the stationer's shop of Ralph Shelmerdine, the Manchester bookseller. Newcome, as his diary attests, was a true lover of books; and perhaps no passage in it more evinces this prevailing passion than that in which he tabulates his "considerations" on receiving from his sister a request for a loan of *5l.*: "If I had some bargain of bookes I should goe nigh to straine mys: to doe it, & shall I not doe as much for Xt. & his members?" (p. 32). Mr. John Wickens, M.A., of Corpus Christi College, the last of the three assistants chosen, was the master (under the Presbyterian rule) of the grammar school, and had given his assistance in the formation of the great library, receiving for his pains a gift of twenty nobles and the thanks of the feoffees. The minute requesting the assistance of these gentlemen is as follows:—

"April 23, 1660.—At w^ch tyme it was agreed that those books for Manchest^r and Boulton that are not yet pr'vyded, That Mr. Heyricke, Mr. Newcom & Mr. Wickins be pleased to give a Cattalogue of such books as must bee for Manchest^r, And that Mr. Tilsley do please to pr'cure a Cattalogue of such Books as are for Boulton, And that forthwith the executors be desyred that the s^d Books bee pr'vyded accordingly at or before the 29^th day of Sept^r next, according to their seu'rall pr'portions as formerly by formal order doth app^r."

Newcome, we know, entered into his task with much conscientiousness; but he ultimately grew weary of the delay in bringing matters to completion. Heyricke was deeply concerned with the regaining of the wardenship of the college at this time; Johnson was in London; and upon Newcome accordingly the entire responsibility of the library fell. It was not until Oct. 30, 1661, that the latter made in his diary the first entry relating to the charge that he had received. He records that he went to the Chetham Library to Martinscroft. Martinscroft is not the name of the village near Warrington, as the index-maker of the diary gives us to understand (p. 235), but "old Martinscroft" (p. 29), an ancient bookish man, a good mathematician, who is said, by the editor of the *diary, to have been employed* to arrange the books of the great library, and as to whose skill in his profession Adam Martindale bears testimony.

"I was somew^t troubled," continues Newcome, "y^t y^e English library was still put off, but I hope it will yet be done in due time.....I took some little viewe of the bookes in y^e catalogue for the English library, & cast up the summe as well as I could."

The next day he again went to the library about the English books, "& wee resolved upon a way & put them into some faire readynes." On Nov. 28 he was again amongst the books, when he "borrowed Mr. Gataker." On Dec. 3 he went out "about y^e English bookes. Sat with Mr. Minshull awhile." On the 9th he was at college again about them. In the afternoon of the following day he was with "old Martinscroft, and at y^e library w^th Mr. Holbrooke about y^e English bookes." The books purchased by Johnson in London had by this time arrived in casks. After dinner on Dec. 11, says Newcome,—

"I went to set up the bookes in y^e English library, and was crossed bec: my minde was so foolish to be set on such a th: as to be y^e cheife doer in setinge up y^e bookes. In y^t wee came iust at 3 w^ch was service time, and besides w^ch wee could not bring the th: to perfection this night as wee desired. I was but dull y^e eveninge, & so unfit for any busynes."

On the following day he dined "at Mr. Byrom's, and was employed about finishinge y^e fixinge of y^e bookes in the English library." After dinner, on the 18th, he went forth to put a book into the English library. After dinner, on Jan. 1, 1661-2, "Mr. Minshull sent for mee, & wee perfected our accounts about y^e Engl. library." Mr. Minshull, a wealthy apothecary of Manchester, was treasurer to the feoffees of the Hospital. On the 27th, after studying hard in the library for a sermon, "I also perfected y^e busynes in y^e English library." On March 5 he went, in the afternoon, to the (Chetham) library,—

"and y^n to y^e English library to have read in Dr. Kendall agst Goodwin, and y^e first booke I light of was Mr. Fenner about *willfull Impenetency*, w^ch tended much to my satisfaction, and I read & noted on it till allmost 6. Y^n I meditated on y^e subiect & it was very sweet to mee."

On the 11th of the same month, "I did after dinner take order about y^e chaininge of y^e rest of y^e bookes for y^e English library, and studdyed awhile in y^e library on 1 Cor. x. 2." We hear nothing more for some months, during which time the diarist was in much distress as to his future course of life. After dinner, on Oct. 2 (1662), "I spent my time in veiweinge y^e English books in the library, and in writeinge over the catalo[gue] y^m." A week later he was writing the titl[es] his own books, or of those in the library, th[at] been bound in parchment. In the afterno[on] Oct. 24 he was sent for to the library, [but] nothing, being taken off by company. Exce[pt] note that his son Daniel's wife, a Mistres[s]

Lime, who died May 7, 1678, was buried on the 11th "in the English Library," these are all the items of intelligence in Newcome's journal on the matter of the library. J. E. BAILEY.

Stretford, near Manchester.

(To be continued.)

RODOLFE STADLER AND GIOVANNI ORLANDI.

It is a common saying that history repeats itself; but I think that few closer illustrations could be found of the truth of the proverb than is afforded by the heroism of two men, to whom, I daresay, little credit was given during their lives for the possession of any qualities of the high and noble sort. Many men, it is true, have preferred death to apostasy; but it is markworthy that in the cases I refer to the victims not only met with a common fate, and that in the same quarter of the world, but were both possessed of mechanical talents to such a degree as almost to avail to the saving of their lives. The earlier case is mentioned by Mr. Binning, in his *Two Years' Travel in Persia* (vol. ii. p. 85)—one of the best books, by the way, ever written about that country. Speaking of the graveyard at Julfa, near Isfahân, he says:—

"I observed the tomb of only one Englishman, a Doctor Pagett, who died here in 1702; and beside it is another stone, bearing the epitaph 'Cy git Rodolfe,' without date or further explanation. The story of this individual has been told by Tavernier, and is worth repeating. Rodolfe Stadler was a Swiss Protestant, a watchmaker by trade, and employed in that capacity by Shah Suffee. He had the misfortune to kill a Persian, who had entered his house by night with felonious intentions. For a Christian to kill a Mussulman, under any circumstances, was deemed by the whole moollahhood a crime to be expiated only by instant death, no compensation of blood-money being permitted in such a case; and Rodolfe was accordingly sentenced to die, by the unanimous voice of all the holy men of Ispahan. The Shah had, however, a great regard for the watchmaker, and determined to save him if possible. He proposed to Rodolfe that he should abjure his faith and turn Mussulman, promising him, in that case, a free pardon, a fortune of 10,000 tomâns, and a noble Persian lady for a wife. But the Swiss was staunch; he preferred death to apostasy, and was accordingly beheaded, in October, 1637. He was regarded by the Armenians as a sainted martyr, and sick persons were wont to pray at his grave for their recovery."

The parallel case will be found in a book which was lately in everybody's hands, Schuyler's *Turkistan* (vol. ii. p. 90, note). Giovanni Orlandi, of Parma, the superintendent of an estate on the borders of the Kirghiz Steppe, had been treacherously carried off as a slave and sold to the Amir of Bukhara:—

> Orlandi was a Christian and a *Frenghi*, the Amir vainly tried to convert him to Islamism, and angry at his obstinate refusal threw him into prison, and later condemned him to death. Orlandi would not even then change his mind, but, knowing that Nasrullah was a great lover of mechanical works, promised to *construct* for him a machine for measuring time, and thus obtained his pardon. Orlandi then made the clock which is on the tower over the palace gate, the only one which exists in all Bukhara. Nasrullah was so satisfied with it that he appointed Orlandi his artificer, and gave him at the same time his liberty. Orlandi then lived an endurable life with the fruit of his labours, and as independently as he could under a government as capricious as that of Bukhara. During this time he made a telescope for the Amir, who unfortunately one day let it fall from the top of a minaret near Baha-Uddin. On re-entering the city he sent immediately for Orlandi to repair it; but Orlandi that day had been on a drinking bout with an Armenian or Hebrew who was allowed to drink wine, and came to the Amir a little intoxicated. The Amir therefore condemned him a second time to death; but repenting, shut him up again in prison, enjoining him to embrace Islam if he wished his life to be spared. A Cossack, then a slave in Bukhara, was ordered to persuade Orlandi to be converted, which, according to him, was the only means of saving his life. He said that a mere appearance of submission would satisfy the Amir, who wished an act of submission rather than a formal renunciation of his religion; but Orlandi was so firmly opposed to it, saying that he preferred death to shame, that the Amir resolved on a hard trial. He had the executioner cut the skin of his throat, warning him that if on the morrow he should still be obstinate, he would have him killed. The threat did not move him, and the next day he was beheaded. This happened in 1851."

Orlandi was the last European victim of Bukharan despotism. W. F. PRIDEAUX, Lieut.-Col.

British Residency, Bushire.

SHAKSPEARIANA.

"OLD UTIS" (5th S. vii. 423, 465, 503; viii. 24.)—It is seldom that a Shakspearian discussion has so rapidly reached a satisfactory conclusion. Of the three proposed expositions of *Utis*, the last, viz. *hutesium=row*, has, as MR. SKEAT allows, the greatest probability in its favour; and not only so, but the other two competitors are simply out of the race. As an additional point in favour of *hutesium*, I wish to point out the absolute identity of the two phrases *old utis* and *old coil*. The latter occurs in *Much Ado*, v. 2:—

"Yonder 's old coil at home."

JABEZ.

The Garden of Suffolk.

THE "WOOLLEN BAGPIPE," *Merchant of Venice*, Act iv. sc. 1 (5th S. viii. 5.)—There are students of the Shakspeare text not satisfied with this reading. Mr. William Oliver, formerly of Roxburghshire, now of Findhorn Place, Edinburgh (at present in a weak state of health), maintains that the words should neither be *woollen*, nor *swollen* as sometimes printed, but *wilean* or *willne*, the Irish name for bagpipes blown with bellows, the word implying that part of the arm near the elbow to which the bellows are fixed. *Wilean*, he thinks, is Irish for elbow. *Chwyl* is Welsh for a turn. *Chwyldro*, a vortex. *Wiel* ("whiles in a wiel it dimples," Burns), a pool of turning eddies

(Scotch). The Irish also term the same sort of pipes *bollog-na-cinisti*, or bellows of the cinisti, or veins of the arm inside the first joint. J. H.

"TEMPEST," ACT I. SC. 2, LL. 99-103 (5th S. vii. 143, 184, 324, 385.)—So far as I have studied this difficult passage, I do not think that any of the proposed nostrums touch the nerve of the *crux*. I can make no sense of one expression in it, which does not appear to have struck either MR. FURNIVALL or MR. SPENCE. What can be the relevant sense of "by telling *of* it"? It cannot mean, as they appear to suppose, *by telling it*; nor yet can it mean what it says, like Milton's "told of many a feat," &c. (*L'Allegro*), a meaning which would involve the whole passage in worse confusion. Remembering Jackson's happy suggestion of *oft* for "of it," I venture to suggest that the original line may have run—

"Who having into truth, by telling 't oft,"

i.e. by frequently telling the "lie" mentioned in the third line, which would support Mr. Arrowsmith's interpretation. But whatever we adopt, let us by all means steer clear of MR. FURNIVALL'S pugilistic metaphor. His reference to Dr. A. Schmidt's *Lexicon* is delusive. *To have at* and *to have to* can be no explanation of *to have into*.

JABEZ.

Athenæum Club.

"CYMBELINE," ACT II. SC. 4, LL. 80-85 :—

"The chimney
Is south the chamber, and the chimney-piece
Chaste Dian bathing: never saw I figures
So likely to report themselves; the cutter
Was as another nature dumb, outwent her,
Motion, and breath left out."

Punctuation of First Folio.

"The cutter
Was as another nature, dumb."

Punctuation in most editions.

The comma, which in most editions has been placed between the words "nature" and "dumb," has, I believe, made this fine passage unintelligible to many. So utterly unintelligible was it even to Warburton that, with that bold conjectural criticism of his, with which he never hesitated to cut the knot he could not untie, he recast the passage thus :—

"The cutter
Has as another nature done;"

making very good sense, no doubt, but Warburton's, not Shakspeare's, while we want Shakspeare's, not Warburton's.

Read as the passage is commonly pointed, the meaning would be that the sculptor was dumb like nature. Read according to the punctuation in the First Folio, the meaning is that the sculptor was like a dumb nature; so perfect the creation of his chisel, that his figures wanted only breath and motion to make them vie with nature's best. The adjective is made to follow the substantive which it qualifies, common enough in Shakspeare as in all poets. "Never," says Iachimo, "saw I figures so likely to report themselves," to start into life, to speak and move. Though "motion and breath" were "left out," in animation of gesture and beauty of form nature herself was surpassed.

That by "dumb" we are to understand "still," wanting both speech and movement, is evident from a parallel passage in *Timon of Athens*, Act i. sc. 2 :—

"Admirable: how this grace
Speaks his own standing! what a mental power
This eye shoots forth! how big imagination
Moves in this lip! *to the dumbness of the gesture*
One might interpret."

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

COBBETT: "THE SOLDIER'S FRIEND."—Every one, who has more than a superficial acquaintance with the life of William Cobbett, will remember that he laid claim to the authorship of a pamphlet, published by Ridgway in 1792, under the title of *The Soldier's Friend*. The thing had been disavowed by him in the year 1806, at a time when he was charged with having caused disaffection in the army, at the outbreak of the French revolution, by the distribution of a seditious pamphlet. This disavowal was one of those rash mistakes which marred an otherwise glorious career; yet, having been directed against the charge of sedition, the statement had something of truth in it. But, in 1832 (*Reg.*, lxxvi. 725), and in 1833 (lxxxii. 774), in the process of enumerating the labours of his pen, he names *The Soldier's Friend* as his first essay. After much disappointing search, I have, at last, been so fortunate as to find a copy in the national library; and the circumstances under which that copy has been preserved clearly explain his ignorance of the fact that the pamphlet had been republished, in a cheap form for distribution, after he had left England and been some time settled in Philadelphia. The pamphlet, as published by Ridgway, was priced sixpence, and Cobbett stated that he did not believe more than five hundred copies were printed; also that he never saw it himself for more than a week or two after it appeared. However, in the midst of a collection of seditious tracts, in seventeen volumes, appears this cheap reissue, "price 2*d.* or 10*s.* 6*d.* per hundred," without printer's or publisher's name, and dated 1793; it is, therefore, evident that this pamphlet was adopted as an able exposition of real grievances of the soldier, by those who were engaged in spreading the principles of the French revolution, in the years 1793 and 1794. I shall have, elsewhere, an opportunity of showing that this is undoubtedly the first effort of Cobbett'

pen; meanwhile, I think it is worth bringing under the notice of your correspondents. It is an odd circumstance that this collection of tracts belonged to John Reeves, as is evident by the "contents" of each volume appearing in his handwriting. The work appears in the New Catalogue (for the present) under "Subaltern."

EDWARD SMITH.

Walthamstow.

PRICES GIVEN FOR BOOKS.—In the *Daily News* of July 2, 1877, in an article on "The Caxton Celebration," mention is made of the sale of the Duke of Roxburghe's library, and of the *Decameron* printed at Venice in 1471 by Valdarfer. It is stated that, after a contest between Earl Spencer and the Duke of Marlborough, this splendid copy of the *Decameron*, in beautiful Roman type, was knocked down to the duke at 2,260*l.*, "the largest price ever given for a single volume."

This latter statement is, I think, incorrect. At the sale of the Perkins library, in June, 1873, the sum of 3,400*l.* was given for a single volume, a vellum copy of the famous Gutenberg and Fust Bible. At the same sale a paper copy of the same work was bought by Mr. Quaritch for 2,690*l.*

G. B.

CORNISH FONT AND TAU CROSS.—If any Cornish antiquaries feel anxious about the disappearance of the bowl of the font and the Tau Cross, which were the sole remains of the ruined fifth century church about seven miles from Truro, their anxiety will be set at rest by the following extract from a letter to the *Dominion Churchman* of Toronto, Sept. 28, 1876. If they have any more valuable antiquities to part with on the same terms, Canada will be glad to accommodate them.

"Of a church built about seven miles from Truro, nothing remains but a few stones, the bowl of the font, and a Tau Cross. This bowl and the cross were given me by my brother-in-law when I visited England six years ago, and on my return to Canada I had the bowl fastened on the top of the Tau Cross, and that stepped in a Canadian stone, and then placed it in Christ's Church, West Flambro, so that now that beautiful and substantial little church possesses the most ancient font in America, probably, at least, 1400 years old. The font and cross are of grey granite, and of course much worn. In building Christ's Church I had willing helpers, and the first service performed in the church was the consecration service by the good old Bishop of Toronto.

"F. L. OSLER.

"The Rectory, Dundas, Sept. 18, 1876."

D. F.

Ottawa.

J. M. W. TURNER.—Mr. Walter Thornbury Mr. Peter Cunningham differ in their accounts whether Turner copied the arms of Mr. Tom- from those engraved on "a silver salver" coat of arms emblazoned *on a table.*" A correspondent in "N. & Q." (2nd S. v. 475) states it was copied from "a handsome set of castors." I have now in my possession *the* coat of arms emblazoned on vellum, with the following inscription written on the back:—

"The identical coat of arms copied by Turner as a child lying on the ground, whilst his father, a barber, was shaving Mr. Tomkinson, one of his daily customers.

"The copy attracted Mr. T.'s attention, and he remarked upon the child's talent.

"Some months afterwards a customer of old Turner left him 200*l.* With this sum he articled the boy to an artist of celebrity. This artist, a few years after, told Mr. Tomkinson that young Turner was then far beyond himself or any other living artist."

This, I should think, is, as stated, "the identical" coat of arms from which the child Turner copied, for the rich colouring was far more likely to attract his attention than the engraving on silver. I may state that this relic was bought at the sale of the effects of the late Madame de Fauche, in Brighton, Oct. 14, 1875.

CRAWFORD J. POCOCK.

Brighton.

THE "EASTERN QUESTION."—In *An Ode* (by Fanshawe) *upon Occasion of His Majestie's Proclamation in the Year* 1630, *commanding the Gentry to reside upon their Estates in the Country*, there occurs a reference to a war with Turkey in that day, which is so appropriate to the present that the passage is worth being reproduced.

The *Ode*, which consists of thirty-four stanzas, begins by stating that—

"War is all the world about,
And everywhere Erynnis reigns;"

and, after speaking of the conflicts going on in Holland, France, and Bohemia, proceeds:—

"What should I tell of *Polish* bands,
And the bloods boiling in the North?
'Gainst whom the furied *Russians*
Their troops bring forth;
Both confident: this in his purse,
And needy valour set on work;
He in his axe, which oft did worse
The invading *Turk*,
Who now sustains a *Persian* storm.
There hell (that made it) suffers schism;
This war (forsooth) was to reform
Mahometism.
Only this Island which we sow
(A world without the world), so far
From present wounds, it cannot show
An ancient scar.
White Peace, the beautifullest of things,
Seems here her everlasting rest
To fix, and spreads her downy wings
Over the nest."

JOHN BRADSHAW, LL.D.

Kilskerry, co. Tyrone.

KILLING A BOURBON.—The Duc d'Aumale (*History of the Princes of Condé*, Borthwick's translation, vol. i. p. 13), in referring to the death

of the Constable de Bourbon before Rome, makes the following curious remark :—

"A great artist and a notorious swashbuckler, Benvenuto Cellini, claimed the *unenviable* distinction of having put an end to that tempestuous career."

If there is any special meaning in this passage, it must be that, in the opinion of the Duc d'Aumale, a Bourbon can under no circumstances be justifiably slain. Certainly any other man would, under the circumstances which preceded and attended the death of the Constable, be unhesitatingly held to have met a well-deserved fate, whether the genial Florentine or a native Roman was the instrument. H. C. C.

A LOYAL RELIC.—I have been examining an interesting relic of past days in an old-fashioned country house in which I am staying. It is a warming pan. The handle and bowl are of iron, of coarse workmanship. The lid is of brass, sharply engraved. The royal arms and C. P. are in the centre (the arms of France in the first quartering), surrounded by scroll work. Round the margin, in large bold letters, runs the inscription, "God save King Charles, 1634." This warming pan was bought some few years ago in a neighbouring village for a mere trifle. G. P.

DAMSEL AND EASTER : CHRISTIAN NAMES.—In the obituary notices in the *Stamford Mercury*, June 22, is the following : "At Greetham, on the 18th inst., Damsel, wife of Joseph Stokes, aged seventy-six." "Damsel," probably, is a corruption of "Damosel." In the registers of Stretton, Rutland—a parish adjacent to Greetham—I find "Easter," as the Christian name of a female, through two or three generations. From the same registers such ill-spelt Christian names as the following appear during the last ten years of the past century : Jimminah, Sharlot, Lidia, Henery, Christofer, Elener, Ellin, and "Isac sun of W^m & Christain." CUTHBERT BEDE.

THE FIRST LONDON OMNIBUS.—The following paragraph from Saunders's *News Letter*, July 10, 1829 (a copy of which is now before me), is worthy, I think, of preservation in "N. & Q." :—

"Saturday [the 4th] the new vehicle, called the *omnibus*, commenced running from Paddington to the City, and excited considerable notice, both from the novel form of the carriage and the elegance with which it is fitted out. It is capable of accommodating sixteen or eighteen persons, all inside; and we apprehend it would be almost impossible to make it overturn, owing to the great width of the carriage. It was drawn by three beautiful bays, abreast, after the French fashion. The *omnibus* is a handsome machine, in the shape of a van, with windows on each side, and one at the end. The width the horses occupy will render the vehicle rather inconvenient to be turned, or driven through some of the streets of London."

How much we owe to the enterprising spirit of *Mr. Shillibeer !* ABHBA.

TRIAL OF KING CHARLES I.—In the parish registers of Cotham, in Nottinghamshire, after the baptism, in 1608, of one Robert Loads, is the following note, apparently added not more than sixty or seventy years subsequently : "This Robert Loads, Tyler, was one of the witnesses examined against his Sovereign Lord Charles I. of ever blessed memory." No such name, however, appears amongst the witnesses examined before the so-called "High Court of Justice" in several accounts of the same which the writer has consulted. A. E. L. L.

PEN FROM AN ANGEL'S WING.—The following instance of this idea is of an earlier date than any yet noticed in your pages :—

"Come all the world,
And call your wits together;
Borrow some pennes
Out of the angells' wings;
Intreat the heauens
To send their muses hether,
To help your soules
To write of sacred things."

They are the first eight lines of "stanzas" from *The Passions of the Spirit*, published anonymously in 1599 (*Select Poetry* of the reign of Queen Elizabeth, Parker Society, 1845, vol. i. xxxv, vol. ii. 381).

Burns has also noticed it in one of his love-songs, *The Gowden Locks of Anna* :—

"Come, in thy raven plumage, Night!—
Sun, moon, and stars withdrawn a'—
And bring an angel pen to write
My transports wi' my Anna!"

WILLI. OAKLEY.

LINCOLN'S INN FIELDS AND THE GREAT PYRAMID.—In the *Builder* for Aug. 1, 1868, Mr. Bonomi compared the areas of these two sites, Great Pyramid's being 583,696 (square of 764 ft.) to Lincoln's Inn Fields' 511,116 ; but the interesting plan was rejected. I beg to add that these numbers are as 8 to 7. The plan makes the north side of Great Pyramid graze the façade of the Soane Museum, and embraces the College of Surgeons' Museum, so that a future Schliemann would find here the Troglodyte museum on the north, the Ossuary on the south, the Papyri (Law Courts) on the east, and the A-Men-Tie mysteries (Freemasons' Hall) on the west, rendering the comparison of the areas additionally suggestive.

S. M. DRACH.

ANTIQUITY OF BILLS OF EXCHANGE.—The oldest copy of a bill of exchange known is one dated at Milan on March 9, 1325, as follows :—

"Pagate per questa prima letera (lettera) a dì ix Ottobre a Lucca de Poro, Lib. xlv. Sono per la valute qui da Masca Reno al tempo il pagate e honete (*sic*) a mio conto, e che Christo vi guarde. Bonromo de Bonrome de Milano, ix de' Marzo, 1325."

HIRONDELLE.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

A NEGLECTED ART. — When did college examinations cease to be conducted in Latin? From incidental remarks in various writers I am induced to believe that examinations for holy orders were conducted in Latin till about the middle of the last century. In the appendix to Archdeacon Blackburn's life (*Works*, vol. i. p. xciv) is a letter from a Mr. Peckard, in which he gives an account of his being examined by Archbishop Secker before receiving a dispensation to hold a second benefice. He was supposed to hold heterodox opinions on the intermediate state. In this letter he sends a copy of his answers to the archbishop. They are written in Latin. I am induced to believe that boys at school were taught to converse in Latin. Hallam (*Constit. Hist.*, ch. xvi. p. 455) makes the following remarkable statement: "The fact is hardly credible that George I. being incapable of speaking English, as Sir R. Walpole was of conversing in French, the monarch and his minister held discourse with each other in Latin." I find that the art of speaking Latin is cultivated by Roman Catholic priests both at home and abroad. I remember a rather remarkable instance of this in the hospital at Scutari. Among the foreign legions employed by the British during the Crimean war was one raised in Transylvania. I found that the invalids of this regiment were attended by the Roman Catholic chaplain, who conversed with them in Latin, which their language, being a Romance one, enabled him to do. Very often, when I have been abroad, I have had to lament this defect in modern school instruction, that neglects to furnish us with a medium of communication with any nation of Western Europe through priests, whom I have always found most courteous and ready to help me. I cannot help thinking that the neglect of colloquial Latin arises from an attempt on the part of schoolmasters to make their pupils write in Ciceronian Latin, an art attained by few, whereas colloquial or mediæval Latin is comparatively easy, and very useful. E. LEATON BLENKINSOPP.

ST. PAUL'S SCHOOL.—In Brayley's *Lon. and Middlesex*, vol. ii., 1814, there is a picture given of the school as it appeared at that date. It is a simple room on the basement lighted by six windows; the two central ones, square headed, are set in a bay that projects slightly from the face of the main wall, and is surmounted with a simple pediment and shield, at the apex of which is a female figure. The other four windows are round headed, and the building above them is crowned *with a pretty* balustrade. This school-room is flanked by two houses, much in the same style but less ornamental. Was this the building that after the Great Fire replaced Colet's? It looks a little like a plain building by Wren. It is far more appropriate and less soul-depressing than the present frightful edifice,—unobtrusive but pretty. One cannot tell why the ugly new building should have been perpetrated. Strype says that at the Fire the school was destroyed, but that it was rebuilt much upon the same plan. It might have been upon the same *ground* plan, and yet the elevation might have been very dissimilar indeed. Cunningham says he has never met with any drawing showing the first school. Is such known to exist? It would be interesting to know what the school looked like when Milton was passing through its forms.

C. A. WARD.

Mayfair.

JOHN ENGLISH, D.D.—In the north porch of the parish church of Cheltenham, Gloucestershire, there is an old mural tablet (lately removed from the chancel) with a quaint inscription, which begins with the following words:—

"The sad memoriall of Iohn English, D^r in Divinitie, | to Iane, his most deare wife, davgter to the Hl^e | Eliz^th, Lady Sandys, Baroness de la Vine, Comit. Sovthton, | from whom hee was divorced by 18 weeks close imprisonm^t, | w^ch soone after cavsed her death on Avg. 8^th, 1643; | & to Marie, his 2^d davghter, who deceased Oct^r 25 followin."

Dr. English was for some years incumbent of the parish of Cheltenham, in the reigns of James I. and Charles I.; "he was a martyr to the cause of evangelical truth, and was one of many who suffered confinement in the common gaol during the Puritanical persecution." His wife and daughter were interred in the chancel of his church, and of the former there is this record in the register of burials: "1643, Aug. 9.—Jane, y^e wife of John English, D^r in Div." But I have not as yet been able to discover any record of his death and burial, which I am anxious, with a particular object in view, to ascertain. Can any reader of "N. & Q." inform me? What was the year of his death? Did it take place while he held the incumbency of Cheltenham? Where was he buried, and where may I find biographical particulars of him and his family? The concluding words of the inscription on the tablet refer to him, with a blank for the year of his death: "Obijt anno Christi .... Amen." ABHBA.

Cheltenham.

OLD BOOK.—I have a thin quarto volume, *De Liberorum Educatione*, written by "Jacobus Comes Purliliarum. Accuratissime impressum Tarvisii per Gerardum de Flandria. Anno salutis M.CCCC.LXII. Die XI. Septembris. Sub magnifico Prætore Augustino Foscarini." Four pages of commenda-

tion are affixed in the form of a letter addressed to the author by "Franciscus Niger Venetus Doctor." I must not forget a complimentary carmen prefixed by one "Johannes Baptista Vranius." Some one has ventured to pencil a correction of the printed date, which would change 1462 to 1492. It is desired to find something more about the author and printer of the book than is expressed in the title, as well as of the author's friends herein described. W. H. RULE, D.D.

Addiscombe.

SIEGES OF NEWARK.—Where may any account be found of the Royalist officers who served in the sieges of Newark? The parish registers contain numerous entries of the burials of officers slain during the sieges, and amongst them is the following, "The Lord Barinit Douer, generall over . . . ffources," who was interred in the altar-vault June 27, 1643. Any particulars respecting this personage will oblige A. E. L. L.

G. CAW, THE PRINTER OF HAWICK.—A somewhat rare ballad-book is: "*The Poetical Museum,* | *containing Songs and Poems* | *on almost every Subject,* | *mostly from* | *Periodical Publications.* | Hawick: | Printed and Sold by G. Caw, | M.D.CC.LXXXIV." 8vo., pp. viii-392. The preface is signed G. C., the initials of the printer. Is he to be regarded as the editor also? Scott alludes to it as the "*Hawick Museum,* a periodical publication." He got from it "Dick o' the Cow." Several other old Scotch songs seem to have been first printed in this volume.

WILLIAM E. A. AXON.

KING ALFRED AND THE CAKES.—We all of us know the apocryphal story of King Alfred burning the cakes which figures in so many school histories. I am not about to be so silly as to inquire if the tale be true, but I should like to know from whence it came. What is the oldest authority for it? A. O. V. P.

W. WAYLES THORNTON was appointed curate of St. Thomas's Church, Garstang, in Lancashire, and died there in 1821. I have reason to think that he came to Lancashire from the diocese of Chichester. He entered Emmanuel College, Cambridge, in 1799, as a ten years' man, and in 1809 graduated B.D., but the college books furnish no clue as to his parentage, &c. I shall be obliged to any one who can give me information about him.

H. FISHWICK, F.S.A.

Carr Hill, Rochdale.

HOLDSWORTH'S MSS.—Any one familiar with the Manuscript department of the British Museum will be doing me a great kindness by giving me a precise reference to some MS. notes or collections by Holdsworth, which I have reason to believe are *to be found there.* H. M.

TAYLEUR FAMILY, SHROPSHIRE.—What are the correct armorial bearings of this family?

HERALDICUS.

"EVERY BULLET HAS ITS BILLET."—Is it generally supposed that this proverb was King William's, of whose conduct at the Boyne so interesting an account was quoted in "N. & Q." for July 14?

John Wesley, in his *Journal,* June 6, 1765, tells how he travelled with a Lieutenant Cook, who was in the thick of many engagements with Indians, French, and Spaniards, and never got a wound. "So true," says Wesley, "is the odd saying of King William, that 'Every bullet has its billet.'"

QUIVIS.

FOREIGN ACADEMICAL HOODS.—I shall be very much obliged for any information regarding the use of hoods at continental universities. I understand their revival was authorized at Göttingen in 1867, after a correspondence between the authorities and Dr. James Clark, F.R.A.S. Was this the case, and what are the colours and shape for the various degrees? J. H. BURN.

Edinburgh.

THE WESTONS, GEORGE AND JOSEPH.—In which "of his best romances" has "James the novelist made good use of the circumstances" attending the residence of these two brothers at the Friars, Winchelsea?

Who were the "Denis Duval," "the stately humorous old Rector," "the fatal De La Motte," "the little Agnes," the "Dr. Barnard" (Rector?), "the two foreign dissenting clergymen," and what "the yelling Protestant mob" of Mr. Basil Champneys's *Quiet Corner of England,* p. 19?

W. J. B.

IN TENNYSON'S *Princess* are these passages:—

"And so by *tilth* and grange,
And vines, and blowing *bosks* of wilderness."
Part i.

"A clapper clapping in a *garth*
To scare the fowl from fruit."
Part ii.

What are the meanings of "tilth," "bosks," "garth"? Are the words in ordinary use in any part of England, or are they words used by the older poets?

I find many such words used by Tennyson which are not to be found in ordinary dictionaries. How *can* their meanings be discovered by

AN IGNORAMUS!

[All the above words are in Dr. Hyde Clarke's *Dictionary* (Lockwood, 1872).]

THE REV. JOHN HUTCHINSON was lecturer at St. James's, Duke Street, Aldgate, *circa* 1734. I wish for some information respecting him, and also regarding Richard Taylor, Esq., M.D., living at about the same date at Newport, Isle of Wight. What were their family arms? C. H. MATO.

Long Burton V., Sherborne.

"KYNG ALISAUNDER."—1. Is there any printed edition of this poem besides the one published in Weber's *Metrical Romances*, Edinb., 1810?

2. Where can one see *The Romaunce of Alexander, containing the Forray of Gadderis*, Edinb., 1580, printed by Alex. Arbuthnot? Weber says that a copy, probably unique, was in the possession of W. Maule, Esq., of Panmure, M.P.

3. Weber mentions the following MSS.:—(*a*) Bodleian, 264 fol., containing the French *Roman d'Alexandre* and an English fragment of 1250 lines, "very obscure"; (*b*) Bodleian, Laud, i., 74 fol., fourteenth century; (*c*) No. 150 in the Library of Lincoln's Inn, transcribed by Park, and annotated by Ellis and Douce; (*d*) Auchinlek MS. in the Advocates' Library, containing a fragment of 200 lines.

Do these MSS. still answer the above descriptions? Where can Park's transcript be seen? How is one to gain access to (*c*) and (*d*)? Are there any other MSS. known?

I only wish for information respecting the *English* "Alexander." G. A. SCHRUMPF.

Tettenhall College.

ROBERT BARKES, PRINTER.—Robert Barkis, or Barkes, printed, in the year 1605, "The Booke of Articles sett forthe & commanded to be read [by clergymen in churches] by the Convocation howlden at London, anno 1562." Who was he?

W. M. E.

TRIGGE AND HENLEY FAMILIES.—Catherine Henley, widow, Dame Jane Mary Trigge, widow, and Catherine Henley, spinster, the two only children of the said Catherine Henley, widow, are named in a deed relating to some land near Doncaster, August 29, 1815. I wish to know who these ladies were, and how they came to acquire an interest in property in this part of the country.

CHARLES JACKSON.

Doncaster.

AUTHORS OF BOOKS WANTED.—

The Victim, in five letters to Adolphus. [Motto.] Second edition. Lond.: print. for W. Button, Paternoster row, by C. Whittingham, 1809.—Small 8vo. pp. 79, with a frontispiece of "the Victim" by T. Stothard, R.A., engraved by J. Parker, published by W. Button, Sept. 5, 1800, which indicates the date of the first edition. Watt gives date 1802, but does not mention the edition. The third edition has the addition of "Longman" in the imprint. It is a reprint of the second, but though the same size it is a duodecimo, and it has no tail-pieces. OLPHAR HAMST.

On the Deaths of some Eminent Philosophers of Modern Times. 12mo. pp. 30.—Apparently printed for private circulation (about 1829), and one of a series.

Reminiscences of Cheltenham College, London, 1868. ABUBA.

AUTHORS OF QUOTATIONS WANTED.—

"Come then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy!" GEO. LLOYD.

"'Twas ever so! 'twas ever so!
Lovers' vows are traced in snow." W. B.

"And every woe a tear can claim,
Except an erring sister's shame."

J. E. L.

Replies.

WILLIAM, FIRST DUKE OF QUEENSBERRY.

(5th S. vii. 243; viii. 10.)

"Edinb. 16th July, 1688.

"Cussing.—Since my last I have yours of 3d & 9th, to which you had gott this retourne sooner, bot that I have in all this been huried with my son's being heir, and his dispatch back: he parted on Thursday last and goes to Inchine (?) to bring his wife down before she be brought to bed, which for all that I apprehend he will not gett done. However, I'll have an account of it in few dayes, whereof you may expect to be acqua'nted in due tyme. Jas. Weir is now delyvering his charge to Wm. Douglas, which had been done sooner, but that Ja. Weir stayed a week in the country after he came; how I shall be glad Wm. Douglas proves proper for that trust whereof noebodie can make Judgement without tryall. In the Meantyme you may be confident I shall spare no paines to advise and instruct him and give him memorialles of everything in wreeting. The Account you gave me of Markett's and what I hear from others on the subject is verrie unpleasant. I howp befor this things goe better, and what prospect you have of getting my Son Ansuered Money at London I long to know, and whether he stay or come down, ther will be use for considerable soumes to be got wher they will. As to the Goods of Torthorwald, the sooner you get them off the better, which I doubt not. Instruct Thos. Kennedy and order him to take all wayes for this. As to Lag's proposal, he has sayd noe more of it, since his coming last to town, and if it be done at all, it must be done in the country. Meanwhylle if you meet with Lag, you may speak with him about it, and try what Method he resolves to follow; you may also speak with Hallaithes, what you judge fitt in the thing, bot let it goe noe further. As to the bussines of Echolfegell, after considering your information and hearing the tennants at great length, I judged fitt to raise Counsel Letters and Law borrowes against Kellhead and all the others, which the tennants shall bring home with them; they will goe straight to you with a note from Mr. Ja. Richardson, and faill not to expedite the letters tymouslie and as he shall advise. Lett your first be what's done in Albie's affair. You may be sure I'll not allow Sprinkell to medle with Blackethouse. And in the meanwhyle inform yourself of Albie of the value Sprinkell would have and of everything relating to it. The Cancellour [Drummond, Earl of Perth, of whom a portrait is in Drumlanrig Castle] and Counsell ar verrie weill satisfied at what the Heritours did at ther Meeting. And as to the justice of . . . . . they may assure themselves of favourable judgement from me, tho' I know others would not doe the lyke. I am glad you and Sir John Dalyell ar lyke to settle the matter you wrott off, for I shall be verrie sorrie to be heard [hard] with him, and I am sure some in the Government will think us verrie weill wear'd upon one another. E. Annandaille and your Minister ar not yet settled, and I'm told the bussines is to be reported the morrow. It's sayd my Lord of Annandaille has gained the Bishop, which soures the Minister extremely. I expect you'll get me a state what my Lands and my vassalls in that paroch pay, for whatever way bussines goe I'm resolved to have that in my own

hands. You did weill to keep the Minister of Torthorwald's back-bond, ther being noe use for it heir. As to Wm. Lukup's affair, it 's not possible to proceed further in the account till I come to the country, and then he needs not doubt to have all justice done him. In the meantyme advise him to be busie and putt the work as fast bye as possible. Just now one Walter Bell comes heir with a complaint of Albie, and tells me of a pursuit intended against him befor the Stewart court, bot I could medle in none of these Matters, having heard nothing from you. I have spoke with Wm. Menzies in the bussines of his compt, bot can come to noe close. I sayd he is trusted by the Colledge of Glasgowe in the bussiness of the vacant stipends, which must be my payment in soe far. As to Margaret Angus answers, they doe not at all satisfie me, so lett immediatlie decreet be taken against her, for I 'm positively resolved she shall not stay, and besyd you ar not to allow her to live in any place of my interest. Receave enclosed Mrs. Hume's Compt and discharge of Stipend, which keep with my other papers till meiting. And will you meet and advise with Carlisle in the bussines of Kirkmahoe at Convenience. As to Gullihills Affair, I shall speak with Mr. Rich this day, and possibly ere the bearer goe may have his thoughts, both about that and Mrs. Patersone. As to Wm. Wilson's affair, I have told David Reid all I can say in the thing; he 's certainly a clamorous, cheating fellow, bot such ought never to gaine by these methodes, nor can I understand why he should have a soume for six hundredth mark, which constantly, both before and since he had it, payd sooner. Of all this you may give David Reid my thoughts. Remember me to the Commisher, and tell him I receaved his letter and shall speak with Bishop C—— about it. Tell Mr. James Alexander and the Minister of Hoddam I receaved ther letter about the bussines of Acholfegell [Ecclefechan], and doe thank them for ther kindness to my Tennants. Being to send a greet deal of furnitur from this place to Drumlangrig, faill not imediatly to wreat to David Reid and Archibald Douglass, that they have heir soe soon as possible sixteen or eighteen carriage horse with ropes and packsaddles for carrying things, for the rest will come in carts. Wreat to Will Johnstonne that he send out with the Carriage horse wholle Ropes and cords about the house, lykewise that he gett from Wm. Lukup the whole ropes came about the boxes of Marbles and other things latly sent from this place. And order Will Johnstonne or Wm. Lukup to send a state of what Ropes come. As to my own being in the Country, I design it as soon as possible after the Session. And cannot till then be positive; and wreat to Wm. Johnstonne or David Reid, and withall that they need make noe more preparations for me, till they have my particullar directiones, which they may Expect in due time. As to Mr. —— affair, it 's he occasions noe small noise and trouble. I howp it shall goe weill enouch, bot I 'm sur it cannot close the session. Stenhous (Douglas in Tynron) stay heir upon that account was judged needless, soe he went home last week. My affair with Spanot is lykewise determined, and tho' I have not earn'd the halfe of what I have just right to, yet I fancie what is done will make him uneasy. I intreat you try if you can gett a discreat servant for a padge or such a footman as may rune after my Coach heir and ryde with me in the Country, and wait, &c., constantly upon my Chamber, wherever I am: he should be a handsome fellow, and honest and sober; the sooner you Mind this the better. And if you can gett such an one, haist him heir with a line from you. I much rather incline to have him a useful servant than a padge, being weary of those Cattle. And if you fall in upon any ther, haist him heir, and I shall cause putt livery upon him, *for I have verrie good use for him.* This at present is all I mind, and as bussiness occurs, you shall hear from me. So expecting your cair in every thing, and that you 'll keep the Chamberlands in Mind of ther duty, I am, with great Confidence, your most affectionate Cussing and faithfull friend, QUEENSBERRIE."

C. T. RAMAGE.

(*To be continued.*)

"AUTOBIOGRAPHICAL RECOLLECTIONS OF SIR JOHN BOWRING" (5th S. viii. 29.)—Penzance was never a parliamentary borough, and Sir John Bowring never went there with a view to the representation of it in Parliament. He did go to Falmouth and Penryn, and addressed the public in both of those boroughs, and I was with him at all his meetings. When at Penryn he spoke to the people from the seat of an open carriage; and, as the men of Penryn were utterly impervious to all his arguments, he turned round to me and said, "They are as impenetrable as their own blocks of granite," in allusion to his being then in the chief granite part of Cornwall. I replied to him, "They are measuring the depth of your pocket, doctor, more than the depth of your argument." Subsequently I informed him that an influential friend of mine at Falmouth told me that "he would not suit them, as he was a Unitarian." I also advised him to go to the North, where his advanced opinions would be more acceptable. He did go to the North, and was soon after returned for Bolton. ISAAC LATIMER.

Plymouth.

MR. PENGELLY, after quoting from the *Autobiographical Recollections of Sir John Bowring* the statement, "I was inquiring into my chances of return for Penzance," makes the inquiry, was Penzance ever a parliamentary borough? My answer is that it never was a parliamentary borough. By the Reform Bill of 1832 the county of Cornwall was divided into two divisions, East and West Cornwall, and two members were given to each division. As Penzance was the most important town in the latter division that had not the honour of being a parliamentary borough, it is possible that the visit of Sir John Bowring was to inquire into his chances of success in standing for West Cornwall.

This volume of *Recollections* bears, I am sorry to say, many marks either of failing memory on the part of the writer, or of imperfect editorial supervision. The *Emblems* of Quarles (p. 34) is cited as the work of Philip Quarles; the name of a schoolfellow is given on the same page (48) as both Edward and Edmund Pearce; the name of the editor of *The Traveller* and *Globe*, given on p. 77 as Walter Watson, should, I suspect, be Walter Coulson; Hucknall Torkall (344) is a mistake for Hucknall Torkard; William French (352) should be corrected into William Frend; and John Towell Pratt (p. 355), the father-in-law

of Judge Talfourd, should, of course, be John Towell Rutt. W. P. COURTNEY.

Queen Anne's Gate.

By the Reform Act of 1832, fifty-six parliamentary boroughs (enumerated in Schedule A) were utterly disfranchised; other thirty (comprised in Schedule B) were deprived of one member, having previously returned two; and forty-two new parliamentary boroughs were created, some sending two members, and some only one (respectively named in Schedules C and D). Penzance does not appear in either of these lists; and I cannot find that it has at any period ever sent a member to Parliament. It is plain, therefore, that there must be some error in Sir John Bowring's statement. Two explanations occur to me. It may have been merely a *lapsus calami* for "Penryn." That is one hypothesis. The other I suggest for as much as it is worth. During the passing of the Reform Bill many towns which had never been represented in Parliament aspired to the honour, and used every effort and influence to be included in Schedules C and D. Several of these towns—to use a vulgar phrase—"reckoned their chickens before they were hatched," and looked out for embryo candidates to represent them in the event of their becoming parliamentary boroughs, which happened not to be their destiny. It is possible that Penzance may have been one of these disappointed places, and that Sir John Bowring may have been designated candidate *in posse*. This is, however, mere guesswork, which any old inhabitant of Penzance will be able to demolish, if not correct. M. H. R.

MILTON'S "L'ALLEGRO" (5th S. vii. 369, 434.)—Living within easy distance of Horton, I have more than once visited that neighbourhood, to discover, if possible, any allusion to the scenery in Milton's early poems. In *L'Allegro* I find very little that is peculiarly descriptive of the locality. The tamer features of the landscape—"hedge-row elms," "lawns and fallows grey," "meadows trim," and "shallow brooks"—Horton has in common with hundreds of other places in England. For the

> "Mountains, on whose *barren breast*
> The labouring clouds do often rest,"

the visitor will look in vain; the only eminences in view, St. Anne's Hill on the south and the high ground between Egham and Windsor, of which Cooper's Hill forms a part, being densely wooded. If Milton ever extended his walk some eight or nine miles to the south-west, beyond the present Virginia Water, he would come upon the old heathery tracts known as Chobham Common and Bagshot Heath, bounded on the west by the Hurley ridges, the highest point of which, Curly Hill, is conspicuous in the distance towards Farnborough and Aldershot. But all this district is too far away to admit of its being fairly included in the scenery of Horton; nor do I think one ought to expect to find every item of Milton's description so included. Prof. Masson is surely right when he says:—

> "It is a mistaken notion of the poems, to suppose that they must contain a transcript of the scenery of any one place,—even the place where they were written.... The purpose of the poet was not to describe actual scenery, but to represent two *moods* [*i.e.* of the cheerful man and the pensive man]. Hence the scenery is visionary, made up of recollections of various spots blended into one ideal landscape."—Introduction to *L'Allegro* and *Il Penseroso*, p. 206.

He further shows by a comparison of dates that Milton's connexion with Forest Hill, near Oxford, was much later than the time when these poems were written, and gives strong reasons for supposing that they were written at Horton. If so, the "towers and battlements, bosomed high in tufted trees," are certainly those of Windsor Castle, as seen from the Datchet Road; and the noise of "hounds and horn," when a stag is to be turned out for hunting, is familiar to all dwellers on the confines of the Royal Park. But beyond this the description is, in my opinion, too general to admit of special or minute identification.

C. S. JERRAM.

Windlesham, Surrey.

THE CAXTON EXHIBITION (5th S. viii. 9.)—Early copies and volumes of the *London Gazette* are of no particular rarity. The first volume, which should contain the numbers printed at Oxford from Nov., 1665, to Feb., 1666, is the only one that can be considered scarce.

In connexion with the above exhibition, I have exhibited upwards of two hundred early printed newspapers illustrative of the rise and progress of the newspaper press, the particulars of which, with descriptive notes, occupy twenty-one pages of the Caxton Exhibition Catalogue. Among the rare papers shown are:—

The Continuation of our Weekeley Avisoes. No. 32. July 6, 1632. This print originally appeared in 1622, and was the *first* English newspaper.

Mercurius Civicus. No. 45. April 4, 1644. The earliest newspaper systematically illustrated.

The Spie, communicating Intelligence from Oxford. No. 8. March 19, 1644.

The Parliament Scout, communicating his Intelligence to the Kingdome. No. 65. Sept. 19, 1644.

The Parliament Kite, or the Tell-Tale Bird. No. 7. June 29, 1648. Royalist newspaper secretly printed.

The Armies Modest Intelligencer. No. 2. Feb. 1, 1649. This paper contains an account of the trial and execution of Charles I. Under the heading of "Monday" (January 29) it says:—"Little newes from any parts, onely the Scaffolds erected for the King."

Mercurius Democritus, or a True and Perfect Nocturnall, communicating many strange Wonders Out of the World of the Moon, the Antipodes, Moggy-Land, Tenebris, Fury-Land, Greenland, and other adjacent Countries.

Published for the right understanding of all the Mad-Merry People of Great Bedlam. No. 80. Nov. 2, 1653. The first facetious newspaper.

The Daily Courant. No. 3166. Dec. 5, 1711. This paper originally appeared in 1702, and was the first daily newspaper.

The Evening Post. No. 1746. October 8, 1720. The first evening newspaper.

A Collection for the Improvement of Husbandry and Trade. No. 563. May 7, 1703. The earliest trade newspaper. "I want the next presentation to a living of 200*l.* the year." "I have very good New Spaw Water." "If any wants a Wet Nurse, I can help."

Serious Thoughts; or, a Golden Chain of Contemplations, Divine and Moral. No. 1. Aug. 15, 1710. The earliest religious newspaper.

The earliest provincial newspapers exhibited are the *Worcester Postman*, vols. 1712-14; the *Salisbury Postman*, No. 1, Sept. 27, 1715; the *Stamford Mercury*, vol. x., No. 18, Nov. 7, 1717; and the *Leeds Mercury*, vols. 1719-20.

Whilst engaged in cataloguing the exhibits under this section, I compiled a list showing the date of publication of the first local newspaper of each town in Great Britain until the year 1730:—

Edinburgh, 1661, Mercurius Caledonius.
Dublin, 1685, Dublin News Letter.
Norwich, 1706, Norwich Postman.
Worcester, 1708, Worcester Postman.
Nottingham, 1710, Nottingham Courant.
Newcastle, 1711, Newcastle Courant.
Stamford, 1712, Stamford Mercury.
Liverpool, 1712, Liverpool Courant.
Salisbury, 1715, Salisbury Postman.
York, 1715, York Mercury.
Glasgow, 1715, Glasgow Courant.
Bristol, 1715, Felix Farley's Journal.
Canterbury, 1717, Kentish Post.
Exeter, 1719, Exeter Mercury.
Leeds, 1719, Leeds Mercury.
Northampton, 1720, Northampton Mercury.
Gloucester, 1722, Gloucester Journal.
Reading, 1723, Reading Mercury.
Maidstone, 1725, Maidstone Mercury.
Ipswich, 1725, Ipswich Journal.
Derby, 1727, Derby Postman.
Waterford, 1729, Waterford Flying Post.
Manchester, 1730, Manchester Gazette.
Chester, 1730, Chester Courant.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

The number of the *London Gazette* exhibited at the Caxton Exhibition is probably there for some other reason than that of its rarity. Odd numbers are by no means of rare occurrence, although long series of the early volumes are not often found. There is an unusually complete set in the Manchester Free Library, beginning with the first number, published at Oxford in 1665, and continued to the present day, making in all more than 430 vols. C. W. S.

LORD BEACONSFIELD'S CREST AND MOTTO (5th S. viii. 7.)—There is no doubt that Lord Beaconsfield used so far back as 1841 a castle for his crest, and "Forti nihil difficile" for his motto.

The latter will be found in Elvin's *Handbook of Mottoes* (pub. 1860), and the authority for it is the very Shrewsbury newspaper to which your correspondent refers. I made a note of it and sent it, with many other family mottoes, to Mr. Elvin. If I recollect rightly, there is a cut of the Disraeli crest and motto in the Shrewsbury paper, but I have unfortunately mislaid it.

In the last (1871) edition of Burke's *Landed Gentry* the following arms are ascribed to Mr. Disraeli:—Arg., a slip of vine fructed and leaved proper, between two flaunches sa., each charged with a boar's head couped of the first.

These are the arms granted to Lady Beaconsfield, who was the daughter of Captain Viney-Evans. The herald who invented this coat combined the boar's head found in other coats of Evans with a *vine* branch. The supporters of Lady Beaconsfield were charged with the castle crest. H. S. G.

CRICKLADE CHURCH (5th S. vii. 508.)—Inquiry has, I see, been aroused about the peculiar ornamentation in Cricklade Church, and the following letter, which appeared in the *North Wilts Herald* of Saturday, July 14, may be suggestive to some one else:—

"CRICKLADE CHURCH.—Sir,—A clue to the symbolical meaning of the four suits of playing cards carved in St. Sampson's Church, Cricklade, may be found in Bishop Latimer's sermons. Deep moral or spiritual truths are often intended to be conveyed by such mediæval symbols as might appear to be of a very different character. I enclose an extract much abbreviated from *Fox's Book of Martyrs*, Routledge's edition, pp. 378, 379.—Yours, &c.,

"J. L.

"Little Hinton Rectory, July 6, 1877.

"'There was an Augustine friar who took occasion, upon certain sermons of Mr. Latimer, to inveigh against him, because Mr. Latimer, in the said sermons, ACCORDING TO THE COMMON USAGE OF THE SEASON, gave the people certain cards out of the 5th, 6th, and 7th chapters of St. Matthew. For the chief triumph in the cards, he limited the heart as the principal thing they should serve God withal. His treatment of the subject was so apt for the time, and so pleasantly applied by him, that it not only declared the wit and dexterity of the preacher, but also wrought in the hearers much fruit. And again on Christmas-Day, in delivering the cards as above mentioned, he made the heart to triumph, exhorting and inviting all men thereby to serve the Lord with inward heart and true affection, and not with outward ceremonies; adding, moreover, to the praise of that triumph, that "though it were ever so small, yet it would take up the best court card besides in the bunch," yea, though "it were the king of clubs"; meaning thereby how the Lord would be worshipped and served in simplicity of heart and verity, and not in the outward deed of the letter only, or in the glittering show of man's traditions,' &c."

This does not go far in throwing light on th point, but may, as J. L. says, afford a clue. A any rate, it will interest many to see that ou present custom of sending cards at Easter a Christmas had its origin long ago.

To those who have access to "N. & Q.,"

who may not remember 1857, an old broadside printed in "N. & Q.," 2nd S. iv. 488, and called "Cards Spiritualized," would, I think, afford much entertainment. GIBBES RIGAUD.

Magdalen College, Oxford.

SIGNS OF FEELINGS (5th S. vii. 405.)—Your correspondent, M. JULES CAMUS, wishes illustrations of smiting the thighs or hips to express sorrow. He seems to think that the expression of emotion varies according to time and place. Perhaps this is an assumption. The difference seems one rather of degree than kind. Here are some ante-mediæval examples of the custom. Homer makes Achilles smite his thighs when he sees the Greek ships on fire, *Iliad*, xvi. 124,

αὐτὰρ Ἀχιλλεὺς
μηρὸν πληξάμενος Πατροκλῆα προσέειπεν,

where the feeling is more one of excitement and sudden warlike enthusiasm than grief; for the context shows that Achilles cared only for vengeance on Agamemnon, and to gratify that feeling he is ready to see every Trojan and Greek destroyed. The passage quoted from the *Mystery of Adam* evidently is suggested by the Jewish expression seen in Jeremiah xxxi. 19, "Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed," &c. Why does your correspondent distinguish *femora* in the passage he quotes as *thighs* as distinct from *hips*—*l' anca* in Dante? Is not hips the English equivalent in the first passage? At all events, *femora* can mean *hips*, cf. Virgil, *Æneid*, x. 856:—

"Simul hæc dicens, attollit in ægrum
Se femur."

M. JULES CAMUS's statement, that in the North dissent is expressed by moving the head from right to left and from left to right, does not agree with my observation. Northern people seem to me to express assent, as the Greeks and Romans did, by nodding, *κατανεύω*, *annuo*, the rate of the gesture marking the amount and nature of the agreement, and dissent by shaking the head sideways from left to right, or by a backward toss; here also with various indescribable shades of feeling, cf. *ἀνανεύω*, *abnuo*.

I may add that I have seen Northern people smite their hams from joy, not grief. Perhaps the Jewish expression, "smite hip and thigh," has a parallel in Greek *μηρίζω*, used by comic poets, cf. *γαστρίζω*. JAMES MOIR, M.A.

The antiquity of this custom is evidenced by Asius, Achilles, and Patroclus in the *Iliad*, and by what is said of Mars, by Ulysses in the *Odyssey*, by the wife of Celeus in the *Hymn to Ceres*, and by passages in Jeremiah and Ezekiel. A more recent instance is that of Fabius:—

"When he saw the army of his colleague surrounded and broken, and the cry reached *him, not like that of* men standing the charge, but of persons flying in great dismay, he smote upon his thigh, and with a deep sigh said to his friends about him . . . ."—Plutarch, *Life of Fabius*, Langhorne's tr., Lond., 1819, vol. ii. p. 76.

Quintilian remarks of the use of this practice by the orator:—

"Femur ferire, quod Athenis primus fecisse creditur Cleon, et usitatum est et indignantes decet et excitat auditorem. Idque in Calidio Cicero (in *Bruto*, .. lxxx.) desiderat; 'Non frons,' inquit, 'percussa, non femur.'" —*Inst.*, xi. 3, 123.

ED. MARSHALL.

PEDIGREE TRACING (5th S. vii. 424.)—Both the original idea and the "fundamental error" of the subject mentioned at this reference by MR. SOLLY are given and explained in the *Supplement to the Thirty-Fifth Annual Report of the Registrar-General of Births, Deaths, and Marriages in England*, pp. ix-xii. It was Blackstone, it seems, who published this doctrine of lineal consanguinity first, namely, in the second volume of his *Commentaries on the Laws of England*, 1765. The passage is perhaps worth giving *in extenso*:—

"The doctrine of lineal consanguinity is sufficiently plain and obvious; but it is at the first view astonishing to consider the number of lineal ancestors which every man has, within no very great number of degrees; and so many different bloods is a man said to contain in his veins, as he hath lineal ancestors."

This is further explained in a note:—

"This will seem surprising to those who are unacquainted with the increasing power of progressive numbers, but is palpably evident from the following table of a geometrical progression, in which the first term is 2 and the denominator also 2; or, to speak more intelligibly, it is evident, for that each of us has two ancestors in the first degree, the number of whom is doubled at every remove, because each of our ancestors has also two immediate ancestors of his own.

Lineal Degrees	Number of ancestors	Lineal Degrees	Number of ancestors
1	2	11 ...	2,048
2	4	12 ...	4,096
3	8	13 ...	8,192
4	16	14 ...	16,384
5	32	15 ...	32,768
6	64	16 ...	65,536
7	128	17 ...	131,072
8	256	18 ...	262,144
9	512	19 ...	524,288
10	1,024	20 ...	1,048,576

.....and the number of ancestors at 40 degrees would be the square of 1,048,576, or upwards of a million millions."—Chitty's *Blackstone*, vol. ii. pp. 203-204.

The *Report of the Registrar-General* above referred to contains full notice of this extraordinary doctrine, and also some reference to other authors who adopted it, but the name of Southey is not mentioned. G. LAURENCE GOMME.

Barnes.

The speculation as to the number of a man's ancestors is of much earlier date than Southey. It forms the principal topic in Sir William Blackstone's elaborate Essay on Collateral Consan-

guinity, its Limits, Extent, and Duration, more particularly as it is regarded by the Statutes of All Souls' College, in the University of Oxford, originally published in 1750, and reprinted in Blackstone's *Law Tracts*. J. F. M.

The speculation to which MR. SOLLY refers as having been made by Southey, respecting the number of a man's ancestors, is to be found in chap. lxxii. of *The Doctor*. Immediately after giving his own calculation, he quotes that of Sir R. Philips in corroboration of it. The passage is too long for insertion in your pages, and cannot be curtailed. A. S.

OLD ROMAN INSCRIPTION (5th S. viii. 28.)—I beg to offer VICAR the following reading of his inscription:—

DEO . INVICTO
HERCULI . SACRUM
LUCIUS . ÆMILIUS . SALVIANUS
TRIBUNUS . COHORTIS . I (*primæ*) . VANGIONUM
VOTUM . SUSCEPTUM . POSUIT . MERITO.

The ending V . S . L . M . (*votum solvit lubenter merito*) is so much more frequent than V . S . P . M. that I should almost feel tempted to ask whether the P can be plainly read.

As to Lucius Æmilius Salvianus, he was tribune of the first cohort of the Vangionum; nor is the above the only mention of his name still extant. One of the slabs found at Risingham relates that, under the Emperors Severus and Caracalla, a certain

PORTAM . CUM . MURIS . VETUSTATE . DI
LAPSIS . . . . . .
. . . COHORS . I . VANGIONUM . . .
CUM . ÆMILIO . SALVIANO . TRIBUNO
SUO . A . SOLO . RESTITUIT.

Now, if we bear in mind that Severus died at York, A.D. 211, and Caracalla A.D. 217, we can make a very fair guess at the good old age of the Bubbenhall tiles, viz., little short of 1700 years.

ALPHONSE ESTOCLET.

The inscription given by VICAR occurs upon an altar found nearly 300 years ago at the great Roman station at Risingham, Northumberland, and now preserved at Trinity College, Cambridge. It was first described by Camden in the 1607 edition of his *Britannia*, and is the "Northumberland, LXXXI." of Horsley in his *Britannia Romana*. Dr. Bruce describes it in the *Lapidarium Septentrionale* (No. 598, p. 310). The latter author, from an inspection of the stone *in its present state*, says that he cannot make out the last letter but one as P, but that all now visible is I. He therefore takes the last line to be the usual formula on altars, V.S.L.M. These tiles, however, seem to confirm Camden's and Horsley's readings of P, the expansion of the phrase not being, as VICAR considers, "Voto suscepto" and "Posuit *merito*," but "*Votum solvit posuit* merito." The cohort named is COHORS . I . VANGIONVM, many inscriptions having been left by it at Risingham. Lucius Æmilius Salvianus commanded it, as we know by another inscription, in the year A.D. 205. Whether the tiles found bear modern copies of the inscription, or whether they are of the Roman period, is a most interesting question. I am inclined to think the first-named hypothesis the correct one. W. THOMPSON WATKIN.

Liverpool.

Orelli in his *Inscriptions* gives "Voto suscepto" and "Posuit merito," as VICAR suggests, and also for the former "Votum solvit." J. E. L.

CARACCIOLI, 1799 (5th S. vii. 507.)—In reference to the well-known anecdote of the reappearance of the body of Caraccioli on the surface of the sea, I am strongly of MR. SOLLY'S opinion as to the exaggeration of the weight attached to his legs, which, if true, would preclude the possibility of the incident referred to, but which I believe to be authentic.

The late Lord Northwick in his early life was present, as Mr. Rushout, in an official capacity at Naples during the enactment of the whole of this sad tragedy, and I have often heard him relate at his own table the whole of the events connected with it, including the description of the scene of Caraccioli's execution, witnessed by him, in company with Lord Nelson, Lady Hamilton, and the King and Queen of Naples, through the window of the state cabin of the admiral's ship, the body of Caraccioli being seen swinging from the masthead, their attention being called to it by a signal gun, and by Lady Hamilton's suddenly drawing back the curtain of the casement and saying, "Thus may all traitors fare." His lordship afterwards related the fact of the king's horror at rising from his bed on the morning after and seeing the head of the judicially murdered nobleman rising just above the waves, and having the semblance of nodding at him as if reprovingly, through the action of the waves, and appearing as if he stood upright in the sea. He also described his Majesty's strong Neapolitan dialect while expressing in an excited manner the conviction that he had seen a ghost, which was not visible to him alone, but to several others on board the vessel.

E. M. WARD, R.A.

Windsor.

"RESPICE FINEM" (3rd S. vi. 417; 5th S. vi. 313.)—Since the note which I wrote to point out that the line,

"Quidquid agas prudenter agas et respice finem,"

occurs in one of the *Anonymi Fabulæ Æsopicæ*, in the moral at its close, I have happened to meet with another very early instance of its use. In chap. ciii. of the *Gesta Romanorum* there is the whole line, as above (ed. Goud., 1480, [Argent.]

1499, Rothem., 1521), but in a later edition (Lugdun., 1555) the *et* is omitted.

The story is—"Of doing all things with concord and forethought." It relates how a merchant came to Domitian, with three maxims of especial wisdom and excellence to dispose of. The price was a thousand florins, which the emperor at first was unwilling to give, but which the merchant offered to take on the condition of returning them if the maxims should not appear worth the money. He then stated the first to be "Quidquid agas," &c. The emperor heard the three, and was satisfied; and was so pleased with the first, "that he commanded it to be inscribed in his court, in his bedchamber, and in every place where he was accustomed to walk, and even upon the table-cloths from which he eat" (Swan's *Translation*, ed. T. Wright, vol. ii. p. 72, Lond., Hotten, n.d.). This maxim (as did also the other two) saved the emperor's life. A barber who was paid to destroy him saw the line on the cloth which was round the emperor's neck, and trembled so much that the cause was inquired. The barber told how it was, and said that, when he read it, "considering that, of a surety, the consequence would be his own destruction, his hand trembled so much, that he lost all command over it. 'Well,' thought the emperor, 'this first maxim has assuredly saved my life: in a good hour was it purchased. My friend,' said he to the tonsor, 'on condition that you be faithful hereafter, I pardon you.'"

The *Gesta* are placed in the new Bodleian Catalogue under "Helinandus," a French Cistercian, who had entered rather late in life a monastery of that order, in the diocese of Beauvais, where he died in 1227, according to Cave (*Hist. Litt.*, tom. ii. p. 285, ed. 1743). Some other works of his are there mentioned, but not the *Gesta*.

ED. MARSHALL.

THE JACOBITES IN LANCASHIRE (5th S. vii. 466).—A *Jacobite* was a very usual term of reproach half a century ago; and I have a distinct recollection of asking my father for an explanation of it, nearly that time since, on hearing it used in a quarrel. It has pretty well died out now; it is superseded by *Raccapelt*.

R. R.

Boston, Lincolnshire.

ST. PANCRAS (5th S. vii. 409.)—The reason for attributing to St. Pancras the protection of oaths is thus stated by Ribadeneira, *Lives of the Saints*, French translation, Par., 1660, at May 12, tom. i. p. 543 c:—

"Sainct Gregoire Pape parle de ses reliques, et sainct Gregoire de Tours, qui estoit contemporain de se sainct Pape, dit qu'elles furent aportées en France, et raconte vn miracle perpetuel que Dieu faisoit par les merites du sainct Martyr, à sçavoir, que ceux qui alloient faire quelque serment solemnel en l'église de sainct Pancrace, [illegible] parjuroient, estoient punis de Dieu visiblement, et tomboient morts sur la place, ou estoient possedés du diable, qui les tourmentoit à la veuë d'vn chacun."

Butler, in *Lives of the Saints*, at May 12, says:—

"St. Gregory of Tours (L. 1 *de Glor. Mart.*, c. 39) calls him the Avenger of Perjuries, and says that God by a perpetual miracle visibly punished false oaths made before his relics."

ED. MARSHALL.

"SEMPER EADEM" (5th S. viii. 20.)—Is it certain that these words were first used as the motto for the English arms in 1702? I am writing away from all books except my own, and am not in a position, therefore, to disprove the statement, but I have a strong conviction that it is an error. Lord Macaulay evidently shared my opinion, for in his *Armada* he writes:—

"Ho! gunners, fire a loud salute; ho! gallants, draw your blades!
Thou sun, shine on her joyously; ye breezes, waft her wide;
Our glorious *semper eadem*, the banner of our pride."

A. O. V. P.

In Florio's *Montaigne*, of date 1603, in my possession, the arms occur six times, two to each book; size of block 4¾ by 1¾; supporters, lion and dragon; quartered, first and fourth, France; England, second and third; motto, "Semper eadem."

JOHN BULLOCK.

PALEY'S "CLERGYMAN'S COMPANION" (5th S. viii. 9) appears to be simply a copy, abridged, but unacknowledged, of an excellent manual bearing the same title, drawn up chiefly from Jeremy Taylor's "Rules for the Visitation of the Sick," which are given in the latter part of his *Holy Dying*. The author of the manual was John Wren. It was published in 1709 "for the use of the clergy," and dedicated to Archbishop Tenison. It appears to be a very scarce book, as no mention is made of it or of the author in Lowndes, Watt, or Allibone. Nor have I ever seen it in a London catalogue, except in the one instance in which I purchased a copy.

Paley has adopted the author's words and arrangement with a few exceptions, in which he has omitted some of the best passages, and altered the language of some others, rather to the injury than the improvement of the style. The author states his design to be "to comprise in one volume all the principal things that relate to the ministerial office out of the church," and to that end to have "selected from the writings of the most eminent divines and joined them to the offices of the Church," commencing with "the rules of the great Bishop Taylor," not entire, but "extracting only the very spirit and quintessence of them." The book is in 12mo., 182 pp., and contains all the offices "for the visitation of the sick," "the communion of the sick," "private baptism," and "the burial of the dead," together with some private and

family prayers. It would be well if this little manual were reprinted for the use of the clergy, for Paley's is by no means an amended edition of it. G. B. B.

WILLIAM SKINNER (5th S. vii. 467), who is stated to have consigned Andrew Marvell's valuable letters to his pastrymaid, was the son of William Skinner, the mayor of Hull 1664, but I am not aware that there exists any *proof* that the latter was "a connexion of Cyriac Skinner, Milton's friend." I know it has been so assumed. Mr. Grosart, in his *Marvell*, p. xxxiii, is in error, I think, in stating that Cyriac Skinner was "brother of the mayor of Hull." That Cyriac Skinner had a brother named William is true enough, but that the latter is identical with the alderman of Hull is quite another matter.

And here I may say that, having been for several years engaged in the so far unsuccessful endeavour to ascertain the parentage of the above-named William Skinner, mayor of Hull, who died Sept. 19, 1680, *æt.* 53, I shall feel greatly obliged to any one who can inform me, from evidence, whose son he was. CHARLES JACKSON.

Doncaster.

STEPHEN, KING OF ENGLAND, AND HIS DESCENDANTS (5th S. vii. 488.)—C. H. must have made a *lapsus calami*, I think, in writing that Guy de Montfort was brother-in-law of Henry III. I have been searching after the family of De Montfort, and the Earl of Leicester, brother-in-law to the king, was always spoken of as Simon. Does C. H. believe in the legend in the ballad of the "Beggar's Daughter of Bednall Green," as found in Percy's *Reliques*, in which Henry de Montfort is alleged not to have died on Evesham battle field, but to have lost his sight, married, and become the father of "pretty Bessee"? Is there any truth in this legend, for all histories I have read state that Henry was killed before his father?

M. DRABWASH.

BAPTIZING SLAVES (5th S. vii. 508.)—Mr. G. Lewis, in his *Journal of a West India Proprietor*, after describing a conviction for assault at the Montego Bay Assizes, 1816, adds: "The man was a clergyman; and his cause of quarrel against the officer was the latter's refusal to give him a puncheon of rum to christen all his negroes in a lump." W. J. BERNHARD SMITH.

Temple.

DAMAGED PRINTS (5th S. vii. 428.)—A print with a name written across is *damaged;* if cleaned by an amateur it will probably be *destroyed.* Amateur cleaning of pictures and prints has been as destructive to art, though in a much less serious degree, as the so-called restoration of churches and *other public buildings.* If a print or painting is worth anything, it should be entrusted to a good professional cleaner. *Experto crede*, almost all spots can be readily removed. J. C. J.

JOAN OF ARC (5th S. viii. 8.)—Let me set M. BARBÉ's mind at rest. My innocent allusion (at 5th S. vii. 448) was to the third daughter of Edward I., the *Princess* Joan of Acre, so named from the place of her birth. Though, as with the victim of the Rouen atrocity, her death was a premature one, she had twice "lost her right to the surname she bore," or, at least, had had two husbands, and from her, therefore, I may be allowed, without any reflection on her reputation, to claim a double descent. H. W.

New Univ. Club.

"MAZAGRAN" (5th S. viii. 26.)—The account I have received when in Paris of this name applied to coffee differs slightly from the one given by DR. CHARNOCK.

As I understand it, the French soldiers at the battle of Mazagran were unable to procure cognac, and therefore were obliged to take their *café noir* minus the usual *petit verre*, so that in effect "mazagran" is simply the coffee without the addition of brandy.

This theory appears to me to be borne out by the fact that, if one asks at a *café* for a *demie-tasse*, the *carafon* of cognac accompanies it as a matter of course, while (against the theory that "mazagran" is necessarily tempered with water), in asking for a "mazagran," the *carafe* does not, at all *cafés*, form a feature in the service.

The "Rue Mazagran" has, I believe, changed its name lately. I do not remember the new one.

A. A. A.

VIRGINIA (5th S. viii. 27.)—To the question whether Queen Elizabeth named the newly acquired country Virginia in honour of herself, or of the "Virgin soile not yet polluted with Spaniards' lust" (Purchas, *His Pilgrimage*), I would venture to add, may she not have desired to commemorate both? In the *History and Present State of Virginia*, by a native and inhabitant of the place (R. Beverley, Lond., 8vo., 1705), it is stated:—

"She called the Country by the name of *Virginia;* as well, for that it was first discover'd in her Reign, a Virgin Queen; as that it did still seem to retain the Virgin Purity and Plenty of the first Creation, and the People their Primitive Innocence; for they seem'd not debauch'd nor corrupted with those Pomps and Vanities, which had depraved and inslaved the Rest of Mankind; neither were their Hands harden'd by Labour, nor their Minds corrupted by the Desire of hoarding up Treasure. The queen was fond of double meanings of this character. EDWARD SOLLY.

MR. TUTTLE may take as a collateral fact the naming of an English settlement in Cavan, in Ireland, as "Virginia." HYDE CLARKE.

BARBERS' FORFEITS (5th S. vii. 489.)—MR. DYMOND will find his query fully answered by an editorial note in "N. & Q.," 4th S. iii. 264, where the meaning of Fuller's allusion is inquired for. See also same volume, p. 347, and vii. 22.

W. F. R.

Worle Vicarage.

YORK IN THE TALMUD (5th S. vii. 506.)—England, London, and Norwich are also named in the Talmudic commentaries: England in connexion with Rabbi Myer, London with the name of Rabbi Moses, and Norwich with that of a rabbi, who is spoken of as the chacham of Norwich, thus indicating that he presided over a sephardic, or Spanish and Portuguese congregation of Jews.

M. D.

"THE FAIRY QUEEN," BK. II. C. IX. ST. 22 (5th S. vii. 509.)—The most satisfactory explanation of this stanza is found in the Rev. G. W. Kitchin's admirable edition of Spenser, bk. ii. p. 216.

H. KREBS.

Taylorian Library, Oxford.

OLD WIFE SAYINGS (5th S. vii. 108, 139, 378.)—

"Wash on a Monday, you have all the week to dry;
Wash on a Tuesday, very nigh;
Wash on a Wednesday, a very good day;
Wash on a Thursday, but clear all away;
Wash on a Friday, wash for need;
Wash on a Saturday, sluts indeed."

CHARLOTTE F.

"MOTHER-IN-LAW" FOR "STEPMOTHER" (5th S. vii. 411, 519.)—Is it not a fact that the French language has only one word for "mother-in-law" and "stepmother"? The term *marâtre* applied to a stepmother is only used in an ill sense to denote the *injusta noverca* or the *noverca sæva*. In Italian, *matrigna* is stepmother and *suocera* is mother-in-law. The Romans drew a distinction between *noverca* and *socrus*, and the Spanish have also the two words, *madrastra* and *suegra*.

J. K.

CASA MAGNI (5th S. vii. 422.)—MR. MACCARTHY speaks of Casa Magni, the house in which the Shelleys lived, near Lerici, as still standing. I should like to know whether this is the fact, for in 1875, when I visited the locality, I came to the conclusion that some rough foundations, nearly demolished by the action of the waves, were all that remained of Casa Magni. As regards the name of the village near which the house stood, the authority of the excellent Government map on a scale of $\frac{1}{25000}$ must, in the absence of higher authority than the *Guida Pittorica*, quoted by MR. MACCARTHY in his *Shelley's Early Life*, be taken as conclusive that it is neither "Sant' Arenzo" nor "S. Terenzio," but "S. Terenzo."

J. L. WALKER.

Νίψον ἀνομήματα μὴ μόναν ὄψιν (4th S. xi. 198, 288, 313, 410, 495; xii. 58; 5th S. vii. 372.)—This line, which has been so often cited, may be traced to its author. It is from the *καρκῖνοι* (accent *sic* in ed.) of the Emperor Leo VI., the Philosopher, A.D. 886-911, son of Basil I., the Macedonian. These can be seen in the *Excerpta varia Græcorum Sophistarum ac Rhetorum*, by Leo Allatius, 8vo., Rom., 1641, p. 398. It is the fifth line of a palindrome piece, which consists of twenty-seven lines. These are not in exactly the same series as those sent before, which were inscribed on the tomb of St. Diomede, but both are obviously from the same source. There are four other *καρκῖνοι* by him.

ED. MARSHALL.

"OGRE" (5th S. vii. 7, 196, 354.)—The word "Oighoor," Okro of the Greek coins found at Kábul, I should say, must have travelled from Europe to India along with the Oighoor tribe, where, as suggested by Prof. Lassen, it became changed into Ugra.*

The publication of *Orlando Furioso* by Ariosto, in 1515, in which an Orc or Okro is described, metaphorically, as a kind of leviathan sea-monster,† would appear to have given rise to the sense in which *Ogre* has since been used; tending thereby to show that the Orc of Ebuda,‡ put to death by Orlando, was an Oighoor or Hungarian chief of Buda, on the Danube, belonging to the Finland or Courland branch of the descendants of Attila.

R. R. W. ELLIS.

Dawlish.

"THAN" AS A PREPOSITION (5th S. vii. 308, 454, 494, 516.)—The quotation is, as MR. YARDLEY points out, wrongly given by me. His quotation is right, but the grammar is not mended. But grant MR. YARDLEY his "than whom," justified by Milton, how does he get over—

"As he was a poet sublimer than me"?

But does MR. YARDLEY really mean to justify *grammatically* "than her"? HIC ET UBIQUE.

I would venture to suggest that the expression "than whom" does not constitute any exception to the rule. If we supply the words left out in the following sentences, my meaning will be clear: "Than he (is) there is none greater"; "Than (he of) whom (we speak) there is none greater."

J. W. W.

"Indignor, quandoque bonus dormitat Homerus;
Verum operi longo fas est obrepere somnum."

Not even Milton's high authority can make that right which is wrong. In every instance quoted

* *Antiquities and Coins of Afghánistán*, p. 361, by H. H. Wilson, M.A.

† *Orlando Furioso*, bk. v. p. 98, translated by John Hoole.

‡ Strahlenberg, p. 33, according to Shajrát ul Atrák, Introduction, p. xii, translated by Col. Miles.

by O. W. T., Milton is wrong in making *than* be followed by an objective where it should have been followed by a nominative to a verb understood. In proof I take the first of the three passages cited by O. W. T. :—

"Belial came last; than whom a spirit more lewd
Fell not from heaven."

Change the construction of the passage from the inverted to the direct form, and substitute a personal for the relative pronoun, and the grammatical error into which Milton has fallen will become apparent to a child : "Belial came last ; a spirit more lewd than he (was) fell not from heaven." I gave the passage to one of my children, a girl of twelve, to parse, and she at once detected the error.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

THE OLD TESTAMENT : JEWISH AUTHORS (5th S. vii. 221, 269, 351, 478.)—Allow me first to tender my best thanks to MR. WHYTE for his kind suggestion and the valuable information contained in his note. I have neither the time nor, I fear, the qualifications required to write a biography of the Jewish authors, a work which would certainly be most interesting, but for which MR. WHYTE seems to be, I am glad to say, far better prepared than I am myself.

As to the pronunciation of the Tetragrammaton, I can only say that there are several ways of writing and pronouncing the name, according to the various vowels or points which have been added to the four letters. I know these : Jehovah, Iehova, Iaveh, Ieuo, Iabe, and Iao or Ihaho. This last pronunciation is Egyptian. G. A. Schuman (*Genesis Hebr.-Græc.*, Leipzig, 1829, 8vo., pp. 29-31) supposes that Moses adopted this name as being the same as the name of the supreme God known and worshipped in Egypt. It primitively conveyed, according to all likeness, the idea of God existing by himself, *αὐθύπαρκτον, sum quod adest;* such was the inscription of an ancient statue of Isis ; such were the epithets given to God in the hymns sung by the hierophants in the temple of Serapis : "Iao esse unum, a se ipsum, rerum omnium auctorem." The same idea is to be found in the rabbinical writings and in the Apocalypse (i. 4) : *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.* Compare also the famous inscription, "Sum quod est, fuit et erit ; nemo mortalium velamentum sustulit." HENRI GAUSSERON.

Ayr Academy.

COPIES OF THE SHAKSPEARE FOLIOS OF 1623 AND 1632 (5th S. vii. 247, 277, 455.)—I, an ignorant outsider in such matters, have been greatly exercised by the communications cited above, for I had taken it for granted that every copy of the First Folio, if not of the Second, was well known ; its owner and its *habitat* carefully *recorded, howsoever* it might change hands. But now, on the contrary, it would seem that even great Shakspearian authorities are unable to trace and identify a peculiarly remarkable copy, which has changed hands within the last few years. Surely all the world ought to know how many copies of the First Folio are in existence, and where, from time to time, they are ; and what more fitting place for such a record than the columns of "N. & Q."? I myself know of one copy at least, stowed away in the old library of a friend of mine in Norfolk. A. J. M.

HUGH DE POYNINGS (5th S. vii. 448, 491.)—There is a full pedigree of this family by the Rev. Agar Holland, M.A., Rector of Poynings, in the *Sussex Archæological Collections*, vol. xv. pp. 14-17. On the last-named page Sir Hugh's marriages, &c., are set out in full. He had issue by both his wives : by his first, Elizabeth, d. and h. of Martin Ferrers, of Bere Ferrers, he had a dau. Joan, married to Sir Thomas Bonville, brother to William, first Lord Bonville ; and by his second, Eleanor, dau. of John, Lord Welles, he had (1) Constance, married first to John Pawlet, great-grandfather to Sir John Pawlet, created 1539 Lord St. John of Basing, and 1551 Marq. of Winchester ; m. secondly Henry Greene, of Drayton, by whom she had an only dau., Constance, mar. to John Stafford, Earl of Wilts ; (2) Alice, mar. first John Orell, by whom she had two daughters ; she mar. secondly Sir Thomas Kingeston, by whom she also left issue. Where does H. W. find the marriage of a Margaret de Mowbray with a Lord Welles? SYWL.

HENNING (5th S. vii. 250, 395.)—The *Theatrum Genealogic. Ostentans omnes omnium ætatum familias monarchum, regum, &c.*, by Hieron. Henninges or Henning, published at Magdeburg in 1598, is divided into four parts, usually bound in five or six vols. folio. It is a work of great learning, and very seldom to be found complete. Collectors add to it *Genealogiæ aliquot Familiarum Nobilium in Saxonia*, Hamburgi, 1590, fol. Some seventy years ago the two works often fetched in sales 8*l.* or 10*l.*, but I do not think they could be sold now for much more than 2*l.* or 3*l.* See Brunet, *Manuel du Libraire.* By the same author I also know—

"Genealogiæ Impp. Regum, Principum Electorum, Ducum, Comitum et Dynastarum, qui Circo Saxonico, Westphalico et Burgundico comprehenduntur, quique ex his in Italia, Gallia et Germania originem traxerunt. Ulyssæ, Crænerus, 1588, fol."

This last book seems to be the work referred to by Q., as it is the only one bearing on the title *Ulyssæ, Crænerus.* The publisher of *Theatrum* was Kirchnerus ; and Wolsius published *Genealogiæ aliquot Familiarum in Saxonia.*

HENRI GAUSSERON.

Ayr Academy.

A LIBEL UPON PEPYS (5th S. vii. 42, 369, 496.)—The initial "H" stands in this dialogue for *Hewer*. Internal evidence alone is sufficient to show that it cannot mean *Harbord*, for Harbord was Pepys's parliamentary opponent, at whose instance the Committee of Inquiry into the Miscarriages of the Navy Officers was appointed. But the matter is put beyond doubt by the occurrence amongst the Pepys MSS., in the Bodleian Library, of a copy of the paper in question, in which the names of Pepys and Hewer are given in full. Absence from home and from books prevents my adding the reference to the volume in which it is contained. W. D. MACRAY.

THE DUCHESS OF DEVONSHIRE (5th S. vii. 6, 137, 179, 413.)—I think C. R. H. will find it was Madame Necker, and not her daughter, Madame de Staël, with whom Gibbon was in love.

EMILY COLE.

Teignmouth.

"LANCASHIRE MEMORIALS" (5th S. vii. 389, 494.)—The full title of this book, which was issued in 1845, forming vol. v. of the series entitled "Remains, Historical and Literary, connected with the Palatine Counties of Lancaster and Chester, published by the Chetham Society," is as follows:—*Lancashire Memorials of the Rebellion* 1715. By Samuel Hibbert Ware, M.D., &c. The work treats—1, of the state of parties in Lancashire preceding the rebellion; and, 2, of the events of that movement, as collected from scarce and original documents, giving many interesting details of the passage of the Scottish army through Lancashire. It sells for fifteen shillings.

A. M. S. will probably find a copy in each of the following places:—London: The Athenæum and Reform Clubs, the Middle Temple, and London Libraries; Manchester: The Chetham, Free, and Owens College Libraries; Liverpool: The Athenæum and Free Libraries; Rochdale: The Free Library; York: The Subscription Library; Bolton: The Public Library; Preston: Shepherd's Library; and Leeds: The Leeds Library. ROSPEAR.

SHEEP LED BY THE SHEPHERD (5th S. vii. 345, 477.)—I remember remarking this to a gentleman in Spain, where it is common, and he informed me that *all* sheep would not do this, only some particular kinds. I think he mentioned the Merino as one which did.

E. LEATON BLENKINSOPP.

UMBRELLAS (5th S. vi. 202, 313, 335, 394; vii. 19, 158, 418.)—I have a curious old dictionary entitled, "*Lingua Britannica Reformata; or, a New Universal English Dictionary.* By Benj. Martin. The Second Edition, greatly Improved and Augmented. London, MDCCLIV." This work gives, "*Umbrêllo*, Ital. (of *umbella*, Lat., a dim. of *umbra*, a shadow).—1. A skreen carried over the head to keep one from the sun or rain; 2. A sort of wooden frame covered with cloth to keep off the sun from a window."

G. DE JEANVILLE.

"TABLEAUX DES MŒURS DU TEMPS," &c. (5th S. vii. 449; viii. 31.)—I have to thank your correspondents for the information they have given me. We now discover that two copies exist—of course my query referred to the original edition. Can APIS, without breach of confidence, tell me who Mr. H***** of Paris and the bibliophile of London are? J. BORRAJO.

HERALDIC BOOK-PLATES (5th S. vi. 465, 469; vii. 36, 76, 233, 435, 515; viii. 38.)—I also shall be glad to have my name added to the list of collectors. S. A. NEWMAN.

Littleton Place, Walsall.

I shall be glad to add my name to the list of those who collect book-plates, and I shall be happy at any time to exchange duplicates with other collectors. GERALD PONSONBY.

54, Green Street, Grosvenor Square.

THE DIVISIONS OF AN ORANGE (5th S. vi. 513; vii. 134, 297, 437; viii. 38.)—We used as children to speak of the ten divisions of an orange as "fleaks," a corruption of "flakes." J. C. J.

These used to be called "~~figs~~" in Durham and Northumberland some fifty years ago. *pips*

E. LEATON BLENKINSOPP.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM (5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490, 509; viii. 29.)—In the obituary of Beauchief Abbey, a house which was distant about eight miles from Rotherham, are commemorated: "Gilbertus de Roderham, canonicus, sacerdos, et professus: Petrus Roderham, canonicus et sacerdos: Henricus de Roderham, canonicus et sacerdos: Robertus de Roderham, abbas istius loci." Throughout this obituary it is evident that the professed members of the house adopted the names of their birthplaces on becoming dead to the world. Lay brothers and benefactors are generally commemorated by their proper names, *e.g.* "Magister Detard de Roderham." S. O. ADDY.

Sheffield.

AUTHORS OF QUOTATIONS WANTED (5th S. iv. 280.)—

> "The voice which I did more esteem
> Than music in her sweetest key;
> Those eyes which unto me did seem
> More comfortable than the day;
> These now by me, as they have been,
> Shall never more be heard or seen."

The above lines are by George Wither, Hymn xxvii.

(p. 325, edit. Russell Smith, 1857), "Hymn for a Widower or Widow deprived of a Loving Yoke-fellow."

FANNY B—.

(5th S. viii. 49.)

"Three centuries," &c.

This is a translation of some lines of Ovid, by Dryden :—

"The monarch oak, the patriarch of trees,
Shoots rising up, and spreads by slow degrees:
Three centuries he grows, and three he stays,
Supreme in state; and in three more decays."

The authority for this is E. Bysshe's *Art of English Poetry*, fourth edit., London, 1710, "Oak," p. 312.

ED. MARSHALL.

"By Thetis' tinsel-slippered feet"

is from the invocation to Sabrina, in Milton's *Comus*.

F. L.

"Father of Light! to thee I call,
My soul is dark within."

By Lord Byron in 1807 (Moore's *Life of Byron*, first edition, vol. i. p. 108). W. J. BERNHARD SMITH.

Miscellaneous.

NOTES ON BOOKS, &c.

Collections for a Genealogy of the Noble Families of Henzey, Tyttery, and Tyzack, Gentilshommes-Verriers from Lorraine. By H. S. Grazebrook. (Stourbridge, for the Author.)

MR. GRAZEBROOK has here got together a mass of materials for the history of the families originally known as De Hennezel, De Thiétry, and Du Thisac, as well in their own country as in this. To a general reader the great charm of this book will be found in the introductory part. Mr. Grazebrook shows that the old Palissy idea of a worker in glass being made "noble" by his calling is unfounded. It appears that "nobility" was not suspended by a "noble" sharing in glass works, for the reason that when the employments were set down, by engaging in which an aristocrat lost his quality, glass-making was not known. Not being prohibited, it was taken as being allowed; thence the "Gentilshommes-Verriers."

IN "Nature Series" (Macmillan) Mr. H. W. Chisholm has supplied a treatise *On the Science of Weighing and Measuring, and Standards of Measure and Weight*. Proceeding as the treatise does from the pen of the Warden of the Standards, the subject may be said to be treated of authoritatively; certainly as much minuteness is applied to it as the limits of the volume permitted. "The object," to quote Mr. Chisholm's own words, "has been to give as much instructive information as the limited space would allow in relation to the standards of weights and measures in use at different periods in various countries, and more particularly to call attention to the scientific basis of our existing standards of weight and measure; and also to describe the construction of instruments of precision required for the accurate comparison of standards, and to explain the theory and practice of scientific weighing and measuring." The numerous illustrations accompanying the volume add interest to the whole.

THE CHAMPION'S ARMOUR.—It is as well to put on record, in addition to the notes on this subject (5th S. vii. 401), that on Tuesday, July 17, 1877, a *cap-à-pie* suit of plate armour was at Messrs. Christie, Manson & Wood's auction rooms described as "the property of the late Hereditary Champion Dymoke, removed from Scrivelsby Court, Lincolnshire." A small portion of the horse armour belonging to the suit was also on sale, and was, I understand, purchased for Her Majesty's collection at Windsor Castle. W. J. BERNHARD SMITH.

PARISH REGISTERS.—The Harleian Society have resolved to publish some of the most interesting of our parish registers, and have appointed a committee from their council to carry this out. The society propose to commence with the register of St. Peter's, Cornhill, one of the most interesting of the London registers. The first volume commences in 1538.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CIRCUS.—This should serve you. The *Post Boy*, in April, 1700, has, "John Dryden, the famous Poet, lies a-dying." On Thursday, May 2, 1700, the same paper says: "Yesterday Morning, at 3 of the Clocke, John Dryden, Esq., departed this Life, who for his Poetry, &c., excelled all others the Age produced." This is contemporary evidence. Cooke's editor made a mistake of a year. Dryden certainly died as the morning of May-day dawned, 1700. The Register of Burials in Westminster Abbey, according to Col. Chester, has the following entry, under the date May 13, 1700: "Mr. John Dryden, near Chaucer's monument."

MAB.—For personal history of Mother Shipton, and for all the nonsense ascribed to and written about her, see General Indexes, and especially that of Fourth Series. For varieties of cousinhood, see index to the same series.

WENSLEY D.—See "N. & Q.," 5th S. vii. 520, for title of book containing *verbatim* report of the De Poligniac trial.

D. L.—*Miss*, as a word of reproach, was in use long before Evelyn used it. In Henry VIII.'s reign a tippling priest was said to be as "drunk as a *miss*."

TRISTRAM.—The words of the song, "Hope told a flattering tale," are by Peter Pindar.

S. W. W.—Defoe's *Robinson Crusoe* was once attributed by fanciful persons to Lord Oxford.

MR. WM. BUCHANAN offers his best thanks to HABENT SUA FATA LIBELLI for his communication.

ROBERT ARTHINGTON (Leeds.)—The only important word in your query is illegible.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, AUGUST 4, 1877.

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Notes.

OLD "ENGLISH LIBRARY" OF MANCHESTER CHURCH.

(*Concluded from p.* 63.)

...rary was ultimately "perfected," and a ... of the works was made. The volumes ...have been impartially chosen in accordance ... directions in the will, which instanced ...s of Calvin, Preston, and Perkins; com... ...nd annotations on the Bible or on par... ...arts; or such other books as the three ... might think proper, having in view the ...n of the common people.

...ll be seen, while the theology of the ...te period is not without representatives, ...ction is pretty complete and impartial in ...he earlier Puritan stamp. One meets with ... some well-known local names. Such a ...literature in the studies of the Lancashire ..., and in the homes of Lancashire people, ...their hands in the churches, was of in... ...n the religious life of the county during ... generation.

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* This excellent folio had one generation later fallen in price only one shilling. The copies which Mr. Barnabas Oley, Herbert's biographer and editor, gave in his literary bequest to ten poor vicarages in the diocese of

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Totall is 75

Manchester Quitt.

These books have long since been disp
In Dr. Hibbert's *Hist. of the Coll. Church*,
p. 313, he says that the books, "having
neglected, had fallen into decay, so that la
nothing remained but the desks, a few ta
books, and remnants of loose chains. Whe
chantry was converted into a registry, the
ments were removed into Chetham's Hos
From the Hospital the books went int
second-hand book-shops, and a gentleman wh
them there and examined them describes
condition and number (see *Manchester Gua*

Carlisle, cost 14*s.* each. See Bp. Nicholson's *Miscellany Accounts*, ed. by Ferguson, 1877, p. 7.

* This note, which is in the margin, is in the handwriting, it is believed, of the Rev. Edmund Lees, the second Chetham Librarian. The donor was Mr. Broxupp, "of the towne," whom Newcome knew, and who was hurt by a fall from his horse at Houghs End, near Manchester, on the occasion of the funeral of old Mistress Mosley.

July 28, 1847, p. 8, col. 3). Some of them ultimately came into the possession of the old booksellers of Shude Hill, from whom they were "redeemed" by the President of the Chetham Society (see vol. xxxviii. of the Chetham publications: *Bibliographical Notices of the Church Libraries at Turton and Gorton, bequeathed by Humphrey Chetham.* Edited by Gilbert J. French. 1855).

Mr. Prestwich's library was in process of dissolution a century and a half earlier. Ominous inquiries began to be made by the feoffees of the Hospital in 1685: "What hath been *received* for Mr. Preistwich's Library?" "Where was the *remainder?*" and "*Who* had the Catalogue?" It was replied, as to what had been "received of Mr. Prestwich," that on March 4, 1681, 10*l.* had been received by Dr. Stratford (the Warden), and on May 12, 1682, 40*l.* by Mr. Peter Birch; that the remainder of the books were ("for anything we know") in the hands of Mr. Peter Birch; and that the catalogue was in the hands of Dr. Stratford.

J. E. Bailey.

Stretford, near Manchester.

SHAKSPEARIANA.

"Othello," Act II. sc. 1, l. 15:—

> "The wind-shaked surge, with high and monstrous mane,
> Seems to cast water on the burning bear,
> And quench the *guards of the ever-fixed pole.*"

Johnson says the allusion is to the star Arctophylax; and Steevens expresses "wonder that none of the advocates for Shakespeare's learning has observed that Arctophylax literally signifies the guard of the bear." But they are both in error; and Shakespeare knew better than his commentators what he was talking about when he spoke of the guards of the pole, and not the guard of the bear. Arctophylax (as I should be prepared to maintain, with due deference to high authorities to the contrary) is not a synonym for the star Arcturus, but for the constellation Boötes; and the bear, of which he is the guard, or rather keeper, is not the Little Bear, of which Polaris is the lucida, but the Great Bear, as will be evident on the most cursory glance at a celestial globe or map. But it is unnecessary to pursue this part of the subject further; for Arctophylax, whether it mean the star or the constellation, has no connexion with the Polar Guards.

They are the two stars β and γ Ursæ Minoris, on the shoulder and foreleg of the Little Bear, as usually depicted, or sometimes on the ear and shoulder. They were more observed in Shakespeare's time than now for purposes of navigation. Norman's *Safegard of Sailers*, 4to., London, 1587, has a chapter, "Howe to knowe the houre of the night by the Guards, by knowing on what point of the compass they shall be at midnight every fifteenth day throughout the whole yeare." They were even made the subject of mechanical contrivances for facilitating calculation, one of which is described in *The Arte of Navigation*, translated by Richard Eden from the Spanish of Martin Curtis (or Cortez), 4to., London, 1561, consisting of fixed and movable concentric circles, marked with the days of the year and hours of the day respectively, with holes through which to observe "the two starres called the Guardians, or the mouth of the horne." Further details will be found in Admiral Smyth's *Cycle of Celestial Objects*, ii. 331, to which I am indebted for the above references, and which cites also "Tap's *Seaman's Grammar*, 1609" (not mentioned by Watt or Lowndes), "containing still more upon the Guards"; and Hood's *Use of the Celestial Globe*, 4to., London, 1590, deriving the name "from the Spanish word *guardare*, which is to beholde, because they are diligently to be looked unto, in regard of the singular use which they have in navigation."

It must be remembered that the position of the Pole star is not identical with that of the Pole (polar axis), and in Shakespeare's time they were still further apart. He probably meant to include in the Guards all the three stars required for the observations above noticed. Otherwise, in describing a tempest which seemed to cast water on one constellation, and quench two of the principal stars of another, he could scarcely have avoided mentioning the third star, the brightest and most important of the three.

John Fitchett Marsh.

THE POLAR GUARDS.

In the above note on the "guards of the ever-fixed pole" I have been careful to confine myself to what was necessary for explaining and illustrating that passage. But the fact that the popular name of two stars, so much observed in Shakespeare's day as to serve for a celestial clock, should have been so completely forgotten in the time of Johnson and Steevens that they lost their way in attempting to identify them, entitles them to a note on their own account. How many of your readers are aware that, with a very slight effort of thought, they may ascertain the time, within a fair approximation, at any hour of a star-light night throughout the year by looking out of a north window? I have not read old Norman's chapter, "Howe to knowe the houre of the night by the Guards"; but a simple deduction from the facts shown by a planisphere or celestial globe will serve the purpose better.

The position of β and γ Ursæ Minoris, distant from each other about three degrees, and forming with Polaris a very acute scalene triangle, of which the latter star is the apex, at a distance of about seventeen degrees from β, the nearest of

them, is familiar to every one. At the meridian of Greenwich, a line connecting the two former stars, known of old as the Polar Guards, and compared by Eden to the mouth of a horn, will be found perpendicular to the horizon at midnight on or about the 20th of December. This date is sufficiently accurate for our purpose, and is the only one we shall have to remember in order to make use of our celestial clock. The Guards will be seen on that night to the spectator's right of, and below, the Pole star, or in the position which, on a terrestrial map, would be called south-east of it. Of course, at midnight three months later they will have assumed a horizontal position to the right of, and above, the Pole ; at Midsummer they will be to the left and perpendicular, and at Michaelmas to the left and horizontal. The deviation from these four positions at intervening periods is easily estimated, at the rate of an angle of thirty degrees for each month. As the twelve numerals on a clock face divide the circle into angular spaces of thirty degrees, the position of the hour hand at each hour, reckoning from six o'clock backwards, will indicate the position of the line connecting the two Guards at midnight on the 20th of each month. Their midnight position on any given night being thus ascertained, their position at any given hour will indicate the time, each hour before or after midnight being shown by an angular deviation of fifteen degrees from the midnight position, as the celestial clock dial is graduated to twenty-four hours instead of twelve.

As thus described, the observation depends entirely on the angle made with the horizon and perpendicular by the line connecting the two Guards, the only use made of the Pole star being to distinguish between the upper and lower perpendicular, and the right and left horizontal positions. But if it be preferred to treat the line from Polaris to β, the nearest of the two Guards, as the hand of the celestial dial, it will be perpendicular above the Pole star at midnight on the 30th of April, answering to the ~~10th~~ of April Old Style, applicable to the Spanish navigator's arrangement. JOHN FITCHETT MARSH.

THE BIRTHPLACE OF CARAUSIUS.

(*Continued from p.* 44.)

The authority quoted by Sir W. Churchill is a contradiction to his own assertion ; for if Carausius had been a native-born Batavian, he could not truly be described as "a foster child of Batavia—Terræ Bataviæ alumnus." There is the same distinction between "one's own child" and "foster child" in the English language, as between *filius*, *puer*, or *natus*, and *alumnus* in Latin. The very term *alumnus* shows that Carausius was an "alien," *or* "*foreigner*," in Batavia, adopted and nurtured *there*. *The relative term to alumnus* in Greek is τρόφιμος—"a word applied to persons adopted into Spartan families" (Liddell and Scott, *Greek-English Lexicon*, in verb. τρόφιμος). Had Carausius been a free-born Batavian he ought to have been described as *indigena*, or, if springing from the slave class, *vernaculus*. It was *because he was not a Batavian* that he is said by Eumenius to be "Terræ Bataviæ alumnus." If at the time that Carausius lived there was no other Menapia, or Manapia, than "a small place," or "a small city in Bactriana," and if there were no other "Menapii" than those against whom Cæsar fought, and of whom such frequent mention is made by him (*De Bell. Gal.*, ii. 4 ; iii. 9 ; iv. 22, 26 ; vi. 5, 6) ; if their descendants had never wandered elsewhere, and if Ptolemy had not found a locality in which other Menapians were discoverable, then Carausius must of course have been a continental Menapian. But there is not only strong but absolutely indisputable evidence that there were other Menapians than those on the Continent, and hence, to all the authors previously cited—from Milton, the admirer of Cromwell, to Churchill, a worshipper of the Stuarts—I say, in a broken sentence of Plautus,

"Accolæ, advenæ omnes, date viam,"

whilst I produce the evidence that is relied upon to show that Carausius was either a "Welsh" or an "Irish" Menapian ; an opinion that is expressed by Richard of Cirencester in the following terms: "Harum unam quam nam vero incertam patriam habebat Carausius" ("De Situ Britanniæ," lib. i. c. 8, § 14, in Johnstone's *Antiquitates Celto-Normannicæ*, p. 116, Copenhagen, 1786).

"The native land of Carausius was in either one or other" (Wales or Ireland), "but it is uncertain which of them." Is this statement of Richard of Cirencester probable? In other words, was there any other Menapia than that mentioned by the authors previously quoted? Here is what is said by one of the most erudite of modern antiquaries, Sir F. Palgrave :—

"This sovereign" (Carausius) "was a 'Menapian' by birth. The nation whence he had originated had been divided by migrations into several colonies : one was settled in Erin (in Wexford and the adjoining counties), another was founded in the islands of the Rhine, and the Menapii of Britain, now St. Davids, seem also to have belonged to these tribes. Carausius was born in Britain" (or Ireland), "according to an authority (Richard Mon., *De Situ Britan.*, c. 8, § 14) which we are compelled to receive with hesitation, and which is opposed to the Roman writers, who call him the 'foster son of Batavia,' yet for the credit of Richard of Cirencester it is to be admitted that the same uncertainty prevails with regard to many of the emperors and most of the tyrants of Rome."—*Rise and Progress of the English Commonwealth*, vol. i. ch. xi. pp. 374, 375.*

* In the preceding extract I have interpolated the words "or Ireland" as necessary to give the full and precise meaning of the words of Richard of Cirencester. He refers both to Wales and Ireland, Sir F. P.

The reader thus sees that there were Menapii in Wales and in Ireland, as well as on the Continent. The evidence in support of Carausius being a continental Menapian has been stated, and now we have to examine what evidence there is that he was a Welshman or an Irishman. The witnesses in support of Carausius being a Welshman are not many, and none of them, in my estimation, satisfactory. The first witness I would wish to bring forward is Dr. Stukely; but he is beyond my reach, for I have not read his book. Mr. Gibbon, and Mr. Gibbon's annotator, Dean Milman, have done so. The latter treats Dr. Stukely as a visionary, because he makes Carausius not merely "a native of St. Davids," but also "a prince of the blood-royal of Britain" (Gibbon's *History*, vol. ii. ch. xiii. p. 120, note 25). "I have," said Gibbon, p. 120, "used his" (Dr. Stukely's) "materials, and rejected most of his fanciful conjectures." Camden (vol. ii. p. lxxii, note n.) and Ruding (vol. i. p. 100, n. 4) regard Dr. Stukely's statements as undeserving of credit, and, therefore, I am afraid he must be put out of court as one whose opinion on this point is of no value.

Geoffrey of Monmouth is the first and most important witness in support of the allegation that Carausius was a Welshman. This author was a diligent collector of legends and traditions circulating amongst his countrymen. He translated them into Latin and called his translation a *History*. It is a book alike interesting and valuable, for though it does not tell us (except occasionally) what were at any time "facts," it tells what is the next best thing to "facts," and what is in itself "an actual fact," namely, what was at one time firmly believed to be "facts."* Now Geoffrey of Monmouth, with all his desire to exalt his own country, does not venture to affirm positively and distinctly that Carausius was "a Welshman by birth"; his words are: "Eo tempore fuerat in Britannia juvenis quidam nomine Carausius ex infima gente creatus" (*Hist.*, lib. v. c. iii.): "There was at that time a certain young man in Britain named Carausius, who was a person sprung from the lowest class of society." Dr. Giles thus translates the same passage in Geoffrey of Monmouth: "At that time there was in Britain one Carausius, a young man of mean birth" (*Six Old English Chronicles*, p. 158, Bohn's Antiquarian Library, London, 1848). This is not saying that Carausius was "*a Briton*," but that he was "at that time *in Britain*." The inimical feeling manifested by Geoffrey of Monmouth in narrating the career of Carausius is an indication he did not look upon "the emperor" as a fellow countryman. On the contrary, he writes of Carausius with as much bitterness as if Carausius had been one of those Irish "kerns" against whom the popular feeling, from and after the time Geoffrey wrote, has been immortalized in the words attributed by Shakspeare to King Richard II. when he says:—

> "Now for our Irish wars;
> We must supplant those rough, rug-headed kerns,
> Which live like venom, where no venom else,—
> But they have privilege to live."

The next and, I believe, most ancient authority is Tysilio, whose work, *The Chronicle of the Kings*, has been translated from the Welsh by the Rev. Peter Roberts (London, 1811). It introduces Carausius thus: "A young man of the name of Caron, of British family, but of low origin" (p. 93).

Robert of Gloucester, in his *Chronicles*, though not complimentary to Carausius, does not repudiate him as a Welshman. It is thus he daintily and dolefully introduces the ferocious Carausius:—

> "Stalewirthe yong bachiler in this land was he tho,
> Carus was ycleped, what couthe of much wo."
> *Chronicles*, p. 77 (see also pp. 75-81).

Hardyng hates the very name of Carausius, and declares that he

> "By his manhode set all on roberye,
> Of low bloodde came, risen by insolence."
> P. 92.

In these authors, whether rhymers or translators of ancient bards, there is a curious consentaneity in their misstatements of the life of Carausius and the course of events subsequent to his death. The primal spring from which all such perversions of truth are derived seems to be Geoffrey of Monmouth. Herr Lappenberg (vol. i. p. 45, not. 2) remarks that there is such a coincidence between him and Eumenius as to what occurred after the fall of Allectus that Geoffrey must have "used ancient works no longer in existence." Admitting this to be the fact, still nearly all that he and his followers, Tysilio, Hardyng, Robert of Gloucester, &c., say about Carausius is unjust to his memory. Their statements are at best but distorted fragments of facts, so intermingled with a mass of fabulous rubbish that they can never repay the trouble of disentangling them. They are like "the reasons" of Gratiano: "As two grains of wheat hid in a bushel of chaff. You shall seek all day ere you find them, and when you have them, they are not worth the search." Mr. Woodward, in his *History of Wales* (vol. i. p. 68), repudiates these misstatements of Geoffrey and his followers as "a most remarkable series of blunders," whilst his advocacy of Carausius's claim to be considered a Welshman is thus modestly maintained: "He" (Carausius) "was by birth a Menapian, and the Welsh claim him as their own—for was not St.

confines the interpretation to Britain; but he candidly mentions the passage in Richard of Cirencester, by consulting which the error into which he has fallen is at once discernible.

* For an analysis of Geoffrey of Monmouth's book as a "history," see Warton's *History of English Poetry* (edited by W. C. Hazlitt), *vol. i. p. 98, note 3 (London, Reeves & Turner, 1871)*.

Davids in ancient times Menapia?—although the classic historians would make him a mere Dutchman" (vol. i. p. 67). The saint, by whose name (St. David's) the Welsh city is called, died, it is believed, on March 1, A.D. 564. A narrative of his life will be found in the Bollandists' *Acta Sanctorum*, vol. vii. (Paris and Rome, 1865), and all the information concerning the St. David's city and district that is there given is contained in the following words: "οκταπίταρον ἄκρον appellat Ptolemeus, Britanni incolæ *Pelidirave* et *Cantred Devi*, St. Davids-land, id est S. Davidis ditionem, et ipsam urbem *Meneviam*, Britanni *Tay-Devi*, id est *domus Devi*, seu Davidis, et Angli S. Davids appellant" (*Comment. Brev.*, § 4, p. 38).

WM. B. MAC CABE.

(To be continued.)

BAR ANECDOTE.—The following Bar anecdote has never, I believe, appeared in print, but having been myself present when it occurred, I can vouch for its accuracy, and it would seem worthy of being recorded. During the hearing of the great appeal case in 1844 of Daniel O'Connell, M.P., and others *v.* the Queen, the English Common Law judges were summoned to attend the House of Lords, Lord Lyndhurst, then Lord Chancellor, presiding. That House when sitting in its judicial capacity invariably rises at 4 P.M., but on that occasion, in order to enable the judges to proceed on their several circuits, the House adjourned to seven in the evening, when it resumed its sittings. The late Sir Thomas Wilde, Q.C., who afterwards as Lord Truro became Lord Chancellor, was one of the counsel for the appealing prisoners, and was on the return of the House, after dinner, to have proceeded with his argument on their behalf. On rising to address the House he declared that it was very unusual as well as inconvenient to call on counsel to address the House after dinner, and he requested their lordships to permit him to proceed in his ordinary Bar wig, instead of requiring him to appear in the long full wigs in which, through deference to the dignity of that assembly, Queen's Counsel usually plead at their lordships' bar. Lord Lyndhurst then gravely proceeded to consult the law lords present, and announced to Sir Thomas that my lords were, under the peculiar circumstances of the case, disposed to accede to his request on two express conditions. Sir Thomas at once declared his willingness to submit to any terms their lordships should please to impose. On this the Lord Chancellor from the woolsack announced the conditions—first, that the permission should not in future be relied on, so as to create a precedent, and, secondly, that Sir Thomas should personally undertake to their lordships not *to add to the length* of his speech what he curtailed *from the length of his wig!*

W. B.

"BATTLE."—Gibbon, in his *Hist. Decline Rom. Empire*, has an obsolete use of this word in the passages which follow: "The four successive *battles* of the French were commanded by . . ." (vol. vi., orig. 4to. ed., chap. iii. p. 151; also pp. 153 and 155). The Rev. John Whitaker, the historian of Manchester, has a note on these passages:—

"Here the word *battle* is used in an acceptation that is occasionally given it by our old writers. But it is an acceptation that is very harsh and violent. It is thus used as an abbreviation for *battle-array*, and means a division of an army arrayed for battle; just as it seems to be used for *battle-axe* in this unnoticed passage of the Psalms: 'There brake he the arrows of the *bow*, the *shield*, the *sword*, and the *battle*.' And as the use of *battle* for *battle-axe* would be very harsh in a modern writer, however countenanced by this and other passages in old authors; so the adoption of *battle* for the division of an army, however sanctioned by a number of our old authors, is very violent."—*Gibbon's History Reviewed*, 8vo., 1791, p. 202.

J. E. BAILEY.

BŒUF OR BEUF.—This termination is occasionally found in French geographical names, and also in surnames. Thus we have Coulibœuf and Criquebœuf, in Calvados; Criquebeuf, Seine Inf.; Criquebeuf-la-Campagne and Criquebeuf-sur-Seine, Eure; Elbeuf or Elbœuf, Elbeuf-en-Bray, and Elbeuf-sur-Andelle, Seine Inf.; Marbeuf and Belbœuf, Seine Inf.; Paimbœuf, Loire Inf.; and Quillebeuf (found Quilebœuf), Eure. Among French surnames are Belbeuf, Belbœuf, Chabeu or Chabeuf, Cordebeuf, De Marbœuf, and Poinbœuf. The vocable is certainly not from *bœuf*, an ox. I take it to be from the Celtic (Welsh) *bod*, residence, which, in the Cornish dialect, is liable, among other forms, to take those of *bod*, *bot*, *bo*. *Bo* Latinized will become *boium*, with a digamma, *bovium*, which might finally corrupt to *bœuf* and *beuf*. Lamartinière gives Elbovium as the Latin form of Elbeuf.

R. S. CHARNOCK.

Paris.

ABERDEEN PUNS.—A fashionable paper recently gave the following from Aberdeen. An Aberdeen punster was thrust into a closet with the threat of incarceration till he made a pun. The lock was hardly turned, when "*Oh-pun* the door" was heard.

In olden days I had an Aberdonian tutor who was wont to tell of a scene in a college class room. The day was cold, and the laggard students, creeping in one by one, caused a frequent opening of the door. This irritated a punctual one among them, who, feeling each incoming blast, repeated his shout of "Claude ostium." "Claude os tuum roared the professor, who found his lecture interrupted by the constant cry.

W. T. M.

Shinfield Grove.

Queries.

must request correspondents desiring information ily matters of only private interest, to affix their and addresses to their queries, in order that the may be addressed to them direct.]

N BAYNES ON WANT OF INDEXES.—In the g article on Lord Abinger in the current r of the *Quarterly Review* several allusions de to John Baynes, the friend of Romilly arlett, between whom at his death, at the ge of twenty-eight, he divided his library. Baynes was unquestionably a very remark- an. After taking the highest honours at idge, and with every prospect of attaining y highest at the Bar, and being the asso- Porson and Parr (who wrote his epitaph), ving written a satire to which Walpole ver and over again in the highest terms, aynes died at the early age of twenty-eight, cept perhaps in the legal world, his name o be almost unknown. The late Mr. Douce speak of him in the warmest and most affec- terms; and it was from him probably that ed that John Baynes was the author of ver satire called forth by the Rowley con- *r, An Archæological Epistle to the Reverend orshipful Jeremiah Milles, D.D., Dean of President of the Society of Antiquaries,* is fact was unknown to Peter Cunningham, hen editing the correspondence of Horace e, seems to have shared the opinion of that f letter writers that the poem was from of Mason; it was equally unknown to . John Mitford, who, noting in his copy of w scarce and interesting volume, *The or Satire*, who were the authors of many oems contained in it, includes the *Archæ- Epistle* among those written by Mason.

Baynes, like all true lovers of books, oved an index; and the mention of his the *Quarterly* has recalled to my memory hema which he pronounced against every ho ventured to publish his book without he considered, indispensable accompani- The awful curse pronounced by the Car- Rheims, as recorded by Ingoldsby, and mpbell's well-known denunciation of all nders are very merciful, milk-and-water ompared with that which John Baynes ced and dear old Francis Douce repeated his grand sonorous voice, and with an which almost made me tremble: "Sir, d John Baynes used to say, that the man lished a book without an index ought to ed ten miles beyond Hell, where the uld not get for stinging nettles." The is strong, but the offence is great; and ly, I fear, be pleaded in excuse that, as "they swore terribly *in Flanders*," the habit had not entirely disappeared in the last quarter of the eighteenth century.

May I add a query as to the authorship of some of the poems contained in *The School for Satire?* Mitford ascribes I. "The Heroic Epistle to Sir W. Chambers," II. "The Postscript," and III. "The Epistle to Dr. Shebbeare," to Mason; IV. "Epistle from Kien Long," IX. "Epistle to Dr. Randolph," and XI. "The Shade of Alexander Pope," to Mathias; VII. "Epistle from Oberea to Sir Joseph Banks," to Sheridan; VIII. "The Wreath of Fashion," to Tickell; and lastly, X. "New Morality," to Canning. He leaves unappropriated, V. "Epistle from Donna Teresa Pinna, &c., to Richard Twiss," printed in 1777; XII. "Patriotism, a Mock Heroic Poem," first printed in 1765; XIII. "The Battle of the Wigs," first printed in 1768; XIV. "Pandolfo Attonito; or, Lord Galloway's Lamentation over the Removal of the Arm-chairs from the Pit of the Opera," first printed in 1800; XV. "Capell's Ghost to Edmund Malone," first printed in 1799; XVI. "The Old Hag in the Red Cloak," &c., first printed in 1801. Who were the authors of these six unappropriated satires? WILLIAM J. THOMS.

"THE RELIGION OF THE ANCIENT GREEKS, illustrated by an Explanation of their Mythology. Translated from the French of M. Le Clerc de Septchenes, Secrétaire du Cabinet du Roi. London, 1788."—Can any of your readers give information as to this book? Some to whom I have submitted it say Le Clerc de Septchenes is the Parson of Seven Oaks, and it is not from the French at all. Others say Le Clerc was the name under which Louis XVI, the King of France, wrote. I never knew he was an author. Chap. ii., of the secret worship, or of the mysteries. The author assimilates the ancient mysteries to the dogmas and institutions of Christianity. Pp. 184-5 say: "Initiation to the mysteries was considered by the ancients as a rigorous and indispensable duty. They believed firmly that without it there was no chance for salvation, if we may venture to use the expression." Some waited for it till the hour of death, as

"many Christians, too, in the primitive Church, deferred baptism till their last moments. In pursuance of the same idea, children were initiated in their cradle."

Here it may be said we have infant baptism. And next we have original sin:—

"The custom was founded on the opinion held forth in the mysteries themselves, that we are guilty at the moment of birth, that this life is destined to expiate crimes committed in a prior state of existence, and that the soul cannot aspire after a happier lot so long as it remains sullied and polluted with its original stain."

Next we have in antiquity the idea, which appears new and strange in Christianity, mentioned in "N. & Q." of June 30—"infants in hell":—

"The tender victims that were torn by untimely fate

from their mothers' bosom, and whose eyes had hardly opened on the light of this world, went to occupy a separated place in Tartarus, where they bewailed their hard fate in plaintive cries and lamentations. Bayle's ideas revolted at this seeming injustice. The first thing, says he, that was met with, on entering the infernal regions, was the place of infants who never ceased to weep. What could be more infamous than the punishment of those little innocents who had never been guilty of any crime?"

The author says the reproach might be applied to the same modern doctrine of belief, and answered by the same arguments held by ancients and moderns. W. J. Birch.

"Epistles of Clio and Strephon."—Who are the writers of the following?—

"The Epistles of Clio and Strephon: being a Collection of Letters that passed between an *English* Lady and an *English* Gentleman in France, who took an Affection to each other by reading accidentally one another's Occasional Compositions both in Prose and Verse. London: Printed for J. Hooke, *at the* Flower-de-Luce *in* Fleet-street: F. Gyles, against Gray's-Inn *Gate in* Holborn, *and* W. Boreham, *at the* Angel *in* Pater-Noster Row, 1720."

Willi. Oakley.

"The Bothie of Tober-na-Vuolich."—The other day, being on a visit to Alma Mater, I renewed my acquaintance with this poem, and most forcibly did it recall reminiscences of early days, "the sweet hour of prime."

Is it known whether the talented author, Arthur Hugh Clough,—once a Fellow of Oriel College, and whose premature death so many friends lamented,—intended to depict any real characters by those of the tutor and his pupils, so skilfully delineated by his pen in that Long Vacation pastoral? And, if this is the case, who is the tutor, "the grave man, nicknamed Adam," who was "skilful in ethics and logic, in Pindar and poets unrivalled"? And who are intended by the pupils,—Hope, called "his honour," and Hewson, and Hobbes, and Arthur Audley, and Airlie, "effulgent as god of Olympus"?

The description of the reading party of Oxonians and the Highland scenery surrounding is very graphic, yet, to be fully appreciated, *The Bothie of Tober-na-Vuolich* ought to be read in the summer at a place like Braemar, and on the banks of a murmuring river like the Dee, where

"You are shut in; left alone with yourself and perfection of water;
Hid on all sides; left alone with yourself and the goddess of bathing."

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

[The *Times*, in its article of the 30th ultimo on the death of Mr. Ward Hunt, the First Lord of the Admiralty, says:—"He had passed through Eton and Oxford, where he will be remembered as a hero of Mr. Clough's famous Long Vacation idyll."]

Wyvill Baronetcy.—Is anything known of the American branch of the Wyvill family, which since 1774 should have inherited this baronetcy, and the existence of which prevents the title vesting in Mr. Wyvill, of Constable Burton?

W. D. Pink.

Leigh, Lancashire.

The Rev. James Sale was one of the ejected ministers of 1662. He was educated at Cambridge, spent some time at Lincoln, and was afterwards minister at—some accounts say Thorton, others Thornton, chapel. Which was it? and where is it? He was at Leeds from 1647 to 1662. I desire any information relating to him which can be given from unpublished sources, either through "N. & Q." or direct to my address.

Simeon Rayner.

Pudsey, near Leeds.

Parish Churches.—According to Sharon Turner (*Anglo-Saxons*, iii. 296), their number in England in the middle ages is stated to have been 46,822, while in the preceding page Turner estimated the Anglo-Saxon population, at the time of the Conquest, omitting all the monks and nearly all the parochial clergy, at 1,504,925. But on turning to other authorities it appears that the number of parish churches in the time of King Æthelwulf was "very small," and that at the Norman Conquest, about 200 years after Æthelwulf's death, the parish churches of England "are commonly reckoned but about 4,000." Will any of your correspondents be so kind as to tell me whether in any later edition of his work—mine is the third—Turner ever corrected what seems an obvious misprint? H. W. C.

J. Russell, Artist in Crayons.—I am desirous to discover the name of the artist of a series of family portraits—half length, life size—most exquisitely drawn in coloured crayons. They represent members of a Worcestershire family. I once heard that the artist was "Russell of Stourbridge." There was a J. Russell, about a century ago, who was an artist in crayons. I should be glad to know the dates of his birth and death, and whether he ever resided at Stourbridge or elsewhere in Worcestershire. Cuthbert Bede.

"The Glorious First of August."—In the *Dublin News-Letter*, Aug. 6, 1743, I have met with the following paragraph:—

"Monday last the Right Hon. the Lord Mayor, with his attendants, went down the River in a Wherry with Kettle-Drums and Trumpets, in order to celebrate the Glorious First of August."

To what does this refer? Abhba.

Wolfe's Grandfather.—A few days ago I strolled into the burial ground of St. Alphege, Greenwich, an ill-kept place, more like a dustbi

than a Christian churchyard, and littered with the worn-out remains of iron pots and tin cans. Whilst bemoaning the exceeding disorder, my eye was caught by a tombstone bearing name and date, James Wolfe, aged eighty-two, died Aug. 8, 1726. Mr. Wright, Wolfe's biographer, says that nothing is known of Wolfe's grandfather. Does this tombstone give any clue to the problem? Wolfe's father was Edward, but Wolfe, the eldest son of Edward, was James; his younger brother was Edward. Wolfe's father settled at Westerham, but afterwards moved to Greenwich, to the house (I think) now occupied by Admiral Hamilton. Two probabilities, therefore, occur to me: 1. That the grandfather was James; 2. That the grandfather lived at Greenwich. This, of course, is merely a suggestion, but it may be worth inquiring into. J. K. Laughton.

Royal Naval College, Greenwich.

"Music Critic" v. "Musical Critic."—Your critical readers will oblige if they will refer back ("N. & Q.," 5th S. vii. 446) and give their opinion as to the correctness of the term "music critic," "musical critic" being commonly in use.

M. A. B.

George Buchanan's "Rerum Scoticarum Historia."—How many copies are there of the first and second editions of this work? Where are they located?

Can any of your readers give me any information about a book, published some years ago, giving a short sketch of the life of a Mr. Welford, who married a Miss Herman, written, I think, by a Dr. Henry, or Hendry? W. H. Buchanan.

An Old Portrait of Mahomet II.—I have in my possession a very old portrait in oils, which (from an inscription on the top) purports to be that of "Mahometo II., VII. Emp. de Turkhi." Only one hand is shown, and in that is held a full-blown rose, on a long, straight, heraldic-looking stem. From the prominence given to this flower, its presence seems to be emblematic of something. Why should Mahomet II. be thus painted holding a rose in his hand? E. Dyne Fenton.

Geographical Horn.—I have an engraved ox horn made so as to be used as a bottle or powder-horn, and which has probably been brought from abroad. The engraving consists of what seems to be a map of some country, traversed by rivers and studded with towns. These towns are represented by conventional-looking structures, something like Indian tombs or pagodas, and have names engraved beside them. I cannot make out in what part of the world these places are, and so add a list of them in the hope that some reader of "N. & Q." can enlighten me:—Canuga, Whatoga, *Ft. Jonston, Noocknsee, Buraingtown, Aleioy, Usanah,* Noyeewee, Cowhee, Cowirchee, James Grant, Eyoree, Tassee. The British arms, on a large scale, with crest, supporters, and mottoes, are also engraved conspicuously on the horn. A rudely-drawn figure of a naked savage, apparently firing a gun, is introduced. The engraved or lower part of the horn is white, the lip is black.

W. H. Patterson.

"The Literary Attractions of the Bible."—To whom is reference made in the subjoined sentence in a lecture on "The Literary Attractions of the Bible," delivered in Exeter Hall by the Rev. James Hamilton, of the Scotch Church, Regent Square, in 1849?—

"That Gospel was the torch which, on the hills of Renfrewshire, fired a young spirit—himself both sacrifice and altar pile—till Britain spied the light, and wondered at the brief but brilliant beacon."

H. Cupper.

"Duncan Grey."—Is there anything in Scottish history or elsewhere relative to "Duncan Grey," the subject of one of Sir David Wilkie's celebrated pictures, and of Burns's lines?—

"When Duncan fleeched and Duncan prayed,
Ah, ah! the wooing o't,
For Meg was deaf as Ailsa Craig,
Ah, ah! the wooing o't."

Subscriber.

Heraldic.—To what family do the following crest and motto belong?—Crest, hand, arm, and dart; motto, "Noli me tangere." H. E. Dempster.

Major James Swiney.—Was he (his name is in the Army List of 1821 as a major of H.M.'s 62nd Regiment of Foot) a nephew or relative of Major Matthew Swiney, born 1684, ob. Mar., 1766? The former was of Bandon, co. Cork, and was married to Isabella, sister of Sir Allen Bellingham, of Castle Bellingham. Can any of your readers give me the ancestry of the Swineys of Bandon?

Idonea.

Families of Woodroof or Woodrove, of Woolley, co. York, and of Pudsey, co. York.—Do these families still exist? The former represented at one time the ancient Earls of Westmorland, and the latter the famous Earls of Northumberland. Where can pedigrees of either be seen? C. H.

Inscriptions on Bells.—One of the two bells in the tower of the church of Seckington (Saxon *Seccandum*), Warwickshire, bearing the date 1640, has on it the alphabet, end foremost. Can any one tell me whether this was regarded as a charm?

Cave North.

Winterhalter's Portrait of Prince Albert.—Is it true that some years ago the Queen, in her admiration of Winterhalter's portrait of

Prince Albert, ordered twelve copies to be photographed for her own use and as gifts, and the negative to be destroyed? If so, is it known where any one of these twelve pictures can be seen? They are, I am informed, vignette cabinet size, and the best photographs extant of the late Prince Consort. Winterhalter's picture, as is well known, is in the South Kensington Museum.

OMEGA.

AUTHORS OF BOOKS WANTED.—

1. *The age: a [religious] poem, in eight books.* London, Hurst, Chance & Co., St. Paul's Churchyard, 1829. 8m. 8vo. "*The age* is not a regularly written poem. I have had my peculiar avocations to engage my attention" (Preface).

2. *The age: a poem, moral, political, and metaphysical; with illustrative annotations, in ten books.* [Motto.] London, Vernor, Hood & Sharpe, 31, Poultry, 1810. 8vo.

3. *The age of gold not a golden age: paper and gold compared; also, plan for a national bank, to which is added a plan for a new system of taxation.* [Motto.] London, Bowdery & Kerby, 190, Oxford Street, 1832. Price one shilling. 8vo. The printer is M. Davy, Gilbert St., Grosvenor Square.

4. *Aladdin; or, the wonderful lamp; and Sinbad the sailor.* London, 1853. 16mo. For children.

5. *The alarum: a poem, humbly dedicated to Britons.* [Motto.] London, C. Chapple, 66, Pall Mall, 1807. 8vo.

6. *Alexandrians: an Egyptian tale.* 2 vols. 1830.

7. *Alexis Hinkof; or, the Russian mariner.* London, Hatchard, 1827. 18mo.

By the same author:—8. *The solace of an invalid;* 9. *The Koromantyn slaves;* 10. *Ireland in past times;* 11. *The fortunate employ; or, the five acres ploughed.*

The above are all anonymous and in the British Museum.

OLPHAR HAMST.

Where is the English translation of the *Gemse* (chamois) *Fawn* to be found, and who was the author of it?

WINCHILSEA.

AUTHORS OF QUOTATIONS WANTED.—

"Before her face her handkerchief she spread,
To hide the flood of tears she did not shed."

"For men will break, in their sublime despair,
The bonds which nature can no longer bear."

"That bootless host of high-born beggars,
Macleans, Mackenzies, and Macgregors."

"No servile doctrines such as Power approves
They to the poor and broken-hearted taught;
With truths which tyrants hate and conscience loves
They wing'd and barb'd the arrows of their thought;
Sin in high places was the mark they sought."

"He 's a slave who dare not be
In the right with two or three."

V. S. L.

"And thou, Dalhoussy, like the God of War,
Lieutenant-Colonel to the Earl of Mar."

This couplet is quoted by Pope from "Anon." in *The Art of Sinking in Poetry*, written in 1727. Who is the "anonymous" author quoted? Are the lines Pope's own? and who was the Dalhoussy Pope refers to?

A. T.

"The Alps, the Alps, the glorious Alps,
Are all around me, heaving high."

OMEGA.

"Hercules killed a hart o' Greece
And hart o' Greece killed Hercules."

WINCHILSEA.

Who s the author of some lines which I once read in a *Speaker*, beginning—

"Life is a dream; and is it come to this?"

and ending—

"My mind 's wrapt up in triple brass,
And I 'll sit me down in sweet tranquillity"?

They are supposed to be spoken by Napoleon I. at St. Helena.

JABEZ.

Replies.

GRAY'S "ELEGY": "AWAIT" OR "AWAITS."

(5th S. vii. 166, 274, 439; viii. 58.)

I am not surprised that some of your correspondents hesitate to accept "awaits" for "await," for, indeed, until the fitness of that word was pointed out in the paragraph which you allowed me to transfer to your columns, I am not aware that the question was ever raised. That paragraph, when originally published, brought me a communication from a correspondent (himself previously in favour of "await") which settles the point, and for which, as it conveys so much interesting information respecting Gray's beautiful poem generally, I trust you may be disposed to find room.—

"Some remarks on the following stanza of Gray,—

'The boast of heraldry, the pomp of power
And all that beauty, all that wealth e'er gave
Awaits alike the inevitable hour:
The paths of glory lead but to the grave,'—

seemed to me so contrary to the received opinion, that I looked into the matter. The various editions of the *Elegy*, with the exception of the first, published by Dodsley, and the one with Mr. Bentley's designs in 1753, all read 'await' instead of 'awaits.' Knowing the disadvantages under which Dodsley's edition was produced, I examined with some care the subsequent editions, and in all the verb, by some perversity, was plural. In Chalmers's edition of British poets, published in 1810, it is 'await.' In Mr. Mitford's edition (Aldine poets), published 1833, it is 'await'; so, also, in the Rev. R. A. Wilmot's excellent edition, published lately* by Routledge, as well as in the magnificent edition edited by Mathias in 1814. There is no excuse for this blunder, especially in the last-mentioned edition, in which a facsimile of the poet's MS. of this poem—now in the possession of the Master and Fellows of Pembroke Hall, Cambridge—is published. That MS. is as distinctly written and as easy to read as the very clearest type, and in that MS., written in 1753, two years subsequent to the first edition of the *Elegy*, the verb is singular, 'awaits' and not 'await.' Now with that care, neatness, and fastidiousness for which Gray was so well known, it would have been impossible for a typical error, involving, as it does, false syntax, to have escaped his observation; and we may, therefore, fairly infer that he wrote 'awaits' knowingly and purposely; the words 'inevitable hour' being intended for the subject to the verb. As a proof of the care which has been bestowed on the MS., we find in it, in the poet's own handwriting, the following memoranda:—

'Published in February, 1751, by Dodsley, and went through four editions in two months, and afterwards a fifth, sixth, seventh, eighth, ninth, tenth, and eleventh.—Printed also in 1753 with Mr. Bentley's designs, of

* This was written in 1859.

ere is a second edition; and again by Dodsley
irth volume of his Miscellanies, and in a Scotch
called the Union.—Translated into Latin by
ier Anstey, Esq., and the Rev. M. Roberts, and
in 1762, and again in the same year by Robert
.A.'

ent from this entry, from various emendations
S., from the beauty and care of the writing,
one or two erasures where errors had crept in,
copy had been most carefully scanned and cor-
Gray, and it may be taken safely as a last
any case of dispute. Several alterations and
improvements are made on the first copy pub-
Dodsley in 1751, but not one in any part of the
question. As everything connected with this
poem possesses a charm for literary men,
lers will, I doubt not, excuse me for calling
to some of the alterations just referred to.
in Dodsley's edition of 1751 we find—
he place of fame and *epitaph* supply'—

—
he place of fame and *elegy* supply.'

Forgive, ye proud, the involuntary fault
memory *to these* no trophies raise,'—
s—
or you, ye proud, impute to them the fault
memory *o'er their tomb* no trophies raise.'
y we have—
hat the *reins* of empire might have swayed'—
carcely, I think, improved by the almost bur-
age into which it was altered—
that the *rod* of empire might have swayed.'
y we read—
from the tomb the voice of nature cries,
ke, and faithful to our wonted fires,'—
nonsense, but now is one of the most beauti-
n the poem—
from the tomb the voice of nature cries,
in our ashes live their wonted fires.'
al line which ran—
e *hidden* spirit shall inquire thy fate,'—
s—
ne *kindred* spirit shall inquire thy fate.'
anza 'the boast of heraldry' was doubtlessly
by the subjoined verse in a poem called *A*
Queen Caroline, written by Gray's earliest
st friend, whose loss he never ceased to lament,
r. West:—
e! what boots us all our boasted power,
golden treasure, and our purple state?
cannot ward the inevitable hour,
stay the fearful violence of fate!'
ps some of your readers may not be aware
following line from the poems of Cardinal
—
α πόλλα βαθὺς ουγκρύπτει κύμασι πόντος,
inal of—
many a gem of purest ray serene
dark unfathomed caves of ocean bear.'

"X. Y. Z."

C. Ross.

ther communications on the subject of Gray's
"N. & Q.," 5th S. vii. 142, 252, 439, 469.]

RESCENT (5th S. vii. 347.)—This device has
connexion either *with the Turks or their* religion. It was the ancient symbol of the city of Byzantium, and had so been from an early date. It is found on many Roman coins and medals surmounted by stars, varying in number. The first I meet with, in Goltzius's *Fasti et Numismata*, is a coin or medal of L. Postumius Albinus, who had for his colleague Cn. Fulvius Centumalus, date A.U.C. DXXIV.; the last a coin or medal of Paulus Fabius Maximus, associated in the consulship with Q. Ælius Tubero, date A.U.C. DCCXLII. But there are medals with this device as low down as the time of Trajan. As used by the Turks, it is nothing more than an adoption. What they found they kept. Selden, in his *Titles of Honour*, has much to say on the crescent. But following the later Byzantine writers, he differs in opinion from many others, whose views seem to be based upon better evidence. Still, he has the candour to admit that

"in divers old coins you shall have them (crescents) on the fronts of the faces; to what purpose I cannot judge, unless for a mark of honour. Yet some learned men have thought that it was a proper ensign of the Constantinopolitans or Byzantines, because divers pieces have been found with a crescent, and inscribed BYZANTIΩN. And thence they imagine the grand signior took it, '*ut signum victæ gentis penes quam*' (as Lipsius speaks) '*orientis* imperium esset.' But," he adds, "I must not subscribe to them."

It is a bold thing to take exception to almost anything which Selden has put on paper, but I cannot certainly agree with him here. His remarks, however, are most interesting, and put with all his usual force and learning. Your correspondent, should he care to read them, will find them near to the close of the treatise above mentioned.

EDMUND TEW, M.A.

It is interesting to note that the Koran contains a chapter (liv.) entitled "The Moon revealed at Mecca," which commences thus: "The hour of *judgment* approacheth, and the moon hath been split in sunder." Mr. Sale has a note to this as follows:—

"This passage is expounded two different ways. Some imagine the words refer to a famous miracle supposed to have been performed by Mohammed; for it is said that, on the infidels demanding a sign of him, the moon appeared cloven in two, one part vanishing and the other remaining; and Ebn Masud affirmed that he saw Mount Hara interpose between the two sections. Others think that the preter tense is here used in the prophetic style, and that the passage should be rendered, *The moon shall be split in sunder*, for this they say is to happen at the Resurrection. The former opinion is supported by reading, according to some copies, 'wakad inshakka 'lkamaro,' *i.e., since the moon hath already been split in sunder;* the splitting of the moon being reckoned by some to be one of the previous signs of the last day."

J. C. F.

In the appendix to E. Warburton's *The Crescent and the Cross*, 1845, vol. ii. p. 356, is the following note:—

"The crescent was the symbol of the city of Byzantium, and was adopted by the Turks. This device is of very ancient origin, as appears from several medals, and took its rise from an event thus related by a native of Byzantium: 'Philip, the father of Alexander the Great, meeting with great difficulties in carrying on the siege of this city, set the workmen one dark night to undermine the walls. Luckily for the besieged, a young moon suddenly appearing discovered the design, which, accordingly, miscarried; in acknowledgment whereof the Byzantines erected a statue to Diana, and the crescent became the symbol of their state.'"

G. R.

Magdalen College.

See Brande's *Dictionary of Science, Literature, and Art* for the following:—

"As is well known, the crescent, or, as it is usually designated, the *crescent montant*, has become the symbol of the Turkish empire, which has thence been frequently styled the empire of the crescent. This symbol, however, did not originate with the Turks. Long before their conquest of Constantinople the crescent had been used as emblematic of sovereignty, as may be seen from the still existing medals struck in honour of Augustus, Trajan, and others, and it formed from all antiquity the symbol of Byzantium. On the overthrow of this empire by Mohammed II. the Turks, regarding the crescent, which everywhere met their eyes, as a good omen, adopted it as their chief bearing; and it has continued ever since to decorate their minarets, their insignia, their dress, and, in short, everything appertaining to their empire."

Perhaps, however, some of your learned contributors may be able to adduce evidence that the crescent appeared in the standard of the faithful in commemoration of the alleged miracle recorded by Gibbon in chap. l., and seemingly alluded to in the Koran in the commencement of chap. liv.

R. M. Spence, M.A.

Count d'Albanie (5th S. viii. 28, 58.)—When *James* Stuart, Count d'Albanie,* died, in 1839, he left two sons and one daughter,—1. *John* Sobieski Stuart,* Count d'Albanie; 2. Count Charles *Edward* d'Albanie; 3. Countess Catherine M. d'Albanie. The elder son, John Sobieski, Count d'Albanie, married the eldest surviving daughter of Edward Kendall, of Osterey,† and died leaving no children. The second son, Charles Edward Stuart, now Count d'Albanie, married Anna Beresford, daughter of the Hon. and Right Hon. John Beresford, second son of Marcus Beresford, Earl of Tyrone, and brother of the first Marquis of Waterford,‡ and by her had four children,—1. Count Charles Edward d'Albanie, Major in the Austrian Cavalry, in which he served from 1840 to 1870, when he left the service and came to England, and in 1874 married Lady Alice Mary Hay, sister of the present and eighteenth Earl of Erroll;§ 2. Countess Marie, who died at Beaumanoir, on the Loire, on August 22, 1873, and is buried in the cemetery of St. Cyr-sur-Loire; 3. Countess Sobieska Stolberg, married Edouard de Platt, in the Austrian Imperial Body Guard, and has one son, Alfred Edouard Charles; 4. The Countess Clementina, a nun of the Order of Passionists.

The Countess Catherine Matilda, daughter of James, Count d'Albanie, married Count Ferdinand de Lancastro, by whom she had one son, Count Charles Ferdinand Montesino de Lancastro, d'*Albanie*, from his mother. He also served in the Austrian army in the Kaiser Kürassier Regiment, or Imperial Cuirassiers, of which the Emperor is colonel. He volunteered, by permission of the Emperor Franz Joseph, into the Lancers of the Austrian army corps which accompanied the Archiduc Maximilian to Mexico, and during the three years' campaign he received four decorations for valour in the many actions at which he was present, two of which were given to him by the Emperor Maximilian—one being the Gold Cross and Eagle of the Order of St. Marie de Guadalupe—and two by the Emperor Napoleon III., and also four clasps.

After the campaign terminated, he returned to Austria with his regiment, and got leave to visit his uncle, the present Count d'Albanie, then in London, where he died on September 28, 1873, from inflammation of the lungs, at the age of twenty-nine years and five days. R.I.P.

[Our best thanks are due to the correspondent who has so courteously contributed the above details. No one could write with equal authority. For the benefit of such readers as may not be aware of the identity of James Stuart, the first Count d'Albanie named above, we may state that he was known in early life as a son of the gallant Admiral Allen, and as a Lieutenant James Allen, R.N. This gentleman believed that he had good reasons for coming to the conclusion that he was only the Admiral's foster son, but really the legitimate son and heir of Prince Charles Edward, the vanquished hero at Culloden. As a consequence, this gentleman assumed the title by which the prince was known in the later years of his life.]

Walter Savage Landor (5th S. iii. 66, 155.)—

"*Canum trium Sepulchra.*

"Canes valete queis benignus Demido
Sedem sepulturæ dedit
Hortos amœnos inter; hos obambulet
Dum vivit, et vivat diu!
Mihi, O fideles, vestra contingat quies
Semoto ab infidelibus!
Tales vigere Dii super terram sinunt,
Jacere vos cum vermibus?

W. S. Landor, June 2, '61."

These lines, in the handwriting of Landor, are described, on a tablet in the National Portrait Gallery at South Kensington, as—

"An epitaph on three dogs, written by *Walter Savage Landor*. June 2, 1861. Presented, November 1873, by Robert Browning, Esq."

There *never* was a *James* Sobieski *Stuart*.

† *Vide* Burke's *Landed Gentry*, under "Kendall of Osterey."

‡ *Vide* Burke's *Peerage*, under title of "Waterford."

§ *Vide* Burke's *Peerage*, under title of "Erroll."

The two following translations have been kindly sent me from Harrow:—

Canum trium Sepulchra.

My trusty dogs, farewell; to whom
A friendly heart has granted,
Among his glades, a quiet tomb
With fairest flowerets planted.

These may he haunt for many a year,
From coil and sorrow scathless;
Be mine to rest, as you do here,
Far from the false and faithless.

How strange above the ground that they
Throng thriving round the poet,
While heaven bids you, corruption's prey,
Lie mouldering below it!

J. R.

(*As a condensation of the above.*)

Farewell, my faithful dogs, for whom
Kind Demido has granted,
Midst the fair bowers he haunts, a tomb;
Long may they thus be haunted!
Far from the faithless be there found
Like rest for me your poet!
Why flourish traitors above ground
While you are laid below it?

C. E. G.
H. F. T.

Previous to Lucifer Matches (5th S. vii. 469.)—The apparatus in question was called "Hertner's Eupyrion." It consisted of a small bottle half filled with asbestos, moistened with a few drops of strong sulphuric acid, and always kept closely stopped with a cork, except when a match was to be lighted. The matches were small slips of wood, tipped with sulphur, and then a second time dipped in a mixture of chlorate of potash and sugar, coloured with vermilion. The match when rapidly plunged into the asbestos, and then withdrawn, did not explode, but rather burst into flame. The contrivance was simple and efficacious; there was only one objection, and that was that the matches in the act of lighting often scattered minute drops of sulphuric acid, which produced holes in clothes, papers, or other destructible articles. Hence it did not quite supersede the old phosphorus bottle as a means of obtaining light, but both were, of course, wholly set aside when the lucifer match was introduced; the match used in this case was practically the same as that used by Hertner, a little sulphuret of antimony being added to the paste with which they were tipped, and friction on sand paper being substituted for oil of vitriol as the igniting agent.

Edward Solly.

I can remember the apparatus Anon. inquires about. It was a German invention, or at least imported from that country, and consisted of a box made of card-board, containing a magazine of matches and a small phial. The latter held asbestos, saturated with sulphuric acid, and the matches ignited on being plunged therein. It was ingenious, but had many inconveniences. The acid was always corroding the cork, oozing out, reducing the paper box to pulp, and making itself generally unpleasant. Then came the Promethians, invented by Jones, of "the Light House," Strand. These were twisted spills of paper enclosing at the larger end, which was charged with some combustible substance, a glass bulb or tube filled with acid. The tin box in which the matches were kept held also a pair of pliers, and when the tube was crushed by this instrument a slight explosion took place, followed by a jet of flame almost as long as that of a squib, but emitting a perfume, and the match was alight. It was an expensive way of getting fire, for they cost about a halfpenny each. Some of them were of a dark grey colour, and these gave no flame, but smouldered only, and were intended to light cigars. I have known them in use in 1836 and later.

W. J. Bernhard Smith.

Temple.

Sulphuric acid, or, as it is commonly called, oil of vitriol, was the liquid used for firing the match of forty years ago. Chlorate of potash would, no doubt, be the leading ingredient of the chemical mixture with which the match was tipped. Unpromising as it may at first sight look, the subject is one not devoid of literary interest. Few of the readers of Morier's novel, *Ayesha, the Maid of Kars*, can have forgotten the amusing description given there of a scrutiny of a British dressing-case by some Orientals, who know nothing of the comforts deemed necessary by the peripatetics from Saxondom. Among the contents of the case was a match-box, which the scrutineers took for writing materials, and which, of course, behaved in a very outrageous manner when handled by a would-be scribe, who thought he was dealing with some new-fashioned pens and ink. J.

Glasgow.

"Instantaneous light box" was the name of the invention about which Anon. inquires. It consisted of two reservoirs; one contained the matches, the other a small bottle filled with asbestos wetted with sulphuric acid. The matches were the ordinary wood splints, first tipped in melted sulphur, and then in a mixture or paste made of one part gum arabic, two fine loaf sugar, six chlorate of potash, with sufficient water to make the whole a semi-fluid, the same being coloured with a little ultramarine or vermilion; when these matches were dipped into the acid they instantaneously lighted. H. W. Disraeli Piesse.

Anon. may read an account of the invention about which he inquires in Chambers's *Encyclopædia*, under "Matches," where other early expedients for producing a light are also noticed. The ingenious under keeper of the Ashmolean, at

Oxford, Mr. Rowell, has made a collection of the different articles used for this purpose, and they can be inspected at that museum by any one interested in the subject. ED. MARSHALL.

In Littré's *Dictionnaire*, at the word "Phosphorique," is something relating to this subject:—

"Briquet phosphorique, petit flacon rempli de phosphore et dans lequel on plonge une allumette souffrée qu'on frotte ensuite sur un bouchon, afin d'obtenir de la lumière.—Bougies phosphoriques, petits tubes de verre scellés aux deux bouts et renfermant une petite mèche enduite de phosphore qui s'enflamme quand on brise le verre."

HENRI GAUSSERON.

THE "ANCILLA PIETATIS" OF DR. DANIEL FEATLEY, *alias* FAULKNER (5th S. viii. 28), was the most popular manual of private devotion in its day, perhaps the only one for members of the Church of England. It passed rapidly through eight editions in twenty years. It was a special favourite with Charles I. in his troubles, and is said to have been in constant use by him during his confinement. His copy (the sixth edition, 1639) is in my possession, bound in purple leather, gold tooling and edges, with his arms in gold on the sides.

The manual has been translated into several modern languages. What is the date of that by "Guillaume Herbert" into French? The dedication to Philip, first Earl of Montgomery, would seem to fix the date previous to 1630, when he became Earl of Pembroke on the death of his brother. But for this dedication it might possibly have been the work of his brother William Herbert, a devoted friend of Charles I.

Dr. Featley's gradual change of view from Puritanism to loyalty to the Church and the king may be traced in the changes which were made in the successive editions of the *Ancilla*. G. B. B.

"GO TO" (5th S. viii. 28) occurs eight times in Holy Scripture (Gen. xi. 3, 4, 7; 2 Kings v. 5; Eccles. ii. 1; Isaiah v. 5; James iv. 13; v. 1), and there it appears to me to be a call to action and a quickener of the attention, like "come," "come now," "now then," and other expletives of the kind. "Come now" is to be found in Isaiah i. 18. In secular literature "go to" has a more varied signification than it has within the covers of the Bible; but I think it is still equivalent to "come now," and that each of these ejaculations is almost barren of meaning until the intonation of a speaker endues it with one. Who does not know how "come now!" may be made to express energy, sympathy, displeasure, incredulity, and a dozen other "sentiments" besides? Halliwell says that "go to" "is equivalent to 'well,' 'well now,' 'well then,' or 'go on,' and it occurs in the French Alphabet, 8vo., London, 1615, as the translation of *or sus*. Florio has, '*Hôr bène*, well, *go to; it is well now.*'" ST. SWITHIN.

The word in Hebrew occurring three times in Genesis xi., and thus translated, is the imperative of the verb *jahab*, to give, used adverbially, meaning to call attention or to excite to action, as we now say "Come now!" It has been compared to the old Latin imperative *cedo*, as in Terence, "Age, age, cedo istuc tuum consilium; quid id est?" But in the other places in the Old Testament, where we have the words in the translation "Go to," there are two other Hebrew forms of expression, but consistent with this meaning. In the New Testament, in the Epistle of St. James, the Greek thus rendered is "Αγε νῦν, similar to Latin *nunc age*, having a similar meaning to the Hebrew forms of expression in the Old Testament, with also a shade of censure. So also Shakspeare employs the expression in his occasional use of it, as in *Timon of Athens*, Act ii. sc. 2, where Timon is censuring his steward Flavius, and says:—

"Go to:
Perchance some single vantages you took," &c.;

and in 1 *Henry VI.*, Act v. sc. 4, where the Earl of Warwick, speaking in scorn to Joan of Arc, says:

"Well, go to; we will have no bastards live;
Especially since Charles must father it."

JOSIAH MILLER, M.A.

THE COMYNS OF BADENOCH, &c. (4th S. i. 563, 608; ii. 23, 84, 142, 210, 302; 5th S. viii. 32.)—I beg to inform ANGLO-SCOTUS and others interested, who may not happen to know, that the late Mrs. Cumming Bruce published a huge volume entitled *The Bruces and the Cumyns*. The work contains a voluminous account of the Badenoch branch of this large family, but I would not vouch for its accuracy in particulars. There are in it I know some glaring errors, and some of her statements differ from accounts in Burke's *Peerage*—for instance, she mentions that the Comyns are descended from a fifth son of Charlemagne, and traces them through counts of Flanders to John, Earl of Comyn, and Baron Tonsberg, in Normandy, and states that this John's eldest son was Eustace Comyn, and the second son was Harlowen, who assumed the name of De Burg, or Burgo; hence the whole race of De Burghs and Burkes, Bourkes, &c. (as Marquis Clanricarde, Viscount De Vesci, Earl Mayo, &c.), descend, these families being really Cummings under another name. Now Burke has it in the lineages of Clanricarde and De Vesci that Harlowen was eldest son of John Comyn, and Eustace was the second, and that Clanricarde derives from Harlowen, and the De Vescis appropriate Eustace as their ancestor, coolly depriving the whole race of Cumings of their origin. The question now remains, who is right, Burke or Cumming Bruce? The Comyns rose to greater power in Scotland and England than did the Burkes in Ireland—in fact, the Comyns rose to be a princely race, and had

ower; they made treaties with other one with Llewellyn, Prince of Wales, is True De Burgh, Earl of Kent, was a noble, but still none of the Burghs ever thing approaching sovereign sway as the did. All this tends to support Mrs. C. laim that the Cumyns take precedence of es in their descent from John, Earl of and Baron de Tonsburgh. As a specimen . Bruce's blundering I may cite the pas- e she states that Sir Alexander Cumming, aronet of Culter, in Aberdeenshire (1695), ie marriage of Mary, Queen of Scots: an ism. It was this gentleman's ancestor, Sir Alexander, a haughty *knight*, as the oks call him, who rode in Mary's train.

GAEL.

OMMONPLACE BOOK": LOCKE (5th S. vii. ; viii. 16.)—A good deal of confusion rtainty exists with respect to this book, would be well to clear up. Watt, under of Locke, mentions three editions of his *place Book*, the first in 1686, a second s.a., ird edited by Dr. Dodd in 1805. Alli- eats this a little more distinctly. He der Locke, *Commonplace Book of the ble*, 1686, second ed., 1697, a third by Dr. 1805, and a fourth, 8vo., in 1824. I hat in these and many similar references ectly distinct works are confounded to- namely, Locke's *New Method of making place Books*, 1686, and an independent *place Book of the Bible*, published usly, and many years subsequently d to Locke. The new and revised edition cond book was published by Dr. Dodd in 4to. In this it is stated that Locke was inal compiler. From the title-page it ve been imagined that Dodd had really ibly corrected it, but this was not the case: ections had already been made in the f 1725. Dodd admits this in his preface, pears to have been left out in the editions nt to 1766. The chief alteration which was the addition of two preliminary -1. "What Religion is"; 2. "The y of Searching the Scriptures." It very doubtful whether Dr. Dodd had any for stating that Locke was the compiler, as just about the time that he obtained lled Locke MSS., employed by him in his ble, which, it was subsequently shown, fact, writings of Cudworth (Chalmers's ., xi. 110). On the title of Dodd's edition is stated to be the fifth edition. If this ct, then the book would appear to have printed in 1697, a second time in (?), a in 1725, a fourth time in (?), and a fifth 766. After this it was *again reprinted* at least five times, for there are notices of it in 1805, 1824, 1828, 1841, and 1842. Is there any evidence that this very useful book, of which, as Darling (*Cyclopædia Bibliog.*, p. 107) says, it is generally considered that Locke was not the compiler, was printed before 1697?

EDWARD SOLLY.

Sutton, Surrey.

"SINOPLE" (5th S. vii. 307, 392.)—In French heraldry green is invariably termed *sinople*, as in English it is always *vert*; and even should *sinople* be a word with more than one meaning, that need not throw any confusion into its meaning in heraldry, which is clearly defined to be green in every work that I have seen. MR. HEMMING says that although not strictly an English heraldic term, yet it is often used in describing English arms; I have, however, never seen it so used once in an English heraldic work of authority.

Heraldic dictionaries only are entitled to any weight in this matter, except, like Ogilvie, they give its heraldic meaning separately. Webster states the word to be derived from Sinope, a town in Paphlagonia, on the Black Sea, noted for its red earth; while Guillim says that the French derive the word from Sinope, a town in the Levant, where the best materials for dyeing green are found. In any of the works in which MR. HEMMING has seen it used when describing English arms, was there any engraving of the shield showing the colours, as our neighbours always represent *sinople* by lines in bend, and this would show at once whether any tincture but green was intended?

G. D. T.

Huddersfield.

In the sixth edition of the Academy Dictionary *sinople* is defined as follows:—

"*Sinople, s.m.* T. de blason, qui signifie la couleur verte: Il porte de *sinople* à l'aigle d'argent. Il porte d'or à trois bandes de *sinople*. En gravure, le sinople se marque par des traits qui vont de l'angle droite du chef de l'écu à l'angle gauche de la base."

Dictionnaire de Furetière, pub. 1727, says:—

"*Sinople, s.m.*, terme de blason. C'est ainsi qu'on appelle le verd ou la couleur *prasine* dans les armoiries. Les anciens hérauts l'appelloient ainsi, quoique Pline et Isidore entendent par *sinople* le rouge-brun. Cette couleur signifie amour, jeunesse, beaute, jouissance, et sur tout liberté: d'où vient qu'on scelle en cire verte et en lacs de soye verte les lettres de grâce, d'abolition et de légitimation. Les villes franches et les universitez ont la plupart des sceaux de même couleur. Les évêques ont pris la bordure verte à leurs chapeaux pour marque de leur exemption; et on fait porter le bonnet vert aux cessionnaires, à cause qu'ils sont liberez de toutes dettes, comme ont remarqué les curieux symbolistes. Menage après Hauteferre le derive de Sinope, ville d'Asie où l'on en faisoit trafic. Quelques auteurs de blason disent encore sinope, au lieu de sinople. Le Pere Menestrier croit que ce mot vient du Grec prasina hopla, qui signifie armoiries vertes, dont par corruption la première syllabe a été retranchée: ce qui est arrivé

à plusieurs mots orientaux comme, par exemple, on dit Salonique pour Thessalonique. On représente le sinople en gravure par des hachûres qui prennent de l'angle dextre du chef à l'angle fenestre de la pointe."

The *Encyclopædia Britannica*, edit. pub. 1797, says :—

"*Sinople*, in heraldry, denotes vert or green colour in armories. Sinople is used to signify love, youth, beauty, rejoicing, and liberty; whence it is that letters of grace, abolition, legitimation, &c., are always sealed with green wax."

To some of your less informed readers like myself it may be interesting to have discovered the symbolic uses of green wax seals. O. W.

HOOKER, SERM. III. VOL. III. P. 789, ED. OX., 1836:—"'What should I mention him that preferred imprisonment with Cato before some other's imperial sublimity?' What is the story here referred to?" (5th S. vi. 8.)—To this query at the above reference no reply has appeared. I have since met with a story which may possibly be the one intended by Hooker. But if so, he has transferred to an individual what was the act of the whole senate:—

"M. quoque Porcium Catonem admiratio fortis et sinceræ vitæ adeo admirabilem senatui fecit, ut cum invito C. Cæsare consule adversus publicanos dicendo in curia diem extraheret, et ob id ejus jussu a lictore in carcerem duceretur, universus senatus illum sequi non dubitaret: quæ res divini animi perseverantiam flexit."—*Val. Max.*, ii. 10, 7.

This sermon, however, in which the story of Cato is found, as originally printed, does not extend to the portion which contains it, but ends at p. 759. The remaining part, pp. 760-800, is added for the first time in the Cl. Pr. edition of 1836 from a MS. in the library of Trinity College, Dublin. See vol. iii. p. 759, and vol. i., pref. p. xlv. Mr. Keble remarks, p. xlv, that this MS. has been "supposed, but on no good ground, to be in Hooker's own handwriting." Under these circumstances a mistake of "him" for "them" is not to be wondered at. ED. MARSHALL.

TITLE OF "PRINCE" (5th S. vii. 410.)—The family of O'Neill, as descendants of the Celtic race of kings of Ulster, have always considered themselves entitled to the term Prince, and so likewise have the O'Briens; but not so the Scotts, like the O'Neils and O'Briens descendants and representatives of Gaedhelas = Gathelus = Gael, the founder of the Irish nation. Gaedhelas, with his wife Scota (whose name gave the name of Scotia to Ireland six centuries or more before that name was applied to Scotland), had three sons. Ir or Heber (whence Erin, Irland, and Hybernia) Scot, from whom the royal Celtic or Gaelic race of the name of Scot derive their name and descent, and which afterwards conferred that name on the descendants of Feargus and Kenneth MacAlpin, the Scoto-*Pictish monarch of a part of* Scotland, and on the family of Scot of the line of Malcolm Kanmore. From these remote ancestors the wide-spread family of Scott claim at least traditional descent. The second son of Gathelus was Niul, from whence the O'Neils, Lords of Ulster, their original patrimony; and, lastly, the name of the third son was Breorgan, from whom the modern O'Briens (descendants of the historic kings of Ireland) claim their name and descent. The descendants of the O'Neils and O'Briens have always claimed the historic term of Prince. But not so the Scotts, although the descendants of the eldest son of Gathelus, and deriving their descent from the ancient kings of Scotia, Ireland, and the Scoto-Irish, Scoto-Pictish, and Scoto-Saxon kings of Scotland. It should be borne in mind that the history of Ireland virtually ceased at the Norman Conquest, when, in a measure, it may be said that the history of England commenced. The annals and chronicles relating to the Picts and Scots and the Gaelic nationalities are amongst the most ancient records of the kingdom, and Dr. Skene, under the authority of the Lords of the Treasury, is ably bringing to light the traditional history of the two countries originally called Scotia.

J. R. SCOTT, F.S.A.

PARCHMENT DEEDS (5th S. viii. 9.)—When the writing on old parchments becomes brown and almost illegible, it can generally be restored with ease by means of a strong solution of tannic acid. This should be carefully applied with a brush to the writing intended to be revived. It ought to be allowed to soak into the parchment for a few minutes, after which the superabundant moisture can be removed with blotting-paper, and the parchment then put to press under that material. Sometimes the dose may have to be repeated. It is as well to stretch the deed in the first instance upon a board with drawing pins. This process will remove, too, all creases in the parchment, for the tannic acid acts in a twofold way, supplying the place of the tannic acid which has decayed in the ink and also retanning the skin. Tincture of oak-galls, the active principle of which is tannic acid, is sometimes used, but is objectionable, as it stains the parchment. Probably stale bread-crumbs would clean parchment, but care would be needful to prevent the remains of the ink in very old deeds being removed, as then the characters could not be restored by any means.

W. P. W. PHILLIMORE, B.A.

John Power, in his *Handy Book on Books*, p. [illegible], says: "Old Writings, to make Legible. In a pint of boiling water put six bruised gall-nuts, and let it stand for three days. Wash the writing with the mixture to restore the colour, and, if not strong enough, add more galls." RICHARD HEMMING.

The Library, Owens College, Manchester.

PULESTON OF EMRAL, FLINTSHIRE (5th S. viii. 27.)—If C. H. will refer to Burke's *Peerage*, he will find the pedigree of this family given, down to the present possessor of the baronetcy. The period from 1655 to 1662 is rendered interesting by the fact that the good Philip Henry was then tutor in the family, and became minister of Worthenbury, the parish in which Emral is situated. He was invited to come there from Oxford and take charge of her sons by Lady Puleston, wife of Sir John Puleston, one of the Commonwealth judges, and he remained there until he was ejected under the Act of Uniformity in 1662. But he still continued to reside at Broad Oak, in the immediate neighbourhood of Emral, until his death in 1696. Much curious and interesting detail of his life there is given in the biography of him by his son, the celebrated Matthew Henry. The fine old mansion of Emral, built by the judge about 1650, is now uninhabited, and seems likely to perish from neglect and decay. G. B. B.

SALLEY ABBEY (5th S. viii. 9.)—The arms of this abbey are given in Yonge's *Heraldic Visitation of the Northern Counties in* 1530 (Surtees Soc., vol. xli. for 1862), viz., Azure, five fusils in fess or. These are the arms ascribed to the older Percys, the monastery having been founded by William, Lord Percy, the fourth of that name after the Conquest. A second shield is also given in the same visitation, thus: Argent, on a pale sable a crozier or. J. H. U.

SAMUEL TAYLOR COLERIDGE (5th S. vii. 366.)—I think that I can explain the little difficulty mentioned by H. G. C. The "English copy" means a poem by S. T. Coleridge entitled *Kisses*, which can be found amongst his earlier effusions, and the idea of which he admits having derived from the *Carmina Quadragesimalia*. The copy of Latin verses alluded to is a very good one, on the thesis, "An omne Corpus componatur?" Affr., and its subject is the composition of the kiss. These Latin elegiacs may be found in vol. ii. p. 19, and form the twentieth set in the book. In some editions of Coleridge's poems they are printed by way of illustration. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

A CARDIGANSHIRE BELIEF (5th S. viii. 28.)—I fancy that the following extract from *Tom Jones* will show how common the belief was, as well as the cause of it. When Tom Jones was thought to have been killed by Ensign Northerton, the French lieutenant declares, "Begar, me no tush de Engliseman de mort; me ave heard the English lay, law, what you call, hang up de man dat tush him last" (b. vii. ch. xii.). I remember when I was in Spain, some years ago, hearing of the following. An Englishman fell down in a fit in the public street of *Malaga; no one would go* near him or help him till the alcalde came, because the last person seen near a dead body is presumed to be the murderer, and it is proverbially difficult to prove a negative. E. LEATON BLENKINSOPP.

HUGH DE POYNINGS (5th S. vii. 448, 491; viii. 78.)—It has been pointed out by HERMENTRUDE (5th S. vii. 491) that the wife of John, Lord Welles, was Eleanor, not Margaret, de Mowbray. I had simply followed the authority of Sir B. Burke, who, in his *Dormant and Extinct Peerages*, at p. 572, states that Lord Welles m. "Margaret or Eleanor, dau. of John, Lord Mowbray," and in his *Royal Families*, at Ped. xlvii., calls her in direct terms Margaret de Mowbray.

I observe that in the pedigree kindly indicated by SYWL in vol. xv. of the *S. A. C.*, its compiler, the late Mr. Durrant Cooper, while affixing a general list of the sources from which it is derived, fails to quote his particular authority for the marriage of Eleanor de Welles and Hugh de Poynings, and I should welcome a confirmation of it. H. W.
New Univ. Club.

MISUSED WORDS: MISQUOTING (5th S. viii. 26.)—*Apropos* of this subject, how many clergy are there (I only know two, and one of them is myself) who do not say, "Ye are *now* to declare it"? *Now* is not in the Prayer Book. But many of us take great liberties with this formula. We are very apt to say "any just cause or impediment," and to leave out "two," and both are wrong. My rector thinks proper to say "these parties" for one couple, which sounds vulgar.
C. F. S. WARREN, M.A.
Bexhill.

"A TOAD WITH AN R" (5th S. vii. 268.)—If I mistake not, DR. BREWER will find the puzzle about this phrase cleared up by turning to Wycliffe's translation of Luke xiii. 8, as given at p. 365 of Dr. Bosworth's edition of the *Gothic and Anglo-Saxon Gospels*, with the versions of Wycliffe and Tyndale, London, 1865. He will not get the word in point in all editions of Wycliffe. J.
Glasgow.

A CURIOUS CUSTOM (5th S. vii. 424.)—On passing through a town in the New Forest—to the best of my recollection Ringwood—a few years ago, I was informed that the mayor could claim a like privilege to that accorded to the mayor of Rendwick, but it was only when the pigs were lying in a certain pond which was pointed out.
LAYCAUMA.

SIEGES OF NEWARK (5th S. viii. 68.)—The *verbatim* entry in the Newark parish register is as follows: "Lord Barinit Douer genorall ouer queene ffourssis." The orthography of that register at this period is very remarkable, e.g., Sessiles—

Cecil, and *Curinall Senione*=Colonel St. John. Dugdale's *Diary*, under date of June 21, 1643, has the following: "The Queene's forces... advanced from Newark towards Nottingham... *Baron Done* slayne on ye K. p'te." And under date of June 24 (the register distinctly says the 27th), the following: "The *Barron Done* buried in ye Quire of Newarke church, in ye vaut at ye east end, wth great solempnity." Probably MR. EDWARD PEACOCK, from his magnificent Civil War collections, will be able to identify the person named. He was probably one of the officers whom the queen sent from Holland, by permission of the Prince of Orange, and it is possible that even Dugdale did not give his name quite correctly. J. L. C.

THE "APOLOGIA PRO VITA SUA" (5th S. viii. 49.)—S. F.'s question as to the celebrated saying, "O God, if there be a God, save my soul, if I have a soul," will be best answered by the following extract from *Dr. King's Anecdotes of His Own Times*, pp. 7-9, describing an incident at a dinner party given by the Duke of Ormonde in 1715:—

"Sir William Wyndham told us that the shortest prayer he had ever heard was the prayer of a common soldier just before the battle of Blenheim, 'O God, if there be a God, save my soul, if I have a soul.' This was followed by a general laugh.....Atterbury, seeming to join in the conversation, and applying himself to Sir William Wyndham, said, 'Your prayer, Sir William, is indeed very short; but I remember another as short, but a much better, offered up likewise by a poor soldier in the same circumstances, "O God, if in the day of battle I forget thee, do not thou forget me!"' This, as Atterbury pronounced it with his usual grace and dignity, was a very gentle and polite reproof, and was immediately felt by the whole company."

W. P. COURTNEY.

15, Queen Anne's Gate, S.W.

WENTWORTH, GOVERNOR OF JAMAICA (5th S. vii. 389; viii. 36)—MR. HANCOCK is mistaken. There was not a governor of Jamaica, *circa* 1690, of the name of Wentworth. S. D. S.

"BOSK"; "IMBOSK" (5th S. viii. 68.)—To *imbosk*, *v.a.*, in the sense of concealing oneself as in a thick wood, is very effectively used by Milton in his First Book *Of Reformation in England*:—

"They" (the Prelatists) "fear the plain field of the Scriptures; the chase is too hot; they seek the dark, the bushy, the tangled forest; *they would imbosk*; they feel themselves strook in the transparent streams of divine truth," &c.

G. A. SALA.

BIBLIOGRAPHY: FREE-THINKING TRACTS (5th S. vi. 307.)—These anonymous pamphlets came from the pen of Peter Annett, better known by his *History of the Man after God's own Heart*, 1761; and they contain the earliest of his publications. Copies of them are frequently prefixed by a title, "A Collection of Tracts of a certain *Free Enquirer, Noted* by his Sufferings for his Opinions." The second of the series is connected with the discussion in which Lord Lyttelton's *Obs. on Saint Paul*, 1747, formed part. Annett's tracts on the Resurrection were his contribution to another celebrated discussion, which centred round the admirably conceived *Tryal of the Witnesses of the Resurrection*, 1729, by Bishop Sherlock, of whom it has been lately said by Mr. Leslie Stephen that he had a strong touch of the lawyer in his composition. Annett's tract was perhaps first issued in 1743; another copy of the year 1744 is called "third edition." There was a later tract in perhaps the same year, entitled *The Resurrection of Jesus demonstrated to have no Proof*, 8vo.; and another, *The Resurrection re-considered*, 8vo.; perhaps by the same hand. The tract on social bliss was suggested by unfortunate circumstances in his own domestic position. Annett is said, apparently on good authority, to have been a native of Liverpool, born in 1693; and he died, after much suffering, Jan. 18, 1769. I have some voluminous memoranda about him.

J. E. BAILEY.

Stretford, near Manchester.

OXFORDSHIRE FLINT IMPLEMENTS (5th S. vii. 447.)—I find that I have been anticipated in drawing attention to the flint implements in the district, or part of the district, which I mentioned. I have met with a pamphlet, of twelves pages 8vo., with plate, the title of which is—

"I.—On some Flint Implements found associated with Roman Remains in Oxfordshire and the Isle of Thanet. By Col. A. Lane Fox, Hon. Sec."

It is the separate publication of a paper which had appeared in some periodical. Will any one inform me which it is? Col. Fox scarcely seems to be aware of their great number and wide diffusion. ED. MARSHALL.

"LINDABRIDES" (5th S. viii. 9.)—Nares's *Glossary* thus explains this word:—

"A celebrated heroine in the romance called the 'Mirror of Knighthood,' which is mentioned by Cervantes among the books found in the library of Don Quixote, b. i. ch. vi. From the great celebrity of this lady, occasioned by the popularity of the romance, her name was commonly used for a mistress.....This Spanish romance was translated into English by one Margaret Tyler, and published in nine successive parts between 1598 and 1602. Hence it was so well known at that period. The author of the novel of 'Kenilworth' has taken advantage of this circumstance to make his dialogue characteristic, when M. Lambourne says, 'I will visit his Lindabrides, by St. George, be he willing or no' (chap. ii.)."

A. O. V. P.

"Lindabrides" occurs also in *Woodstock*, and is thus explained in a foot-note (edit. 1871, p. 361)—"A sort of court name for a female of no reputation (derived from a character in an old Spanish romance)." C. C. M.

LADY ANNE HAMILTON AND THE "SECRET HISTORY" (5th S. vii. 410; viii. 58.)—The following is a cutting I find amongst my collections. It will probably interest T. :—

"*Authentic Records of the Court of England for the last Seventy Years*, 1832. This very scurrilous volume was rigidly suppressed, and Phillips the publisher underwent several prosecutions. The strange farrago published as the *Diary of the Reign of George IV.* is in part made up from this *Authentic Record*."

OLPHAR HAMST.

THE RIVER EDDLESTON (5th S. vii. 368.)—F. Edmunds, in *Traces of History in Names of Places*, second ed., Lond., 1872, p. 202 ("Vocabulary"), has:—

"Eddle, Eddles, E., cor. from Æthel, noble, a man's name.....Ex., Edlaston (Derb.), Æthel's town," &c.

And at p. 162 there is:—

"Adl, Addles, Adling, E., from Æthel, name of a man, and inga, descendants. Ex. Adling-tun, now Adlington (Lanc.), the town of the descendants of a noble, probably such as bore no title, being younger sons and their posterity."

ED. MARSHALL.

Mr. Wm. Chambers, in his *History of Peebleshire*, published in 1864, says (p. 344):—

"Previous to 1189 the lands of Eddleston were granted to Eadulf, an Anglo-Saxon settler, from whom came the present designation, Eadulfston, or, corruptedly, Eddleston."

Hence also is the name of the small river which joins the Tweed at Peebles, usually called Eddleston Water. J. MANUEL.

CARTWRIGHT, ALIAS VICARS, OF SCAWSBY, CO. YORK (5th S. viii. 47.)—The arms, as borne on the book-plate of Joseph Vickers, Esq., Dublin, 1792, have a slight resemblance to those of Edward Vicars, of Quarne, co. Derby, 1569, viz., Gu., a cross patonce, between, in base, a battle-axe and fleur-de-lis ar.; on a dexter and sinister canton or, a crescent and quatrefoil of the first. Crest, a dove bearing an olive sprig in its bill, ar. Motto, "Fidelis et constans." W. PIGOTT.

AUTHORS OF BOOKS WANTED (5th S. viii. 69.)—

Reminiscences of Cheltenham College. In the prefatory notice the author signs himself "Paul Ward," but I have been told that no such name ever existed on the roll-call of the college. The author calls himself an old Cheltonian. E. R. VYVYAN.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 49.)—

"Sanctus Ivo erat Brito," &c.

These lines occur in the office-hymn for St. Ives of Cornwall (see *Quarterly Review* for July, 1872. p. 34. note).

R. R. LLOYD.

(5th S. viii. 69.)

"And every woe a tear can claim," &c.

Byron, *The Giaour*.

G. F. S. E.

"Come then, and, added," &c.

Cowper's *Task*, bk. vi. l. 855.

C. F. S. WARREN, M.A.

(5th S. viii. 49, 80.)

"Father of light," &c.

"God of my life, to thee I call;
Afflicted at thy feet I fall."

Cowper, *Olney Hymns*, No. xxxix.

J. W. W.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Dunmow Flitch of Bacon. By W. Andrews. (Tegg.)

To Robert Fitzwalter (*temp.* Henry II.) is given the credit of having rebuilt the Priory of Dunmow (originally founded in 1104), "in which priory arose a custom, begun and instituted either by him or some of his ancestors, which is verified by the common saying or proverb, 'That he which repents him not of his marriage, either sleeping or waking, in a year and a day, may lawfully go to Dunmow and fetch a gammon of bacon.'" "Or some of his ancestors" is a phrase very indefinite in its application to time. Archæologists who have thought seriously on this subject suggest a remote antiquity, and are inclined to believe that the bacon has reference to the sow—most fertile in the office of maternity. Just ninety-nine years ago the Rev. Henry Bate gave a fillip to the then seemingly moribund and undignified celebration by producing a comic opera on the subject (*The Flitch of Bacon*) at the Haymarket, which remained a stock piece for nearly half a century. After a time the ceremony fell into disuse; but when Mr. Harrison Ainsworth published his novel, *The Flitch of Bacon*, the business of claiming the reward of keeping up conjugal harmony was revived by Mr. Smith, formerly lessee of Cremorne Gardens. In none of the gainers of the flitch do we see much merit. One of the best cases (where claim was never thought of being made) is recorded on a monument in the abbey church at Bath. There the Rev. Dr. Leyborne states of his wife Rebecca that for twenty-three years he never saw her once ruffled, nor heard her utter a peevish word, and that neither in her mouth nor character was there ever the slightest contradiction. Dreadfully dull their home must have been! Nearly a quarter of a century of married life and no difference of opinion to enliven it! Now, the moral world is like the physical world. Fancy such a circumstance as the wind blowing all your life long, only in the direction in which you happen to be going; never to have the enjoyment of a joyous struggle with a strong, generous breeze, and getting the laughing better or the laughing worst of it, as the case might be!

Jedburgh Abbey: Historical and Descriptive. By James Watson. (Edinburgh, D. Douglas.)

THIS is just what an historical and descriptive handbook should be, namely, brief, clear, and everywhere to the point. The visitor to this interesting monument will find in Mr. Watson an intelligent and useful guide, never saying more than is necessary, but always saying enough. We make note of one curious fact. Paul Methuen, minister of Jedburgh, 1560, was excommunicated for immorality, but was admitted to reconciliation by public penance. On finding this too severe for him, Paul Methuen (or Methven) passed into England and settled here. The present F. H. Paul Methuen, Lord Methuen of Corsham (Wilts), is a descendant of John Methuen, Secretary of State in Scotland in 1440.

Rough Notes on some Ancient Sculptures on Rocks in Kumaon, similar to those found on Monoliths and Rocks in Europe. By H. Rivett-Carnac, C.S.

THIS is a reprint from the *Journal of the Asiatic Society of Bengal*, for 1877, of a paper which deals with a subject of great interest. Some of these ancient rock-sculptures closely resemble unexplained rock-carvings in Scotland. Six plates illustrate the text.

IN *The Nineteenth Century* Mr. Froude continues his picturesque history of Thomas Becket. Referring to the sojourn of Becket at Soissons, whence he was preparing to launch his thunderbolts, Mr. Froude says that not only were the Virgin and St. Gregory there, "in special presence," to assist him, "but another saint, Beatus Dranicus, the patron of pugilists and duellists," "whose assistance the archbishop considered would be particularly valuable to him." In the article on "Aggression on Egypt," Mr. Gladstone says: "I held, when the tempest was at its height, that we ought to maintain, if possible, the integrity of the Ottoman Empire."

Macmillan for August contains the translation of some significant rhymes by a Russian poet, Maikoff, addressed "To the Empress of the East," and concluding thus:—

"The Eastern mind has strange prognostic drawn
Of dark dominion chased by northern star,
Which, as the herald of a promised dawn,
Shall signalize the reign of the White Tsar."

Temple Bar.—In "Latimer as an Historian," a pleasant paper in the August number, the writer refers to Latimer's views on Women's Rights. In the beginning the sexes were equal, but Eve herself introduced inequality by yielding to the serpent's temptation. Subjection was the penalty she paid for her greater share in original sin. "Ye are underlings, underlings!" cries the preacher, "and must be obedient!" Latimer seems not to have marked Adam's shabbiness in this matter.

IN "Folk-Dirges," in the present number of the *Cornhill*, the writer says that, "unhappily, our English Neniæ are nearly all lost and forgotten," and that he "knows of no genuine specimen except the famous Lyke Wake (death-watch) dirge, beginning:—

"This ae nighte, this ae nighte,
Everie nighte and alle,
Fire and sleete and candle lighte,
And Christe receive thy saule," &c.

SWIFT'S "TALE OF A TUB."—Last week at Sotheby & Co.'s a copy of Swift's *Tale of a Tub* was sold, which was said to have belonged to Lady Betty Germain, who has noted in it that it was written by *Jonathan and Thomas Swift*, and that she had got Thomas to write on the margins what each wrote. It confirms the dean's assertion that he did not write the *Tale of a Tub*, but only the *Digressions*. In this copy "Jon. Swift" is written against the preface and the *Digressions*, but Thomas's against each chapter of *The Tale*.

THE Royal Archæological Institute of Great Britain and Ireland, as announced in our advertising columns, will next Tuesday commence their week's annual meeting at Hereford, under the presidency of the bishop of the diocese. It will be seen from the names of the presidents of sections what care has been taken in selection, and from the list of excursions what pleasure as well as instruction is sure to be the result. We heartily wish the members fine weather.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

PHALARIS.—The literary talents of the Comte de Lally Tolendal are beyond dispute. His *Lettres à mes Constituents*, on relinquishing his office of Deputy (1790), gained for him a great reputation. As a dramatic writer the count proved his powers by his tragedy, *Le Comte de Strafford*, to which on publication he appended a copious biography of the unfortunate English earl.

O. B. (Dahlby, Bettna Station, Sweden.)—The pass from Queen Elizabeth has been received. The notices of English families will be most acceptable. On application to the publisher, 20, Wellington Street, Strand, London, W.C., you can, on an annual payment, in advance, of 1*l.* 3*s.*, be supplied regularly with "N. & Q." post free.

R.—Thomas Griffiths Wainwright, an artist, literary man, and "man about town," was transported for forgery in 1837, "with the suspicion" (as Macready says, in his *Reminiscences*, i. 226) "of several murders very strong against him." He died suddenly in Hobart Town.

LINCOLN, J.—The original edition of Barbier's *Dictionnaire des Ouvrages Anonymes et Pseudonymes* contained the history of between nine and ten thousand publications.

ANNAN.—The great landholders in Scotland had once the right to create barons; but these were simply county electors, so made to serve a special purpose.

A. N. F.—*Cestuy que trust* is the person for whom a trustee acts; *cestuy que vie* is the person on whose life land is held; and *cestuy que use* is the person to whose use land is granted. See "N. & Q.," 3rd S. x. 278.

ABHBA.—See Col. Blacker's *Oliver's Advice* (1834), Hayes's *Ballads of Ireland*, and Bartlett's *Book of Quotations*, p. 336. It was said by Cromwell.

J. ORMISTON TAIT.—The origin of the Thames has, with an excusable rivalry, been claimed for many of the small rivers whose waters help to increase its importance.

MR. CHARLES TWAMLEY will feel obliged if MR. HENRY will kindly give him the exact reference to edition and page of Dugdale's *Hist. of Warwickshire* for the curious custom referred to *ante*, p. 33.

LISEUR.—Good or bad, the word is used by Milton:—

"Thou in Thyself art perfect, and in Thee
Is no *deficience* found." *P. L.*, vii. 1052.

GRIMMA.—The edition of Iffland's *Dramatic Works* was both printed and published, Leipzig, 1799, by Georg Joachim Göschen.

P. (Leamington) should write to the Secretary of the Royal Society.

MR. J. PENDEREL-BRODHURST thanks A READER OF "N. & Q." (Bath) for his kind communication.

M. C. S.—For "Fig-pie Wake," see 1st S. xi. 284, 353; 2nd S. i. 227, 322; ii. 320.

J. C. B.—Letter forwarded.

J. A. PICTON and A. S. P.—Next week.

ERRATUM.—"DIVISIONS OF AN ORANGE" (p. 79.)—For "figs," read *pigs*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

DON, SATURDAY, AUGUST 11, 1877.

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s, &c.

Notes.

SON'S "CLARISSA" ANNOTATED.

dshaigh, of Haigh Hall, Wigan, the f Richardson, the novelist, was an hrough one of her daughters, of the arres, and by another of W. A. Mac-, of Hyde Park Place and of Acryse t. To the latter have descended a Richardson, in oil, painted for Lady * also a family group of Sir Roger and his lady and children,† and what resting still, a presentation copy, from of the first edition of *Clarissa*, with . notes by Lady Bradshaigh and by himself, of which I now send you some order that you and your readers may er the whole be not of sufficient im-be embodied in some future edition of When Mr. Mackinnon kindly lent me to peruse, I expected to find only the f Lady Bradshaigh herself; but I soon notes in a different hand, commenting dshaigh's observations, and which are y Richardson himself. In making for ion I have chosen generally those notes of the novel which are by Lady Brads-Richardson too; those of the latter being of course generally vindications of his book against Lady Bradshaigh's criticisms. These notes, by being published severed from the text, lose a good deal of their interest. In order, however, that any reader who pleases may connect them with the text of the original, I have given the page in this, the first edition, where they occur, as well as the number of the letter, and generally the first line of the paragraph to which the MS. observations are annexed. To have given the different paragraphs of the original *in extenso* would have been an undue invasion of your space. I know not whether I have sent you the remarks which place Lady Bradshaigh in the most favourable light, for I have chosen chiefly those remarks of hers to which Richardson has objected. I did so in the belief that anything from his pen would possess most interest for your readers; but her observations strike me as being always to the point and characteristic of a right-thinking, noble-hearted lady, who takes the liveliest interest in Clarissa's fortunes, canvasses her acts, and denounces in no measured terms the faults of those by whose acts or neglect she fell, and she does this under the magic spell of the novelist, as if she were canvassing actual proceedings taking place under her own eyes in which she took the liveliest interest. Clarissa to her is no abstract creation, but real flesh and blood, for whose misfortunes she has the liveliest pity, and on whose oppressors she showers her denunciations.

Vol. I.

Letter 10, p. 61. But is not his inducing you to receive his letters and to answer them a great point gained?—Lady B. Very justly observed.

Letter 16, p. 99. What can I say? What can I do?—Lady B. Indeed, in this argument, she might have been born a Harlowe, a tyrannical Harlowe.

Letter 21, p. 146, at the end of the letter.—Lady B. I think Mrs. Harlowe the worst person in the family. The rest all act up to their characters and their favourite motives; but she against the dictates of her heart, out of cowardice, and with great cruelty to her child.

Letter 25, p. 161. I charge you, let not this letter be found. Burn it. There is too much of the *mother* in it.....—Lady B. The mother is dead and bury'd.—Richardson. Too smart.

Letter 30, p. 193. To avoid that, if there were no other way, I would most willingly be bury'd alive.—Lady B. If the marriage with Solmes had taken place what could have prevented murder? It would not then have been in Clarissa's power to have done it.—Richardson. That is going too far.

Letter 41, p. 280. As a certain appearance at church just lately.....—Richardson. And is not bad consequences to happen if she marries Solmes? What could more irritate Lovelace? What but murder must ensue?

Vol. II.

P. 93. Would you believe it? Betty tells me that I am to be refused, &c.—Lady B. Betty to be present when all these things were said. Absurd!—Richardson. Do you think so, madam? Characters considered.

Letter 40, p. 274. I had been inquiring privately how to procure a conveyance, &c.—Lady B. This conveyance

rdson's *Correspondence*, vol. vi. p. 23.
13.

should have been procured and no appointment made with Lovelace, then would she have been blameless.—Richardson. I did not want her to be wholly blameless.

Vol. III.

Letter 1, p. 16. I was offering the key.....Fly, my dearest life!.....and whom I supposed to be my brother, my father, and their servants.....—Lady B. Could she suppose people in pursuit of her, seeing them together, would have been so long in opening the door? The key should have been left in the door as an hindrance, or why should they not appear?—Richardson. Dear madam! Cl.'s terror, L.'s hurrying her on, hardly allowed her to make this cool remark; expecting every moment to see come out those she dreaded most to see.

Letter 16, p. 100. Charming creature, thought I, but I charge thee.....—Lady B. Methinks I am sorry she has given him so much reason for what he says.—Richardson. O, madam! that Clarissa's character and Lovelace's too were better understood. His, at least, might from his own pen in every letter he writes to Belford.

Letter 29, at the end of it.—Lady B. She should not irritate in her circumstances, nor yet palliate. It was not a time for severity.—Richardson. O, let her, let her use her own discretion in her treatment of such a (vexing?) villain, as he opens to her.

Letter 31, p. 167. I remember, my dear.....I should not be disinclined to go to London, did I know anybody there.—Lady B. A family so numerous, so near London, and to know nobody there of credit, is improbable.—Richardson. I do not know that this is so very improbable in Cl. situation. She might not know persons whom the elders of her family might be well acquainted with, but who for that very reason (she represented as she was by them) could not be resorted to by her.

Letter 31, p. 170. No, he said: None that was fit for me, or that I should like.—Lady B. That is overdone. If he knew never a respectable house, his relations must. Belford's were the same as his own.—Richardson. Surely, madam, if you had considered all that is said in this page only, you would not have made this remark.

Letter 31, p. 169. At the bottom of it, and below, "This indifference of his to London I cannot but say."—Lady B. Knowing his wicked end, how every good thing he says raises my indignation against him—a deceitful, practised villain.—Richardson. Now, madam, at last you see him!

Vol. V.

Letter 4, p. 66. The woman, as I had owned our marriage .....—Lady B. This was a poor device, for she must think he would have followed her and perhaps have forced her into a coach where he had a mind.—Richardson. Device does your ladyship call it? Clarissa was above all devices. In such a distressed situation, and with a vile fellow who had convinced her of his vileness, she had nothing in her head or heart but to get from him. She might be in hope to raise the country upon him as she once threatened. Such a lovely ( ) creature, pursued by a young fellow, [if she?] had been cast into the protection of a sensible man, would not have been imposed upon so easily as the two foolish women were, whose curiosity and inquisitiveness was more than their fellow feeling for one of their own sex who was *only* running away from a handsome rake; no hated character with women in general, as Lovelace had often experienced. *Device!* I don't love your ladyship just there. Poor Clarissa to be classed with Lovelace (a word or two here illegible) no more.

P. 67. I lifted up my hands and eyes in silent admiration of her.—Richardson. Lovelace—I won't say what was in my mind to say.

P. 68. For God's sake, Madam, for a soul's sake!..... I am the greatest villain on earth.—Richardson. A devil of a fellow.

P. 73, at the end of letter 4.—Lady B. I wonder she has not positively said she was not married.—Richardson. Your ladiship read the preceding pages of this vol., but read p. 77.

Letter 6, p. 79. Lovel. O Captain, you may say anything before this company. This good girl (looking at the maidservant) will help us to all we want.—Lady B. She should have withdrawn too. Very wrong to speak before servants what has already been spoken.—Richardson. It was a part of Lovelace's scheme to engage servants. O, madam!—But in general you are right.

Vol. VI.

Letter 53, p. 210. Heard of him! Ay, sir, we have all heard of him.—Lady B. This I think too low and too ludicrous upon this occasion, for it would go from Miss Howe to her friend and must appear to his disadvantage.—Richardson. What should now appear to his disadvantage? There are who are fond of this Death scene.

Letter 56, p. 223. I have an excellent mother as well as father.....—Lady B. I admire modesty, but disqualifying to such an excess looks like affectation, though in this character it is not so, though a fault.—Richardson. This narrative must stand, I believe, as it is. I humbly think it is for its true simplicity one of the most affecting passages in the book.

P. 223. I was the joy of their hearts.—Lady B. Now here is a little characteristic vanity.—Richardson. O, madam! Surely, surely.

P. 223. In short, I was beloved by everybody. The poor.....I used to make glad their hearts; I never shut my hand to their distress, wherever I was..... But now I am poor myself.—Richardson underscores "Now I am poor myself," and adds, "Who can stand this, if he thinks he sees and hears her say it?"

P. 223. So, Mrs. Smith, so, Mrs. Lovick, I am not married.....God I hope will forgive me.....and even the man who has ingratefully and by dreadful perjuries..... Richardson (in obvious allusion to Lady Bradshaigh's preceding remark, "little characteristic vanity") says, "This, I hope, is not uncharacteristic."

Letter 57, p. 226. But the prettiest whim of all was to drop the bank-note behind her chair....—Lady B. I am with him here.—Richardson. Sometimes your ladiship can allow for Belford, but when his awkwardness is owing to his fear of offending and to modesty—poor Belford—Lovelace, however, was right to ridicule him. But I cannot bear that your ladiship should be with him anywhere. See p. 251, Belford's own notice of this.

Letter 57, pp. 226-7. But one consolation arises to me .....I once, thou makest me break off with saying.—Richardson. This, dear madam, I wonder Lovelace should take such notice of, and that it had not force enough to spare for Clarissa the charge of uncharacteristic vanity, in the page preceding it, from a lady I ever must admire and love.

Letter 57, p. 227. I fell in by accident with a colonel who, I believe.....I will not lie abed when anything joyous is going forward.—Lady B. Unfeeling wretch.—Richardson. A pretty fellow for all that with several gay hearts of both sexes. A certain merry Doctor of the Civil Law once called Clarissa to his sisters, before me and other ladies present, a vixen. A cursed vixen, said he, what a very pretty fellow has she ruined. Mowbray will be with him here.

Letter 68, pp. 246-7. Lady B. crosses out all in these pages from "Meantime I have a little project come into my head of a new kind," down to the end of the last paragraph but one, ending with the words "yet without

n knowledge." In one of these paragraphs Love-
rs, "I am sick at heart for a frolick, and have no
ut this will be an agreeable one."—Lady B. Sick
olick! Never was it so (a doubtful word here).
th the whole design. It is shameless. Silly.
r 75, p. 277. But if still perhaps more disgusted
fore.....as if the *petitioned to* had not as good a
reject as the petitioner to ask.—Lady B. In this
ey cannot have the right of a Christian to reject.
ardson. Christian, madam! Very few Christians
arissa to deal with.
r 77, p. 282-3. Time, in the words of Congreve,
yst, will give increase to her afflictions. So once,
pit, I heard one of the former very vehemently
himself to be *a dead dog;* when every man,
, and child were convinced to the contrary by his
g.—Richardson puts in the margin, "Whitfield."
r 115, p. 366, at the bottom of this page, after
e often messages and inquiries.....on his offering
liate between your family and you."—Lady B.
it is a wrong thing to make everybody unable to
m home who could be of any comfort to her. I
see why. I feel at this moment as if I was just
write privately to enforce the necessity of Mrs.
s attendance.—Richardson. Excellent Lady B.
what service would the interview be now? Had
t I must have drawn a scene that every reader
t have stood. I believe I have made the ex-
creature give a better reason for (dispensing?)
ir visits than (here several words undecipher-
If I have not I could.

portant note, written in exceedingly small
ers, seems to me to settle the authenticity
emarks I have ascribed to Richardson, and
dwriting of all that I have ascribed to him
exactly with the fac-simile of Richardson's
vi. of his *Correspondence*. Before I con-
will give one or two specimens of Lady
aigh's briefer criticisms :—

Vol. VII.

r 73, p. 245. O the sweet creature, said she, and
ne to this!—Lady B. Now it is the *sweet creature.*
hearted wretch, in whose power it was to have
er.
7. I cannot find words to express what we all
m the mournfullest news that ever was com-
ed to us.—Lady B. Of which he is extremely

7. The most admirable young creature that ever
.....Yet have I all the weight thrown upon me.
B. The weight very properly and justly directed.
r 79, p. 270. And what, sir, must their thoughts
ow to be pitied, how greatly to be pitied, all of
-Lady B. Not one can I pity but the mother.
ral Yahoos.
r 80, p. 273. Then it was that the grief of each.
d then once more the brother took the lifeless
d vowed revenge upon it, on the cursed author
is distress.—Lady B. He does well to put the
m himself. A sordid, vile creature.
r 81, p. 283. Master, said I, they all have it.
deed, they have it.—Lady B. And so say I.
7. I saw here no face that is the same I saw at
arrival. Could ever wilful hard-hearted be more
punished?—Lady B. Just; justly punished.
idential punishment to humble their dirty pride.
r 83, p. 291. Miss Harlowe was extremely
...—Lady B. Conscience stung. The worst of
xcept her waspish self.

Letter 113, p. 417. Mr. James Harlowe married a lady of family....(litigation).—Lady B. May he be thoroughly mortified and die a beggar.

Lady Bradshaigh, in the margin opposite Richardson's apology at the end of the work for the length of his history of Clarissa, says, "I could have read seven vols. more with pleasure." And at the end of the volume, on the fly-leaves and cover, she states in what way she would have had the plot laid, and that she certainly would not have killed Clarissa. Lady Bradshaigh (Richardson's *Correspondence*, vi. 24), in allusion to one letter of several from his correspondents which Richardson had lent to her, says :—

"But Mr. J. Channing; who the deuse are you? This man has given me a mortifying stroke in the following words: 'The desire to have the piece end happily, as it is called, will ever be the test of a wrong head and a vain mind.'"

Franklin had not then, I think, said that a man might thank God for his vanity; but, as to her ladyship's head and heart, I leave you and your readers to judge from my meagre abstracts.

It has just been pointed out to me that another volume of Richardson's *Correspondence* consists of letters written by Lady Bradshaigh under a pseudonym, her object being to prevail upon Richardson to spare Clarissa from dishonour and death. I have been struck with the beauty and interest of these letters, which seem to me to place her ladyship nearly on a level with the best of our letter-writers.

SAMUEL CROMPTON.

Manchester.

SHAKSPEARIANA.

"THE BLANKET OF THE DARK," *Macbeth* (5th S. vii. 325.)—There is no figure of speech more common or more natural than that by which the darkness of night is represented as a huge curtain or veil drawn across the sky, or as a cloak or mantle enveloping the bright firmament and shrouding the light of day. Instances may be adduced from many languages, *e.g.* in the Rig Veda, "She [the Dawn] the bright (*devî*) opened the dark cloth" [the night].* In Mohammedan legends night is spoken of frequently as a curtain, *hijâb;* compare "The forked lightning seemed to make jagged rents in every part of the vast *curtain* without" (Dickens, *Our Mutual Friend*, vol. i. p. 169 (1865). Similarly Shakspeare has the expression,—

"The day begins to break, and night is fled
Whose pitchy *mantle* over-veil'd the earth.
1 *Hen. VI.*, ii. 2.

And he elsewhere speaks of the "*cloak* of night" (*Richard II.*, iii. 2). The following occur in Joshua Sylvester :—

* M. Müller's Lectures, second series, p. 450.

"Had All been wrapt-vp from all humane sight,
In th' obscure *Mantle of eternall Night.*"
Works, "Du Bartas," p. 11 (1621).

"Favour'd by streightness of the wayes they took,
And cover'd close with *nights deceitfull cloak.*"
Id., p. 315.

Compare Portuguese "O escuro manto da noite," the night's black mantle (Vieyra). In Arabic "The son of splendour is still *hiding in the cloak*" is a poetical phrase for "The sun has not yet risen." In general, as Goldziher (*Mythology among the Hebrews*, p. 190) remarks, Semitic words for night and darkness are from roots meaning "to cover." He compares the old Arabic *kâfir*, night, with Heb. *kâphar*, to cover; *layil*, *laylâ*, and *âlâtâ*, from *lât*, to cover. He quotes from the Uigur language the phrases "Cloak of darkness," "The daughter of the west spreads out her carpet" (= night is drawing on), "Creation tore its black shirt" (=day dawned); while an Arabic poet speaks of camels in their swift course tearing "the mantle of night" (*Mythology*, &c., pp. 190-193).

We have here suggested the primary significance of our word "day-break," the rays of the rising sun being originally regarded as breaking through from without and riving the dense curtain of darkness, in pretty much the same way as foreigners who come to them from beyond the visible horizon are conceived by the savages of the South Pacific to be "sky-bursters," *pâpâ-rangi*. Compare Ger. *tagesanbruch*, Heb. *boker*, morning, from *bâkar*, to cleave or break through.

A. Smythe Palmer.

Lower Norwood, S.E.

"Tempest," Act I. sc. 2 (5th S. vii. 143, 184, 324, 385; viii. 64.)—Ordinary readers of Shakspeare are often amazed at the needless difficulties raised by critics who, wishing to make things plain, frequently darken counsel by words without knowledge. It may often be said with Sheridan, in the *Critic*, "Egad, the interpreter is the harder to be understood of the two."

The passage above alluded to is simply a case of inversion without anything at all extraordinary about it. It stands as follows:—

"Like one
Who having unto truth, by telling of it
Made such a sinner of his memory,
To credit his own lie,—he did believe
He was indeed the duke."

Change the order of the words thus in plain prose: "Like one who having made such a sinner unto truth of his memory (as) to credit his own lie by telling of it"; or poetically it might stand thus:—

"Like one
Who having such a sinner of his memory
Made unto truth, (as) to credit his own lie
By telling of it."

Jabez says, "What can be the relevant sense of 'by telling *of* it'? It cannot mean ... 'by telling *it*,'" &c. *I beg to say* that in these parts there is no commoner expression amongst the *profanum vulgus* than "doing of a thing," "telling of a thing."

The passage as it stands in the play would not present the slightest difficulty to ninety-nine readers out of a hundred.

J. A. Pictor.

Sandyknowe, Wavertree.

"All's Well that Ends Well," iv. 2:—

"I see that men make ropes in such a scarre
That we 'll forsake ourselves."

In *The Still Lion*, p. 46, Dr. Ingleby mentions that of this vexed passage no fewer than nineteen conjectural emendations have been proposed. With your leave I shall complete the score by offering the following:—

"I see that men make promise—such as care
That we 'll forsake ourselves."

The ground for my proud hope that I have stumbled on the true solution is, that every letter in the intelligible "promise—such as care" is to be found in the unintelligible "ropes in such a scarre," with the single exception of *m*, which has suffered amputation of a leg, which is found figuring as an unnecessary *r* in the final word. Grant me the restoration of that limb to *m*, and I claim to have restored perfect sense to the passage without adding to it or taking from it a single letter.

Bertram, in urging Diana to yield to his desires, had been profuse in his promises:—

"Say thou art mine, and ever
My love as it began shall so persever."

What more natural than her reply to such an assurance?—

"I see that men make promise—such as care
That we 'll forsake ourselves."

I.e. I see, when men are bent on bending us to their will, they do not care what promises they make in order to induce us to yield.

R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

The Obeli of the Globe Edition in the "Merchant of Venice" (5th S. viii. 4.)—

3. "Veiling an Indian beauty."

A writer in *Blackwood's Magazine*, vol. lxxiv. (Aug. 1853), p. 197, says, "An Indian beauty may mean the worst species of ugliness, just as 'Dutch nightingale' means a toad."

6. "And if on earth he do not mean it, then
In reason he should never come to heaven."

The First Folio, 1623, reads "*it is* reason," not "*then in* reason," and I cannot see why the original was altered. Is *mean* in this passage not equivalent to, or perhaps a contraction of, *demean*? If so, the sense of the sentence would be that Bassanio, having such a blessing in his lady, finds the joys of heaven here on earth, and that, unless he diminish the blessing, there is no need for his going to heaven at all. The following reading is

given in an edition published by Ruddiman, Edinburgh, in 1769:—

"And if on earth he do not *merit it*,
In reason he should never come to heav'n."

I have no means at hand of ascertaining whose "emendation" this is, but something might be said in its favour. ROBT. GUY.

Shawlands, Glasgow.

"CORIOLANUS," ACT II. SC. 3:—

"*Cor.* Think upon me? Hang 'em!
I would they would forget me, like the virtues
Which our divines lose by 'em.

No tolerable sense has ever been made of the last line, and it is reasonable to suppose that it is corrupt. Dr. Wellesley, in his *Stray Notes*, proposed to read—

"Which *medicines* lose by *time*."

Undoubtedly *time* may have been read *them*, which, in its turn, was contracted into *'em*. But if "our divines" be a corruption, its place could hardly have been occupied by *medicines;* for men do not cease to care for the lost virtues of their drugs, but throw physic to the dogs when it is found to have survived its efficacy. On the contrary, men do not throw away their *old wines*, not even their tawny port, but they set store by them, prizing them for the very reason that their former virtues, body, strength, and sweetness, have departed. I therefore propose to read—

"Like the virtues
Which *old wines* lose by *time*,"

conceiving that *our d* is a misprint for *old*, and *wines* for *wines*. Coriolanus might fitly compare himself (as valued by the plebs) to the virtues of wine, which men think they do well to dispraise and forget. JABEZ.

Athenæum Club.

LETTER FROM MR. HUME TO DR. ROBERTSON.—This letter (which contains curious verbal criticisms) was written while the *History of Charles V.* was still in the press. The levity of Mr. Hume's style forms a striking contrast to the character which this grave and philosophical historian sustains in his publications; and it cannot fail to be interesting to have a glimpse of the writer and his correspondent in the habits of private intercourse, while the playful and good-natured irony of Mr. Hume will suggest no unpleasing picture of the hours which he borrowed from business and study. Dr. Robertson used frequently to say that in Mr. Hume's gaiety there was something which approached to *infantine;* and that he had found the same thing so often exemplified in the circle of his other friends, that he was almost disposed to consider it as characteristical of genius.—

"I got yesterday, from Strahan, about thirty sheets of your history, to be sent over to Suard (the French translator); and, last night and this morning, have run them over with great avidity. I could not deny myself the satisfaction (which I hope also will not displease you) of expressing presently my extreme approbation of them. To say only they are very well written is by far too faint an expression, and much inferior to the sentiments I feel. They are composed with nobleness, with dignity, with elegance, and with judgment, to which there are few equals. They even excel, and, I think, in a sensible degree, your *History of Scotland*. I propose to myself great pleasure, in being the only man in England, during some months, who will be in the situation of doing you justice: after which, you may expect that my voice will be drowned in that of the public.

"You know that you and I have always been on the footing of finding in each other's productions *something to blame, and something to commend;* and therefore you may perhaps expect also some seasoning of the former kind: but, really, neither my leisure nor inclination allowed me to make such remarks, and I sincerely believe you have afforded me very small materials for them. However, such particulars as occur to my memory I shall mention. *Maltreat* is a Scottism which occurs once. What the devil had you to do with that old-fashioned dangling word *wherewith?* I should as soon take back *whereupon*, *whereunto*, and *wherewithal*. I think the only tolerable, decent gentleman of the family is *wherein;* and I should not choose to be often seen in his company. But I know your affection for *wherewith* proceeds from your partiality to Dean Swift; whom I can often laugh with, whose style I can even approve, but surely can never admire. It has no harmony, no eloquence, no ornament; and not much correctness, whatever the English may imagine. Were not their literature still in a somewhat barbarous state, that author's place would not be so high among their classics. But what a fancy is this you have taken of saying always *an hand*, *an heart*, *an head?* Have you *an ear?* Do you not know that this (*n*) is added before vowels to prevent the cacophony, and ought never to take place before (*h*) when that letter is sounded? It is never pronounced in these words: why should it be wrote? Thus I would say a *history*, and an *historian:* and so would you too, if you had any sense. But you tell me that Swift does otherwise. To be sure there is no reply to that; and we must swallow your *hath*, too, upon the same authority.

"I do not like this sentence in page 194:—'This step was taken in consequence of the treaty Wolsey had concluded with the Emperor at Brussels, and which had hitherto been kept secret.' *Si sic omnia dixisses* (if everything had been so said), I should never have been plagued with hearing your praises so often sounded, and that fools preferred your style to mine. Certainly, it had been better to have said, 'which Wolsey,' &c. That relative ought very seldom to be omitted, and is here particularly requisite, to preserve a symmetry between the two members of the sentence. You omit the relative too often; which is a colloquial barbarism, as Mr. Johnson calls it.

"Your periods are sometimes, though not often, too long. Suard will be embarrassed with them, as the modish French style runs into the other extreme."

W. T. HYATT.

Enfield, N.

THE STUDENT'S EDITION OF TEGNER'S "FRITHIOF'S SAGA."—Ever since the valuable translation of Tegner's *Frithiof's Saga* by G. Stephens appeared (1839), there has been a growing interest in England to study more closely that grand and celebrated national Epos of the North in its

original language, and thus to obtain a deeper insight into its genuine poetic spirit, as drawn from its source, the old Norse saga of Frithiof. Of all the English translations of Tegner's poem I have noticed, there is, however, not one which adds the original Swedish text. Let me recommend to those of your readers who are familiar with German a new edition of the text with a German translation by G. von Leinburg (second edition, Frankfurt-am-Maine, 1872). Besides its considerable explanatory notes, this excellent new edition is rendered especially valuable by a complete glossary as well as a grammar of the Swedish language. H. K.

Taylorian Library, Oxford.

BAROW, IN BRABANT.—When editing Andrew Boorde's *Introduction*, or *Handbook of Europe*, &c., in 1542-7, I could not find where the town of Barow was. It is mentioned by him as well as Hall (*Chron.*, p. 746, 786) in connexion with Antwerp, as one of the chief English marts:—

"In Anwarpe and in *Barow*, I do make my martes;
There doth Englysh marchauntes cut out theyr partes." P. 150.

But some months ago, when looking over Lord Ellesmere's MSS., I was lucky enough to find, in a letter sent to the Lords of East Friesland, that Barow was four German miles* from Antwerp.

"At which tyme, Andwerpp beinge then a poore simple Towne standinge in Brabant, made greate suite to the Englishe Merchantes to have them come to them; the which, for the large grauntes & guiftes of priviledges and freedoms they made, the said Englishe merchantes graunted, and went vnto them. Whose comminge was soe ioyfull to the said Towne of Andwarpp, that the Rulers & Burgesses receyved them with solempne processions. In which Towne of Andwarpe, and in a Towne named *Barrowe*, about foure German Myles from Andwarpe, Thenglishe merchantes have remayned with theire commodities to this day."—Lord Ellesmere's MS., Closet N. 4:21, W. G. to the Lordes and Earles of East frezlande, p. 12, Q. Elizabeth's time.

The name occurs again in John Coke's *Debate*, 1550, now being edited by my friend Prof. Paul Meyer for the Old French Text Society.

F. J. FURNIVALL.

RAFFLING FOR BIBLES IN CHURCH.—The following is from a recent number of the *Peterborough Advertiser*:—

"On Tuesday six Bibles were raffled for in the parish church by six boys and six girls, according to the following bequest. Dr. Wildie, a Puritan minister, was born at St. Ives in 1609, and at his death made provision for the purchase of a piece of land now called 'Bible Orchard,' the rent of which was to be expended as follows:—Ten shillings were to be paid to a minister for preaching a sermon on the excellency, perfection, and Divine authority of the Scriptures, and twelve pence to be paid to the clerk. Six Bibles were to be purchased at a cost of not more than seven shillings each. The lots were to be taken from a saucer with three dice on the Communion table, and the six of the twelve persons who got the largest numbers were to have the Bibles. The minister was to kneel down at the Communion table and in a few words pray God to direct the lots to his glory. Any surplus that remained of the fund to be expended as the vicar and churchwardens might seem fit."

CUTHBERT BEDE.

STEALING PARISH REGISTERS.—I copy the following advertisement from the *Norwich Mercury* of Saturday, August 17, 1776, No. 1368:

"Wroxham Church.—Whereas in night between 5th and 6th of this month the parish church of Wroxham was forcibly entered and the chest in chancel broken open, from whence the surplice was taken and torn in pieces, and two books, out of which were torn and carried away several leaves, containing the register of christenings and burials within the said parish from the year 1732 to the present time: The minister and churchwardens and inhabitants of the said parish offer a reward of twenty-five guineas to any person who will give information whereby the person or persons, or any one of them, concerned as above may be convicted thereof, which reward of twenty-five guineas I hereby promise to pay on conviction. DANIEL COLLYER, Vicar."

I contribute this to the correspondence as to *parish* registers which has recently appeared in "N. & Q."

REGINALD STEWART BODDINGTON.

CRAVEN BUILDINGS, DRURY LANE.—The following notice in the *General Advertiser*, Aug., 1780, appears to me worthy of note as it indicates the change which must have taken place in the locality since that time:—

"The equestrian painting of the Earl of Craven, which was done on plaister against the wall, at the upper end of Craven Buildings, in Drury Lane, about forty-four years since, is now painting entirely new by an eminent hand,* and at the joint expense of the present earl and the inhabitants of the said buildings."

HUGH D.

A FALSE READING IN CHAUCER.—Some of the common editions of Chaucer read as follows the five well-known lines in the description of the nun-priest:—

"Of smal coral aboute hire arme she baar
A peire of bedes gaudid all with grene;
And thereon heng a broch of gold ful schene,
On which was first i-writ a crowned A
And after that *Amor vincit omnia*."

The metre of the last line, of course, halts. Some editions read:—

"And after, *Amor vincit omnia*."

But surely we should read:—

"And after that *mor vincit omnia*,"

which saves sense and metre. H. W. L.

THE WORD "PLACE."—Lexicographers do not generally distinguish between "place," in the sense of palace, residence, and "place," a broad open space so called. The former is derived from

* About fourteen English miles. Bergen op Zoom, I suppose.

* Mr. Richard Cosway.

palatium (whence G. *palast* and the proper name *Pfalz*); the latter is from πλατεια (οδος understood), a broad way, a street.

R. S. CHARNOCK.

Paris.

FOR NATURALISTS.—Here is a pleasant little fact worth noting. It was communicated to the *Times* on the 27th ultimo:—

"It may be interesting to some of your readers to be informed that, on a small piece of framework underneath a third-class smoking carriage of the London and South-Western Railway, a waterwagtail has built her nest and reared a young and thriving family of four. The train runs regularly from Cosham to Havant five times a day, in all about forty miles; and the station-master informs me that during the absence of the train the male bird keeps close to the spot, waiting with manifest interest and anxiety the return of his family from their periodical tours."

CH. ELKIN MATHEWS.

St. Leonards-on-Sea.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

TO FREEMASONS IN GENERAL.—"N. & Q." is much read in the neighbourhood of Canterbury, and especially by Freemasons, who are known to preserve traditions of the craft. I know an old print of considerable artistic merit, which may be peculiarly interesting to the brethren of the Order; and, as it relates to those residing in the Kentish metropolis, I beg to be told if any oral legend, written record, or painted representation is known there, confirming or illustrating the remarkable circumstance in question. Brethren will notice certain *cabala* in the verses, for which it is needless to call attention from outsiders. The engraving is styled, "*The Free-Masons Surpriz'd, or the Secret Discovered. A True Tale from a Mason's Lodge in Canterbury.* London, Printed for Robt. Sayer, in Fleet Street. Price 6*d.* plain, coloured 1*s.*" This print has four columns of verse engraved below the design. The latter shows the interior of a large tavern, in which a meeting of Freemasons is supposed to have been held. On the table, in the middle of the chamber, are three candlesticks formed like columns; one of these is overthrown, and the candle in it broken; there are likewise on the table a bowl of punch, glasses, tobacco-pipes, and tobacco in a paper. The ceiling of the room has been burst through by the falling between the rafters of a young woman, who, in order that she might, by listening, obtain knowledge of their supposed secret ceremonies, had concealed herself [illegible] unfloored loft of *the house, above the* [illegible] *which the Freemasons held their* meeting. The young woman's legs, in stockings and shoes, are exposed to her hips, and appear struggling in the air above the heads of the astounded, laughing, or terrified Freemasons; one of these men, having pulled off his apron, conceals himself under the table, one kneels by the side of the table, three more turn and run away, one of these is laughing at what he sees; near the table three officials, with Masonic insignia on their coats, contemplate the convulsed limbs of the woman, and remark on the phenomenon. A clergyman has been brought to the scene, in order, probably, that he might exorcise the appearance; a Mason kneels before the parson and seems to implore his aid, the latter puts his hands on his hips and laughs aloud. A man in the background holds a naked sword. Several servants have come into the room, one of whom carries a lighted torch. The verses are as follows:—

"The Chamber Maid, Moll, a Girl very fat,
Lay hid in the Garret as sly as a Cat;
To find out the Secret of Masons below,
Which no one can tell, & themselves do not know.
Moll happen'd to slip, & the Ceiling broke thro',
And hung in the posture you have in your View;
Which frighten'd the Masons, tho' doing no Evil,
Who stoutly cried out the Devil, the Devil.
With Phiz white as Apron, the Masons ran down;
And call'd up the Parson, his Clerk, & the Town:
To lay the poor Devil thus pendant above," &c.

O.

MANOR OF CHESTERFIELD AND HUNDRED OF SCARSDALE, IN THE COUNTY OF DERBY: THEIR CONNEXION WITH THE EARLS OF SHREWSBURY.—May I ask for information on the following subject?

According to an inquisition taken upon the death of George, sixth Earl of Shrewsbury, bearing date April 13, 1592, it appears that he died seized of the manor of Chesterfield and the wapentake or hundred of Scarsdale. This earl married Elizabeth, daughter and co-heiress of John Hardwick, of Hardwick, co. Derby (better known by the appellation of "Bess of Hardwick"). She married—1, Robert Barley; 2, Sir William Cavendish; 3, Sir William St. Loe; 4, George, sixth Earl of Shrewsbury, which last, as above shown, was Lord of Chesterfield and Scarsdale. William Cavendish, Earl of Newcastle, grandson of Bess of Hardwick by her second marriage, was possessed of the manors of Chesterfield and Scarsdale, which her fourth husband, George, sixth Earl of Shrewsbury, had owned. This lady, Lodge says, had great power in prevailing upon her husbands to dispose of their property as she directed. Is there any evidence to show how these manors, which were possessed by George, sixth Earl of Shrewsbury, came into the hands of William Cavendish, Earl of Newcastle? Ford (in his History of *Chesterfield*) and Glover (in his History of *Derbyshire*) both say that William Cavendish, Earl of

Newcastle, purchased these manors from the Shrewsbury family, but they give no authority for their assertion. From the reasons above given, it is not unlikely that the manors in question may have passed from the Shrewsbury family to that of the Dukes of Newcastle by will. C. R. C.

CHAMILLARD.—"*The Vision of M. Chamillard concerning the Battle of Ramilies and the Miraculous Revolution in Flanders, begun May* 12, 1706, a poem by a nephew of the late Mr. John Milton, Lond., 1706, folio. It consists of seven leaves, and is dedicated to the Rt. Hon. John Lord Somers." This is how Lowndes describes it. But under the headings of Edward and John Phillips, the nephews of John Milton, he gives no reference to this curious performance. Was this presumed to be by John or by Edward, or was it merely so called to cover the real author? The last book published by John was in 1703, the "*English Fortune Tellers*, by J. P., a student in astrology." Godwin did something to clear up the confusion that hung over the labours of the two brothers, but I do not think he makes any allusion to this poem of Chamillard. As regards the Phillipses it must have been either posthumous or spurious, for no other of their writings was ever styled as being "by a nephew of the late Mr. John Milton." Edward Phillips died 1680. John died, I suppose, about 1705; but his death is not given in Haydn's *Index*, and I cannot at this moment refer to Godwin. C. A. WARD.

[The first-named work is referred to by MR. SOLLY, 5th S. v. 365.]

DOES Walter Scott, in his lines,—

"For thus spoke Fate, by prophet bred
Between the living and the dead:
'Who spills the foremost foeman's life,
His party conquers in the strife,'"

allude to a superstition believed in to any extent in the days he writes of? I can find no trace of it in any writer I have consulted. R. R. M.

MR. GLADSTONE AND EARL BEACONSFIELD.—Can any correspondents furnish a list of books or magazine articles descriptive of either of these public men, or both? Accounts, whether biographical or critical, are desired, and the references should be as precise as possible. B. D.

SNEEZING.—In Germany it is the polite thing when a person sneezes to salute him or her with the words *Gute gesundheit* (good health). In Belgium the same custom prevails; and it strikes me that in France I have heard persons wished *Bonne santé* after an act of sternutation, but of this I am not so certain. I have certainly noted the custom in parts of Switzerland. Do relics exist of any similar custom in this country or Ireland? C. N.

[See General Indexes of "N & Q."]

MARROW'S LAW TREATISE.—Reeves (*History of English Law*) mentions Marrow's valuable old work, written under Hen. VII., upon the duties of a justice of the peace, and says it is reported still to exist in MS. Where can it be seen? CYRIL.

NALSON'S MSS.—Francis Peck's *Desiderata Curiosa* contains several papers relating to the seventeenth century taken from Nalson's MSS. Where are these Nalson papers now preserved? Only a very few of them were printed in the book known as Nalson's *Impartial Collection of the Affairs of State*. ANON.

PILGRIMS' HATCH.—On the road between Chipping Ongar and Brentwood, in Essex, is a little hamlet bearing this name, and in my early days there was a large house near it occupied as a school, which was called Pilgrims' Hall Academy. Whence, or from what circumstance, was the name Pilgrims' Hatch derived? OXONIENSIS.

A SALE IN 1072.—The *Saturday Review* of Dec. 2, 1876, contains an interesting article on a deed dated Feb. 28, 1072, in the possession of the Chapter of Wells, and the writer alludes to the autobiography of Bishop Gisa, edited by Mr. Hunter. The deed in question has evidently been printed *in extenso*, for the reviewer comments on it as if his readers had the text before them; but he does not mention where it is published, and I should be glad to know where I can find this deed and the bishop's autobiography.

CASTRA IN AQUIS.

"THE FORTUNE TELLER," or (as it is sometimes called) "The Cup Tosser."—Who was the artist that painted this picture? W. H. BRADBURY.

DE QUINCEY.—

"Dr. Maginn introduced Thomas de Quincey in a magazine now rarely to be met with, and of which only six numbers appeared, called the *John Bull Magazine*, 1824, amongst what were styled 'The Humbugs of the Age,' in which series De Quincey figures away as No. I, and is attacked with all the doctor's amusing bitterness of satire."—*Manchester School Register*, vol. ii. p. 226, Chetham Society, 1868.

Where could I see a copy of this magazine or article? RICHARD HEMMING.

Library, Owens College, Manchester.

NELSON'S DEATH AND THE PRINCE OF WALES.—One of the most touching autographs in the British Museum is the account of Nelson's death, with Lady Hamilton's heart-broken note upon it. I have lately come across a unique copy of his life, by Clarke and McArthur, with a letter engrossed at the beginning of the first volume from George, Prince of Wales, which seems to me a fitting companion to it. The book belonged to Alex. Davison, to whom the letter was addressed. I should like to know whether the autograph is still in existence. J.

"THING LIKE LEATHER."—A quaint song, early in the present century, illustrates in ng manner the assertion of the proverb that nothing like leather. It was sung by t in the character of Iambic Extempore, in al farce, "with universal applause."

m and Jonathan came to town together,
m brought learning and Jonathan some leather;
William to Jonathan, What d'ye mean to do?
Jonathan to William, I can sole a shoe.
With my leather, &c.

Jonathan to William, Pray what 's your intention?
m talked of things far above his comprehension:
eant to write poetry, pamphlets, songs, and plays,
phs, epigrams, and puffs the wind to raise.
With his Latin, logic, &c.

nced that they lodged at the same house together,
tuck close to books and Jonathan to leather;
y in the cellar as any hog grew fat,
n the garret was as thin as a starved cat.
With their leather, Latin, &c.

they 'd lived in town for years nearly twenty,
as very poor, but Jonathan had plenty;
meeting, one day, they compared notes together,
learly proved that learning wasn't half so good as
leather.
Sing leather, &c."

ld feel grateful to any reader who could me with the music.

WILLIAM E. A. AXON.

Cottage, Barton-on-Irwell.

HORS OF BOOKS WANTED.—

m *Wyrcestre Redivivus*. Bristol [1823]. 4to.
y *Observations on the Churches of Bristol*.
dition. Bristol, 1843. Small 8vo.
on the Church of St. John, Slymbridge, Glouces-
Bristol, 1845. Royal 8vo. ABHBA.

ame of the author of the *Epics of Hades*.
B. C. C.

HORS OF QUOTATIONS WANTED.—

cked me downstairs with such wonderful grace,
ght he was handing me up."
W. EVANS BOTHILL.

18, June, 1822, of the *New Monthly Magazine* verses to the air of "Fly not yet," beginning—
When eastern skies are tinged with red."
s the author? R. BARRINGTON.

wrote the poem, "The First Flowers of the Last beginning thus,—
ring the flowers, let them kiss me,
iss me ere I die."
years ago out of a newspaper, where it was signed and have never seen it anywhere before or
C. F. S. WARREN, M.A.

Replies.

"ACRE" AND "FURLONG."

(5th S. vii. 482.)

notes of my friend MR. FITCHETT MARSH on eare's use of these words are very inter- They show the intimate acquaintance of aturalist *with every phase of rural life*. Attention to minute points of this kind adds greatly to the pleasure to be derived from a careful study of his works.

I wish to add a few words in further illustration of the Old English lineal and square measures. The inch, foot, yard, pole or perch, rood, and furlong were originally measures of length only. Their adaptation as measures of area was not carried out in each case alike. The unit of land measurement was the perch, but this differed materially in its length according to locality. Ducange, *sub voc.* "Pertica," gives a list of divers measures of the perch from ten feet up to twenty-seven. In England, down to the present day, we have various standards, from the statute length of five and a half yards, to the Derby perch of seven yards, the Lancashire of seven and a half yards, and the Cheshire of eight yards.

The *acre* was originally no measure of area at all, but simply a cultivated field of any extent. The word is indigenous in all the Indo-European languages. Lat. *ager*, Gr. *ἀγρός*, Goth. *akrs*, Old Ger. *achar*, A.-S. *æcer*, Cym. *egr*, &c. *Ager* is never used by the classical writers with any definite sense of quantity. Horace, *Sat.* i. 8, v. 12, speaks of an *ager* 1,000 ft. in front, and 300 ft. in depth. The acre as a measured area grew up in the following manner.

Amongst our Teutonic ancestors private property in land was unknown. Tacitus (*De Mor. Ger.*, xxvi.) says, "Agri, pro numero cultorum, ab universis per vices occupantur." Cæsar (*De Bell. Gall.*, vi. ch. xxii.), speaking of the Germans, remarks, "Ne quisquam agri modum centum, aut fines habet proprios; sed magistratus ac principes . . . quantum et quo loco visum est agri adtribuunt," &c. So it continued amongst the Anglo-Saxons after their settlement in Britain.

The *Folc-land*, the common property of the community, was divided every year into convenient portions according to the wants of the families. This required some arrangement in order that the division might be made with ease and fairness. The mode adopted was the following: There were no enclosures, but furrows were run to a certain distance, the spaces between which, called the rigs, ridges, or butts, were the admeasurement of one *perch*. Forty times the width or forty perches was the *furrow-long* or length of the furrow. The area thus comprised was called a *rood*, and four such roods constituted an *acre* or field. The square *furlong* contained ten acres, and sixty-four square furlongs were contained in a square mile. The perch being the unit, the rood, furlong, acre, and mile differed in dimension according as the perch varied. Hence the Irish perch being seven yards, and the English statute perch five and a half, the Irish mile became 2,240 yards in length, as compared with 1,760 yards in England.

This system was called *run-rig*, from the *rigs* or butts running parallel with each other. It has prevailed in remote districts, such as the Hebrides, Orkney, and Shetland, down to very recent times, and is described by a late visitor as still prevailing in the Isle of St. Kilda.

It will be observed that the *furlong* and *rood* were both the same length, viz., forty perches; the difference being this, that as a measure of area the rood was only one perch in width, containing a quarter of an acre, whilst the furlong, originally only a measure of length, when squared, contained ten acres.

This system of appropriation long prevailed in the burgage tenures of corporate towns. In the borough of Liverpool 168 burgage tenures were created by King John, to each of which were attached certain *ridges* or *hallands* of land lying in the common field. To prevent disputes, an officer called the *Hayward* was annually appointed by the corporation.

So long as the property remained in common, and the primitive form was retained, the measurement presented no difficulties; but as freeholds and copyholds arose, and the land became divided into unequal portions, the old system of ridges, roods, and furlongs of definite length and breadth became inappropriate. To remedy this, the statute 31 Edward I., ch. 6, alluded to by MR. MARSH, was passed, which allowed the acre to be of any shape, provided that it contained 160 perches. The square furlong of ten acres is recognized in the Exchequer Rolls of Edward II., "Decem *acræ* faciunt *ferlingatam*, quatuor ferlingatæ faciunt virgatam, et quatuor virgatæ faciunt hidam, quinque hidæ faciunt feodum militis." A knight's fee thus contained 800 acres.

The use of *furlong* by Shakspeare as a measure of area is therefore fully justified, but the use of *acre* as a measure of length is not so clear. The only passage giving countenance to this is the one from *Isidor. Orig.* (bk. xv., ch. xv.), alluded to by MR. MARSH, but only partially quoted. It stands thus, "Ager habet passus cxxv vel pedes dcxxv, cujus mensura octies computata miliare facit, quod constat quinque millibus pedum." The *ager* is here undoubtedly identical with the rood or furlong as a measure of length, being the eighth part of a mile. If it was so understood by Shakspeare, the comparison would be perfectly just, since the "kiss" would be a thousand times more powerful than the "spur." It may be, however, that as the square acre was one tenth the size of the square furlong, in a loose way of comparison of lineal measures the acre may have been treated as one tenth of the length of the furlong. There is no integer which will give the square root of the acre of 160 perches or 4,840 square yards, so that *acre* never can have been in ordinary use as a measure *of length*.

J. A. PICTON.

Sandyknowe, Wavertree.

WILLIAM, FIRST DUKE OF QUEENSBERRY.

(5th S. vii. 243; viii. 10, 69.)

"Edinb., 17th Aug., 1688.

"Cussing,—Last night brought me yours of July 30, and touching the affair of Ecclefechan I wonder how Kellhead or any body else can blame me or any other body except themselves for what 's past, since they forced me to it, much against my will. And that it was never to be shuned without Exposing my Interest for a prey to every body. All I can add to my former letter on this subject is that Mr. Rich and others advise me, that in regard that the day of Apearance is soe long, and that it 's uncertain if the Counsell sitts then, that you and any other Kellhead pleases call the tennants and witnesses, and try both the natur of the laite ryot and the natur of the tennants possession, and whether they payd any thing for it or not. All which send account heir soe soon as possible, that further Advice may be given in the Matter, and propose and Manadge this with Kellhead as from yourself, which if he shune, lett it fall, in which case try and informe me exactly of the natur of the bussines yourself, both as to what 's past and of what natur the tennants possession was, that 's to say, if they had it by right or by tollerance or payment. And this is all I need say on the subject. I saw a letter last night from Kellhead to Mr. Jo. Richardsone, wher, after he has given him soe foolish accounts of this affair, he charges Coatbrig and others of great villanies against me particularly, that Kirkconnell, Irving, and one Caneg, and several others thereabout, have been allowed to possess considerable parcells of ground, formerly belonging to Woodhouse and in his possession, as part of the lands of Ecollfechan, when I recovered decreet against him; and tho' Kellhead's information does not with me give great authority to any thing, yet Coatbrig's actings in my Affaires, and his relation to Kirkconnell, Makes me Consider this probable enouch; soe what 's in it, and of what value the lands are, I intreat you be at the paines to try and show; they 'll be proven parts and pendicles of these lands, of all which Make a State in wreating; he lykewise insinuetes that others thereabouts have the same Advantages both ther and in Middlebie, whereof faill not to take all wayes to informe yourself. And to procure discoveries promise what gratuities you please. Several others have informed me of this Matter long agoe, bot I could never gett anything clearly made out, and I fear this prove lyke the rest; howiver, take all possible wayes to be at the bottom of it. I 'm sorrie Marketts Continue soe bad; when you are in Nithsdaille faill not to meet with And. Douglass, David Reid, and Wm. Lukup, and order what 's necessary in my concernes. And. tells me of a field Conventicle has been lately in the head of Sanquhar, I 'm to speak to the Chancellor in it this evening. In the Meantyme I have ordered Andrew to try who was at it, especially my tennants, and send an account of all soe soon as possible. And it 's wonderfull that these rascalls, tho' they regard not my prejudice, will need destroy themselves and their poor families. And when nothing of that kind is heard in the Country, that it should be in my interest and my tennants only chargeable with it, you ar sure cannot be verrie pleasant to me. And what use my Enemies will Make of it both heir and above is sufficiently obvious. As to Wm. Lukup's affair, keep all wayes to keep the workmen together, bot more Money is not to be expected till I be ther. I wonder to hear from Stenhouse that the work people has not gott the victuall at the Rates of the Country, which they take not: it seemes ther Money is not soe scarse as they pretend. I have now writ to And. Douglass about this, soe you and he order w

you judge fitt. As to Boitath, you have done all that's necessar till I be ther, And in the Meantyme caus Tho. Kennedy gett exact information, and be able at Meiting to advise me, who shall be trusted in the perambulation, for it 's fitt the thing be taken absolutely away to free this unhappy people from mor clamours. Cause tell Crowdiknow I take verrie ill he insists in that bussines befor any other Court than Myne, which is certainly occasioned by Coatsbrig's Advice, which lykewise lett him know he will not gain by such Methods at the long runne. I have long agoe account of the Carcheshage bussines from And. Douglass, to which I gave answers and Caused show the Information to the Chancellour, with which he seemed verrie weill satisfied. Since my last one Bratton, a Mousald Drover, came heir on his way to St Johnstones [Perth]; he sayes he 'll be able this beginning of October to Answer a 1000 lib. sterling, bot cannot be positive as to the Exchange; he has promised to call heir towards the end of the week, as he returnes from St. Johnstoun. And that he will speak more fully, whereof you shall have account in due tyme. Meanwhylle I doubt not you 'll take all Imagenable paines to Make settlements with others at the easiest rate: whereof give me full account that I may Acquaint my son accordingly. I cannot yet be positive as to my coming from this, which you are sure shall be as soon as I can. The Chancellour parts towards close of the week. And at present I have tyme to say noe more bot that I trust every thing to your cair, and desygn to hear frequently and fully from you.

"And am unalterably
"Your most Affectionate Cussin and
"faithfull friend,
"QUEENSBERRIE."

C. T. RAMAGE.

(To be continued.)

MOTTOES ON BOOK-PLATES (5th S. vii. 427.)—Here are one or two from the writer's collection :—

"Utere concesso, sed nullus abutere libro:
Lilia non maculat sed modo tangit apis."

This from a German book-plate, *circa* 1730, of one Theod. Christoph. Lilienthal, S.TH.D. & B.O. (I leave these letters of addition to the interpretation of the ingenious). The name runs round a picture of bees and lilies (observe the play on the name); an owl above; busts on each side (qy. Horace and Homer); armorial bearings, a fleur-de-luce below on a shield; books, pen, and compasses strew the ground. Here is another, plain British common sense, with no design, *circa* 1820 :—

"This book belongs to John Hughes.
If thou art borrowed by a friend,
Right welcome shall he be
To read, to study, not to lend,
But to return to me."

"Not that imparted knowledge doth
Diminish learning's store,
But books, I find, if often lent,
Return to me no more."

"Read slowly, pause frequently, think seriously, keep cleanly, return duly, with the corners of the leaves not turned down."

From a rather large collection of book-plates I have selected the most elegant and the most homely motto on the use of books I could find. The last sentence of each protests against soilure and dog's-ears, yet how differently.

J. LEICESTER WARREN.

There is a collection of Lancashire book-plates in this college (collected by the late Bishop of Manchester), and in it is a copy, I believe, of the one named by BIB. CUST., namely :—Parted per pale, arg., a lion ramp. sa., charged on the shoulder with a cross patée of the first; sinister, Britannia, erect, a spear in the right hand; left resting on a shield, charged with "Jehovah Jireth." Crest: A jambe of the second, holding a key chained. As supporters: At the dexter and sinister base a book, back facing, lying flat on the ground; in centre, one, leaves facing, charged with "Psalm xxxvii. 21." Dexter, three books erect; sinister, four books, two charged with 2, 1, on which are resting on each side two books; on each side of them are four books erect; above, resting on each side, two books, on which are erect on each side three books; on which a map, on each side, hanging over, on the top of which, on each side, is a globe in a frame, over which on a label is, "Videte et cavete ab avaritia." On a scroll underneath the shield is "Thomas Pownall"; at the foot, "The wicked borroweth and payeth not again." Who was this Mr. Pownall?

RICHARD HEMMING.

The Owens College Library, Manchester.

Having lost many books and had some sets spoiled by omissions to return, about eight years ago I added a supplemental book-plate; device, a book; motto, "Commodatum qui non reddit furatur." The results have been very satisfactory. I use only paste or gum, and my plates are easily taken off; but though many persons will postpone the return of a book which they like, few will deliberately steal one. Still I should like to know something more tenacious. I do not collect book-plates, but in removing some from my books for a friend who does, I have found mere damping generally sufficient, but, in a few cases, even hot steam has produced no effect. Perhaps albumen has been used. To break eggs is expensive, and to use the whites disagreeable. H. B. C.

U. U. Club.

The following mottoes are in my collection of book-plates :—

Bibliothèque de M. le Baron de T.: "C'est la meilleure munition que j'aye trouvé à cet humain voyage (Montaigne)."

Ex Caroli Ferd. Hommelii Bibliotheca: "Intra quatuor decim dies com'odatum ni reddideris, neq' belle custodieris, alio tempore, Non habeo, dicam." Dated 1762.

Bellamy: "Animus si æquus, quod petis hic est."

Isham: "On things transitory resteth no glory."

Parochial Library of Skelton: "Tolle lege (vid. S^ti Aug., *Confess.*, lib. viii. cap. 12)."

Wyld: "La première chose qu'on doit faire, quand on a emprunté un Livre, c'est de le lire afin de pouvoir le rendre plutôt (*Menagiana*, liv. i.)."

Russell: "Sint libri duces nostri non domini semper te diabolus inveniat occupatum."

Laussat: "Le vrai seul est aimable."

Simmons: on an open book, "I doubt."

I have a book-plate, on which a stone or a sarcophagus is represented, having these words engraved on it:—

Ο ΑΡΧΩΝ ΤΗC
ΙΟΝΙΚΗC ΑΚΑΔΗΜΙΑC
ΚΟΜΗC ΓΥΙΑΦΟΡΔ.

What was the Ionic Academy? G. Ponsonby.

A French plate, that of Hugo de Bassville, has almost the same inscription as Garrick's, with "Rendés le livre s'il vous plait" placed before it. Another had:—

"Tel est le triste sort de tout livre prêté,
Souvent il est perdu, toujours il est gâté."

Hirondelle.

Walsall.

George and Joseph Weston: Denis Duval: F. H. de La Motte (5th S. viii. 68.)—It is Thackeray in the *Cornhill Magazine*, and not James, who has made use of the history of these worthies, who, being really two highwaymen, resided about a century ago, and were regarded as gentlemen, at the Friars, Winchelsea. It may be useful to relate their history, so far as I can get at it, although it will contain probably much that is not to be relied upon.

It seems that about the year 1765 two men, named Weston, came to reside at the Old Friars, and as they apparently did nothing to obtain their livelihood, they were regarded as gentlemen of independent means. In course of time Denis Duval was brought over from France by his grand-parents, and set up in Winchelsea as a periwig maker. There also came from France some countess, who had a daughter named Agnes, and this Agnes is placed in the hands of the Westons for care and education. Denis falls in love with Agnes, and, although prevented from visiting her, frequently climbs a pear-tree (which is yet standing) in order to look at Agnes over the Friars wall.

The rector of Winchelsea at this time was the Rev. Drake Hollingbery, and he took great notice of Denis and Agnes. It is said that on one occasion the rector was called upon to go up to London with a large sum of money, and that he took with him one of the Westons as a protector, and Denis as a companion, and Denis carried with him a pistol loaded with shot, with which he was wont to amuse himself at home. The other Weston, informed of course of the carriage of the money, attacks the conveyance on Penender Heath. He is shot at, and purposely missed, by the brother; but Denis fires his child's pistol in his face and wounds him severely, leaving also a piece of his kerchief, which he had used as wadding, in the robber's dress. The two Westons eventually rob two men known as Kennett and Clark (a baker at Winchelsea); and being partly identified by the injuries effected by Denis Duval, they are taken at last in a barber's shop in London, where they were about to have their heads shaven previously to their embarking for France. They were both hanged. One of these Westons was at one time churchwarden at Winchelsea. Denis Duval becomes quite a hero in London among the rector's friends. I have now lying before me a lithograph of these highwaymen, with the subscription: "The noted Westons, as dressed and armed when taken by Mr. Clark; drawn from life, April 29, 1782." T. W. R.

Francis Henry de La Motte, the spy, was hanged in 1781. Calcuttensis.

Obscure Expressions (5th S. vii. 387.)—*Evertuate.*—Ash has this word in his *Dict.* (1775), with the meaning, "to deprive of virtue or power." Some kind of self-sacrifice is enjoined.

Guunshing, another form of *ganshing*, the name of a cruel kind of capital punishment used by the Turks. From the Ital. *ganciare*, to hook. It is interesting to note the substitution of the *u* sound for short *a*, found in many other words; as in Sanskrit and, partially, in Irish.

After-noones men.—Equivalent to after-dinner men. It was the custom formerly to dine in the halls of our Inns of Court about noon, and those who returned after dinner to work must have been much devoted to business, or obliged to work at unusual hours by an excess of it.

Coustrelyng.—From the O. Fr. *coustre*, a verger, an attendant; *coustillier*, O. E. *coistrel*, a groom or attendant.

Gozelyng is another form of *gosling*; "*goselyng*, ancerulus" (*Promp. Parv.*, p. 205). Merygreeke is ridiculing his master's pretensions to courage, and says that he had as much as his little servant when the latter bore the lantern before the *gosling*; but as that was "too long a matter to be tolde," we must remain in ignorance of the person and events to which he refers.

Lumbardes touch.—The Italian Jews (Lombards), who were our bankers in the Middle Ages, were wont to meet for business, before the Exchange was built, in the part where Lombard Street (which received its name from them) is situated. *Touch* was formerly used in the sense of habit or trick. A "lumbard's touch" was a phrase for some keen device, or habit, for the purpose of securing business.

Haze.—Probably it is for *halse*, to embrace, receive kindly, which was often written *haze*.

at say you?
I will say nothing of *kausing* and kissing; I
hat as nothing."
Bernard's *Terence in Eng.* (1614), p. 233.

e *halse* is connected with the Germ. *hals*
en.

auit and *Grece*.—Merygreeke may use the
llocavit jocosely for the basket or coop,
with network, in which fowls were kept
days for the purpose of fattening them.
t, however, that *collocauit* is a misprint,
ld suggest that Udall wrote *collock* (pail
nd *awit* (owned, possessed, appropriated).
the Fr. *graisse*, fat. It is from this sense
word, *grece* or *greece*, that we have the
"hart of greece" and "capon of greece,"
that they were in good condition and fit
able.

ry glosses.—The town of Banbury had
an unenviable reputation for a narrow
ent partisanship in religious matters. See
.v. "Banbury." A "Banbury gloss," in
r part of the sixteenth century, was a
quivalent in meaning to the "Clapham
," of which Macaulay speaks with but
espect. In Bishop Latimer's time it seems
had a totally opposite meaning.

t.—This word is explained in Dyche's
"a disease of cattle, wherein the throat is
welled." It was used in the eastern
for any inflamed swelling. Moor, in his
ss., says that it means a disease in calves
, and gives as an instance, "The *garget*
ed her dug (teat)." In Webster's *Dict.*
said to be a disease in the udders of cows,
on the authority of Youatt, a disease in
dicated by staggering and loss of appetite.
ems to be some confusion here. Phillips
of Words) has "*garre*, a disease incident
"; but *garget* seems to have denoted
a swelling in the throat. Fr. *gargate*,
lpipe (Cotg.).

.—Wantonness. Chaucer has *july=jolly*,
rresponds to Hecart's *jouli* (*Dict. Rouchi*).
rt has the forms *jolif* and *jolis*, and with
r *julisy* is connected. How the word was
d in the Middle Ages we learn from the
Parv., where *joli* is interpreted by *lascivus*.
tates, in his *Annals of Cambridge*, that
Joye, Fellow of Peterhouse, and Thomas
Fellow of Trinity Hall, were charged with
the year 1527. He does not mention
ge of wantonness. Bilney was afterwards
Norwich, but Joye escaped to Strasburg.

s.—The Eastern *bunny*, a swelling caused
or blow (Forby, *E. Ang. Vocab.*). The
lso used by miners for a mass of ore with-
veins running from it. In the *Promp.*
rs as *bony, glossed by flegmen (tumor*
tumor. From the O. Fr. bugne, bounie, bugnie, interpreted by Roquefort as *bouton, tumeur*. J. D.
Belsize Square.

Guunshing is a misprint for *ganching*, a mode of torture which is sufficiently explained in this quotation from Sandys:—

"Their [the Turks'] formes of putting to death (besides such as are common elsewhere) are impaling vpon stakes, *ganching* (which is to be let fall from on high vpon hookes, and there to hang vntill they dye by the anguish of their wounds, or more miserable famine)."—*Relation of a Journey begun* A.D. 1610, p. 62.

There is a plate, either in Sandys's or Herbert's *Travels*, representing criminals (or devotees) suspended in the air by a hook passed through the skin of the back. *Ganch* is from the Italian *gancio*, which Florio defines as "sharp-pointed; also the hooke or eye wherein a staple runneth." Span. *gancho*, Fr. *ganse*, a loop.

Coustrelyng in *Roister Doister* may perhaps be the same as Fr. *costereaul*, a footman, for which see my *Word-Hunter's Note-book*, p. 42; but more probably it is from *costrel*, another form of *castrel*, the *kestril* or hawk. But see "Coistrel" in Wright.

Lumbardes touche is explained by Mr. Cooper, Shak. Soc. edit. (1847), p. 29, as a touchstone to try gold and silver.

Haze is interpreted by the same editor as being for "have us" (ha' us), p. 46.

Iulisy must be a misprint, probably for *jealousy*.

Bounnies are swelling buds or burgeons, Prov. Eng. *bunny*, a small swelling; "*bownche* or *bunnye*, Gibba," Huloet (Wright, *Prov. Dict.*, *s.v.*). Compare Eng. *bunnion*, a swelling on the foot; Ital. *bugno*, a bunch, a knob, a bile, a botch (Florio); Eng. *bun;* Gael. *bun*, a stumpy tail; Pers. *bun*, a root or bottom, *podex;* and perhaps Greek *βουνός*, a hill. A. SMYTHE PALMER.
Lower Norwood, S.E.

Evertuate.—Old French *esvertuer*, modern French *s'évertuer*, to strive, to exert one's *virtutem*. Students of *La Chanson Ogier de Danemarche* may remember

"or t'esvertue,
Ta volonte to sera parvenue."

ALPHONSE ESTOCLET.

Halliwell gives *darby* as meaning money, which may explain *Darbyshirian*. *Iulisy* I should conceive to be *jealousy*. W. T. M.
Shinfield Grove.

D'ALBANIE OF ENGLAND (5th S. viii. 28, 58, 92.)—Some years since there appeared in the *Times* an address, either to his Holiness or to the Cardinal Archbishop, signed by a large number of Roman Catholic peers and gentry, one of the foremost signatures being that of "D'Albanie of England." The curiosity I then felt to know the origin of this title, when and on whom it was first conferred, has been re-awakened by the recent correspondence in

your columns; and I venture therefore to trouble you with this inquiry, in the hope that the gentleman of whom the editor says (*ante*, p. 92) "no one can speak with equal authority" will kindly supply the information. I may state that I have referred to Mr. Townend's interesting volume, *The Descendants of the Stuarts*, but without finding in it any mention of the title D'Albanie of England or of the gentleman so designated. Mr. Townend says Prince Charles married late in life (1773) the Princess Louisa Stolberg, and that by this union he had no issue; and then, after saying he was succeeded by his brother Henry, who was then Cardinal of York, and stating that he died at Rome in 1807, he goes on: "Thus perished with Henry Benedict, Cardinal of York, the last surviving descendant of James II." M. E. V.

J. M. W. Turner (5th S. viii. 65.)—One evening in the autumn of 1844 I went with my mother to take tea with Mrs. Cadell, the widow of the famous Edinburgh publisher, and who lived, I think, in a street off Portland Place. In the course of the evening came in old Mr. Tompkinson, the pianoforte maker; and I remember his telling the story of Turner and the coat of arms, possibly as an encouragement to me, some of whose boyish drawings had been shown to him. But, so far as my remembrance serves me, Mr. Tompkinson described the coat of arms which Turner copied as having been graven on a silver salver placed on a sideboard. George Augustus Sala.

The Title of "Esquire" (5th S. vii. 348, 511; viii. 33, 55.)—In this discussion has not the origin of the title been lost sight of? "Armiger," the aspirant for knighthood who "bore the arms" of his master, was the "esquire" or "ecuyer" of the ages of chivalry. Is not, then, the modern armiger or lawful bearer of coat armour, duly inherited from his ancestors or officially granted by the kings-at-arms of England, Scotland, or Ireland, quite entitled to call himself "esquire"? The grantee of modern armorial bearings may be a butterman, but I think the official grant styles him "esquire." And as the kings-at-arms' authority flows from the sovereign, here is a sufficient warrant for the vendor of Dorset, *en retraite* in his suburban villa, being addressed accordingly.

The title is certainly very indiscriminately used nowadays, not more so, however, than the once rare distinction of the black cockade, which almost every livery servant now sports. The *World* (July 18), indeed, says that the coachman of a West-end usurer, whom it names, is to be seen wearing it, and pertinently asks what position in H.M.'s service his master holds. If owners or hirers of carriages, with a due regard to the origin of the *badge, were compelled to wear it as it ought to be worn, on their own hats*, perhaps we should not see it so frequently, except on persons holding her Majesty's commission, who are the proper bearers.

Anglo-Scotus.

H. S. G. may learn that a chapter of the Heralds' College would not in these days admit that every barrister is entitled to write himself armiger, or that the title of armiger includes the title of esquire, any decision of the Court of Common Pleas to the contrary notwithstanding.

J. Llewelyn Curtis.

[As a sample of the indiscriminate application of the title "esquire," the following is to the point. In 1813 Mr. Peake printed his successful dramatic piece, *Amateurs and Actors*, and dedicated it to six of the performers to whom he attributed the good fortune of the play,—namely, "to George Bartley, Esquire; John Pritt Harley, Esquire; Benjamin Wrench, Esquire; W. P. Pearman, Esquire; James Wilkinson, Esquire; and *Mr.* Huckel." The last-named actor was of no more humble birth than his fellows, and he was, within his limits, as good an actor, but his salary was less than theirs. "To this unfortunate man," says Genest, "whom he" (Peake) "has so ignominiously distinguished from his brothers of the sock, he wishes better parts; he should have added, and the dignity of an 'esquire' in the future."]

"You know who the critics are," &c. (4th S. xii. 439; 5th S. i. 25, 60, 159, 480; iv. 479; vi. 318.)—May not this remark be an unconscious plagiarism from Landor's *Imaginary Conversations?* In the dialogue between Southey and Porson, the latter says: "Those who have failed as painters become picture cleaners; those who have failed as writers turn reviewers." J. Dixon.

[Our correspondent's contribution is a link in the chain of which "N. & Q." has been looking for the first link. In our number for Nov. 29, 1873, p. 439, the saying was traced back to Dryden (*ob.* 1700), and in "N. & Q." Dec. 11, 1875, p. 479, to a prologue by Jo. Haynes, who left the stage in the year in which Dryden died. Are there earlier examples of the sentiment in the words in *Lothair*, "You know who the critics are. The men who have failed in literature and art"?]

The Trial of Charles I. (5th S. viii. 66.)—In Nalson's *True Copy of the Journal of the High Court of Justice for the Trial of King Charles I.*, fol., 1684, there is the following entry, under date Jan. 25, 1648:—

"Robert Loads, of Cottam, in Nottinghamshire, Tyler, sworn and examined, saith, that he this deponent about October in the year 1642 saw the King in the Rear of his Army in Keynton Field upon a Sunday, where he saw many slain on both sides. And he further saith, that he saw the King in Cornewal in his Army near the house of my Lord Mohun, about Lestithiel, about Corn-Harvest, 1644."

The same statement is given by Rushworth, *Historical Collections*, part iv. vol. ii. p. 1409; but does not give the name of Robert Loads in only indicating him as "R. L., of Cottam Northamptonshire" (*sic*). There were thirty witnesses against the king examined on that

Edward

In a tract, which may be seen in the Forster Library, in the South Kensington Museum, without a title-page, but evidently a publication of the time, and commencing *A Catalogue of the Names of so many of those Commissioners as Sate and Sentenced the late King Charles to Death*, there is a list of "the names of thirty-five witnesses produced and sworn in court to give evidence to the charge against the king." This list contains the names of the following witnesses from Nottinghamshire: "Robert Lacie, of Nottingham, Painter"; "Robert Loades, of Cottam in Com. Nottingham, Tyler"; and "William Lawson, of Nott., Maulster." NEWARKER.

In a copy of *England's Black Tribunal*, fourth edition, 1703, I find the following:—

"The Names of the Witnesses, whose several Depositions upon Oath were all to this Effect, That they had seen His Majesty in the Head of His Army with his Sword drawn, and actually in several Battels, and that he levied Forces and gave Commissions, &c. Robert Loads, of Cottam in Nottinghamshire," &c.

T. W. W. S.

BYRON AND SHELLEY IN THE ENVIRONS OF GENEVA, 1816 (5th S. viii. 1, 23.)—The Villa Diodati, which is in the same state as when the poet Byron inhabited it, is situated a little beyond the village of Cologny, on the slope of a hill rising above the lake. Directly below it, and close to the lake, is the country house of Montalègre, which, after being used as a public-house for many years, is now the property of M. Ranin (Ramu?), of Geneva, who has restored it. These two villas are divided from each other by sloping vineyards. In the time of Lord Byron, Montalègre was quite on the shore of the lake; now the high road to Hermance divides them. Montalègre is five kilomètres from Geneva. There is no such place as Bellerive at Cologny; the name is given to a locality about five or six kilomètres beyond Montalègre, forming a promontory in the lake beyond the fishing village or hamlet of La Belotte.

THUS.

By chance I became tenant of a house adjoining to, or rather part of, Campagne Montalègre, in 1861, and resided there nearly a year. The description given by Medwin is very exact, and the Campagne Diodati was just above it, and there was a lane; but the simplest way was across the vineyards, and then it was not more than a five minutes' walk at the outside. Campagne Montalègre is, and I hope still is, owned by a M. Chapelé, Swiss of much information, and though he informed me that the house I occupied had been so formerly by Danby, the celebrated artist, he never mentioned any one of the name of Shelley as having resided in either his own house or mine, which I most touched and were of the same date. He was owner of both. As to the name of Belle Rive, I think it applies to the whole of that side of the lake, but if I remember rightly there was a house or *campagne*, somewhat nearer to Geneva, which went by the name of Belle Rive.

DUDLEY CARY ELWES.

Bedford.

BUGBY FAMILY (5th S. ii. 427.)—Several particulars of this family have been communicated to the writer of this note by E. S. Bugbey, Esq., Killingly, Connecticut, U.S.A., who desires information with reference to the location of the family in England in past days. The American branch is descended from Edward Bugby and his wife Rebecca (who left descendants), who, with another brother Edward (who died childless), emigrated from Ipswich in 1634, and settled in Massachusetts. They are supposed to have come from London, where some of the name were in possession of landed estates. In one branch of the family there are positive, but not very definite traditions of Welsh descent, while others speak of a Spanish descent, borne out by a peculiarity in the eyes of living members of the family. A descendant of the above-named Edward, now living in the western part of the State of New York, was, when eleven years old, impressively told by his father that he could trace the descent of the family for three hundred years; that they were of Scotch origin and connected with the nobility; that one of his ancestors married a Moorish-Spanish lady of rank. This relation is somewhat confirmed by the fact that the Buggee family of Essex have a Moor's head for their crest. It is not known whether the latter family are connected with the Buggens family of Scotland. The family of Boyd, ancient Earls of Arran, and the Buggens family of Scotland are said to be of similar ancestry. If so, the present Buggens family are the descendants of a brother of that Walter who was created High Steward of Scotland. This Walter, according to some authorities, was the son of Fleanchus, the son of Banquo, who, after his father's death, fled into Wales, and there married a daughter of one of the chiefs of the land, Griffitha Llewellyn, and had sons born unto him, one of whom was the ancestor of the Earls of Arran, Kilmarnock, and Errol.

J. E. BAILEY.

Stretford, Manchester.

EDGAR A. POE A PLAGIARIST (5th S. v. 336, 377, 526; vi. 78.)—Since the appearance of the demand made by MR. INGRAM in the communication last above referred to, I have been of opinion that it should have been addressed to Mr. Duffee, and ought to have been answered by him. As he has remained silent, I feel it to be my duty to state that, after much trouble and a considerable expenditure of time, I have come across a copy of *Imogene*. It is a very extraordinary work for a

girl of thirteen to produce, but it does not bear the slightest resemblance to Poe's story of the Gold Bug, either in its incidents or its style. I cannot imagine why my friend Mr. Duffee was made the victim of so silly a hoax.

Miss Sherburne has been married to a Mr. Hull; but I am informed that he is not of the family of our distinguished commodores. She resides in Brooklyn, N.Y., and is one of the writers for the New York *Tribune*. UNEDA.

Philadelphia.

To "THOU" (5th S. vii. 426.)—Compare the authority from Shakspeare for the verb, in Johnson's and Worcester's *Dict.*:—"Taunt him with the licence of ink: if thou thou'st him some thrice, it shall not be amiss." There is an amusing story of the use of "thou" related by Erasmus in his *Adagia* (s.v. "Ultio malefacti," *Adag.*, Typ. Wechel., 1629, p. 726). As abridged it is:—

"A German physician, a friend of mine, attended a rich London citizen for fever. He was in imminent danger, and made the largest promises in the event of his recovery. However, when he had recovered, as he did completely, he made excuses to defer the payment of the fees. On one occasion, when he happened to meet the physician, he said, upon being asked for the money, that it had been paid by the direction of his wife. The physician maintained the contrary, and in the course of the dispute, 'forte eum Latine singulari numero appellavit.' Upon this the former patient became most indignant, and exclaimed, 'Vah homo Germanus tuissas Anglum!' and was so put out that 'mox velut impos animi, caput movens, diraque minitans, subduxit sese,' and eluded payment once for all, 'dignus profecto quem sua pestis repetat.'"

Minsheu, *s.v.* "Thou," alludes to this.

ED. MARSHALL.

WOLFE'S GRANDFATHER (5th S. viii. 88.)—Will your correspondent be good enough to look again at the tombstone he mentions, and see if he read the name and date correctly? According to the Greenwich parish register, *John* (not James) Wolfe was buried Aug. 31, 1726, and, on the 19th of January following, letters of administration of the estate of *John* Wolfe, late of Greenwich, were granted to his daughter Elizabeth, wife of John Andrews, the relict Mary renouncing. If these three authorities all refer to the same person, any prestige attaching to the name of *James* is at once destroyed, although it does not follow that John Wolfe was not the grandfather of Major-General Wolfe. I may add that neither of the wills of the latter or of his father, Lieut.-General Edward Wolfe, mentions any relationships whatever.

J. L. C.

THE HOLMEN CLAVEL (5th S. vii. 447) mentioned by JAYBEEDEE is a public-house. It is called the Holmen Clavel because the clavel beam over the kitchen fireplace is made of holm, as holly is there called; and this key beam, being an unusually large bit of holly, has given the name to the public-house. E. F. ST. LEGER.

EDWARD GIBBON AND JOHN WHITAKER (5th S. vii. 444, 489; viii. 55.)—I have just been reading Cobbett's rabid book, the *History of the Protestant Reformation*, and at p. 231, edit. 1857, I find the following. Speaking of the murder of Darnley by gunpowder, he adds:—

"Let us take the account of these conspirators in the words of Whitaker, and let the reader recollect that Whitaker, who published his book in 1790, was a parson of the Church of England, Rector of Ruhan Lanyhorne in Cornwall, and that he was amongst those clergymen who were most strenuously opposed to the rites and ceremonies and tenets of the Catholic Church; but he was a truly honest man, a most zealous lover of truth, and hater of injustice. Hear this staunch Church parson, then, upon the subject of this Protestant Gunpowder Plot, concerning which he had made the fullest inquiry, and collected together the clearest evidence. He (*Vindication of Mary, Queen of Scots*, vol. iii. p. 235) says, in speaking of the plot: 'The guilt of this wretched woman Elizabeth, and the guilt of that wretched man Cecil, appear too evident, at last, upon the face of the whole. Indeed, as far as we can judge of the matter, the whole disposition of the murderous drama was this: The whole was originally planned and devised betwixt Elizabeth, Cecil, Morton, and Murray, and the execution committed to Lethington, Bothwell, and Balfour; and Elizabeth, we may be certain, was to defend the original and more iniquitous part of the conspirators, Morton and Murray, in charging their own murder upon the innocent Mary.'"

I cannot refer to Whitaker, so I shall be much obliged if MR. BAILEY will inform me whether Cobbett has quoted correctly, and whether Whitaker gives any authorities to justify the opinion he expresses; or are we to take the passage as illustrating the converse of the proposition cited by MR. BAILEY, "And thus the *authenticity* of the narration fades and sinks away in the lustre of the philosophy surrounding it"? I cannot see any "lustre" in this bit of Whitaker. I hope the *authenticity* will make up for its absence. He says, further: "The mind of the writer, bent upon the beautiful and sublime in history, has not condescended to perform the task of accuracy and to stoop to the drudgery of faithfulness." Until I am convinced of the "faithfulness" of Whitaker I shall prefer Gibbon. CLARRY.

SIR HENRY HAYES (5th S. vi. 489; vii. 152)—Those who were familiar with the facts of the scandal believed that Miss Pike was not an unwilling agent in her abduction. She was a singular person, of an impressionable nature, rather homely in appearance, and had already incurred her father's displeasure by falling in love with a young Tipperary gentleman named Cleburne, who was assistant in the bank, and a connexion of the Pikes through the Clebburnes of Moate Castle. A "penniless scion of long pedigree" was however, to the taste of the old banker, an-

restrictions in consequence of this and other love affairs doubtless paved the way to the abduction. Perhaps J. M. can furnish me with a full copy of the ballad, *Sir Henry kissed the Quaker*.

C. J. HUBBARD.

MS. LETTERS OF MILTON IN A CONVENT AT VALLOMBROSA (4th S. xi. 62; 5th S. vii. 493.)—A few years ago, when residing in Florence, I was shown two letters written by Milton to the convent of Vallombrosa, both in an excellent state of preservation. What became of these, or whether there were others, I know not; probably they have been given away, or, like the beautifully illuminated chant books of the fourteenth century, and the so-called cross of St. Giovanni, found their way into the hands of "old curiosity" dealers, and may yet be discovered amongst the rubbish of these collectors. C. J. H.

BEATING THE BOUNDS (5th S. vii. 365, 517.)—It may be worth while to add to what has already appeared in "N. & Q." on this subject what J. Anstice, Garter King, says in his book upon the *Knighthood of the Bath*, London, 1725. After speaking of the blow given by the king on the neck or shoulder of the new made knight, he goes on:—

"It was customary in the northern parts of Europe, when the priest put the ring upon the bride's finger, for those who assisted at the marriage to give themselves such strokes, the more effectually to remember the solemnization of it. After such instances I need not make an apology for observing there is, in many places, a custom of the like nature observed in our annual perambulations, in order to determine and ascertain to our respective parishes their true bounds and proper claims of right, by such treatment of young persons as may ever after cause them to remember the occasion of it."

W. J. BERNHARD SMITH.

Temple.

"TWITTEN" (5th S. vii. 348, 518.)—*Twitchell* is a word very commonly used by the lower orders in Nottinghamshire to denote a narrow lane or passage. A. E. L. L.

JOHN RIVETT, THE LOYAL BRAZIER (1st S. vii. 134; 5th S. viii. 17.)—CALCUTTENSIS will very likely learn something by applying to the clerk of the Armourers' and Braziers' Company, Coleman Street, E.C. In those days it could hardly be otherwise than that the king's brazier was a freeman of the company. HYDE CLARKE.

THE LONG-TAILED TITMOUSE (5th S. vi. 536; vii. 34, 73, 115, 195, 317.)—At LAPINE'S suggestion I sent for *Nature* of March 29. To my annoyance I found the article merely directed against the ignorant credulity of a few silly persons. Every child knows from elementary books all that the writer can tell of the migration of birds capable of sustained flights; but this has nothing to do with the winter habitat of birds not formed by nature for long flights. I have myself seen a covey of partridges, driven in a gale from France, fall exhausted in the streets of Deal. I have seen the long-tailed titmouse in summer and autumn, and I do not doubt Yarrell's statements of their gregarious habits; but has any one seen these flocks in the depth of winter, when their food, supposing it to be insects, is itself in hiding places? I repeat that I neither affirm nor deny "hibernation" in the case of such birds; but I asked for, and have not yet obtained, reliable information as to their winter dwelling and habits from accurate observation or intelligent induction. In the instance in question the number was sufficient for two or three nests at least, for I could not count the half of them. With reference to migration, I must remind LAPINE that from particular to universal is bad logic. No one, I should think, ever dreamt of flocks of long-tailed titmice crossing the seas. Do they migrate to other parts of Britain? In its unsatisfactory conclusion this answer calls to my mind the replies made to my query respecting the "humming top" (see 5th S. iv. 209, 254, 457, 490; v. 54). The true solution of that difficulty lies, I venture to think, in the disturbances and adjustments of velocities of the internal and external air in, and in contact with, the spinning top, affected by its motion.

HERBERT RANDOLPH.

THE DUNCHURCH FIRS (5th S. vii. 389; viii. 33.)—MR. CROSFIELD says these trees are part of a long avenue planted by the Duke of Buccleuch, who had wished to continue it to London. The legend in Northamptonshire is that John, Duke of Montagu, ancestor of the present Duke of Buccleuch, being unable to carry out his wish of planting an avenue all the way to London, planted the same length of avenue, seventy miles, in different lengths and directions in the neighbourhood of his place, Boughton. He was hence called John the planter. These avenues still exist. I think they are all of elm, and the trees are breaking and falling fast, as is the case with elms in all parts of the country. They are said to have been introduced about 200 years ago, at the time when avenue planting was the fashion, and they were very generally used for the purpose. Neither elms nor avenues have been much planted since, which is a great pity. FLEUR-DE-LYS.

BASILL KENNETT (5th S. vii. 411; viii. 36.)—I have little doubt that the Basill Kennett mentioned in the Folkestone register, 1664, is the son of the Rev. Basill Kennett, Vicar of Postling, Kent, and brother to Bishop White Kennett. The will of the above Basill Kennett is at Canterbury. It was made June 1, 1686, and proved Dec. 3,

1686. He leaves his son White Kennett lands and tenements at Folkestone and elsewhere. He names his children as follows: Mary, wife of Vicesimus Gibson; Ann, wife of Stephen Jayres; Ellen Kennett, Luce, Basill, and Godfrey Kennett. His wife's will is also at Canterbury (viz. Elizabeth), proved Aug. 23, 1694-5. Bishop White Kennett's will is at Somerset House (1728). I seek information as to the Kennett family, more especially as to the marriage of John Browne, of Deal, and Catherine, daughter of Henry and Catherine Kennett, of Dover, about 1637, and the issue of that marriage. Can "N. & Q." aid me? JAMES ROBERTS BROWN.

Caversham Road, N.W.

DESCENDANTS OF THE REGICIDES (5th S. vii. 47, 196, 253, 276, 379, 479; viii. 19.)—The idea that the regicides have left no male descendants is untrue. Mr. Whalley, M.P., I believe, claims to be descended from his namesake, and Grey of Groby, the second name on the king's death warrant, has descendants still enjoying his honours.

R. PASSINGHAM.

ARMS OF THE ISLE OF MAN (5th S. vii. 309, 454.)—In the museum of antiquities at Leyden is preserved a stone with a Punic inscription thereon, on which is a sculptured representation of an ox eating out of a tub or manger, and over it three legs conjoined with a human face in the middle. The attendant told me that the stone came from Carthage. A. O. V. P.

HOWELL'S LETTERS (5th S. vii. 148, 211, 314, 516.)—MR. DAVIES may like to have two references confirming ACHE's interpretation of *cushionet*. The first is in *Poetical Miscellanies from a MS. Collection, temp.* James II., Percy Society, 1845, p. 7:—

> "A Lottery Proposed. Mrs. Andrews. A Cushionet.
> To hir that little cares what lott she winnes
> Chaunce gives hir this cushionett for hir pinns."

Secondly, it appears from a passage in Robert Greene's *Thieves Falling Out*, 1592 (reprint *Harleian Miscell.*, viii. 399), that a *cushionet* was something that lay in the window of a lady's bedroom, *i.e.*, in the deep embrasure where the looking-glass is still sometimes placed. I have more than once found a box, suitable for holding letters, with a pincushion top or cover, in my bedroom at an old country house. With regard to *concustable*, *gustable* has the sense in Spanish of pleasing to the taste, relishable; and Howell, who was fond of coining and Latinizing words, would be very ready to express his opinion that the wines of Languedoc resembled and equalled those of Spain by a new word on the model of *conterminous* and *continuous*.

VINCENT S. LEAN.

Windham Club.

NAPOLEON = ἀπολλύων (5th S. v. 268; vi. 95.)—Under the former of these references MR. MATHEW asks on what authority Bleek, in his commentary on Rev. ix. 11 (*Lectures on the Apocalypse*, p. 236), connects ἀπολλύων, Apollyon, Destroyer, with Napoleon; and under the latter M. H. R. gives a somewhat curious and ingenious answer, showing that the emperor's name (ναπολεων) was obtained by abstracting in succession its initial letters, the free translation of the seven Greek words so made being "Napoleon, Apollyon, a lion, going about devouring cities." Your correspondent, however, is careful to point out that he will not defend the accuracy either of the Greek or the English rendering. That Napoleon when living was regarded by his enemies as the incarnation of evil, and his surname, colloquially shortened, used to frighten children—"If you aren't good, Boney will have you"—every one fifty years old is aware; but I did not know until recently that contemporary historians went so far as to connect him with the arch enemy.

S. R. TOWNSHEND MAYER.

[See 3rd S. xi. 195.]

"MAZAGRAN" (5th S. viii. 26, 76.)—The meaning of this word is, I think, usually different from that already given. At the battle of Mazagran the French soldiers were unable to procure cups for their coffee, and so it was supplied to them in glasses, to which they were unaccustomed; hence the term "Mazagran," being used on account of drinking the coffee from a glass. As regards the theory of A. A. A., a *demi-tasse* and a "mazagran" are both accompanied by a *carafon*. This interpretation of the term has been told me by several Frenchmen of my acquaintance.

E. R. VYVYAN.

New Club, Cheltenham.

HERALDIC BOOK-PLATES (5th S. vi. 465, 469; vii. 36, 76, 233, 435, 515; viii. 38, 79.)—I shall be glad to have my name added to the list of collectors of book-plates, and to have opportunities of exchanging duplicates. THOMAS W. CARSON.

Beaumont, Terenure Road, Dublin.

I shall be glad to have my name placed on the list of collectors. R. R. LLOYD.

St. Albans.

"THAN" AS A PREPOSITION (5th S. vii. 308, 454, 494, 516; viii. 77.)—In answer to HIC ET UBIQUE I submit that custom and authority have justified the prepositional use of *than*. To account for the general use of *than whom*, the grammarians admitted that *than* must in certain cases be considered a preposition. If I remember rightly Lindley Murray expresses himself to this effect. If *than* is to be recognized as a preposition, we may equally say *than me, than her, than whom*.

E. YARDLEY

EADEM" (5th S. viii. 20, 75.)—This Elizabeth's favourite motto. In *tory of Elizabeth, Queen of England*, e 1559 he says: "Her second care n even course in her whole life and ; whereupon she took for her motto m,' that is, always the same." After , when Nath. Bacon published his *Semper Eadem*, it ceased to be prac- al motto. Its use was, however, early part of Queen Anne's reign. sly shown in the frontispiece to Guy *State of England*, which was made to veral sovereigns. This plate, which d by Sturt in 1691, represented Mary with Britannia in the middle, to, "Honi soit qui mal y pense," M. & R. R." In 1693 supporters to s and a second motto, "Dieu et mon dded. In 1699, Queen Mary being ure was obliterated in the copper t of a bishop (I presume Burnet) cut nd this still served in the edition of 03, King William also was dead; so s again altered, his likeness was t, and Queen Anne was engraved in a third motto added, namely, the an one of "Semper Eadem." When he "M." was struck out, and only ained, and when William died the verted into an "A."; but through ges the middle figure of Britannia ltered, and a careful examination ly one copper plate was used for the etween 1691 and 1707.

EDWARD SOLLY.

's MISLEADING STATEMENT (5th S. viii. 49.)—Dr. Hook used the word E. R. thinks he meant "invocation." ccept the doctor's own word, and I ninety-nine out of every hundred e E. R.'s own expression) will hold t in doing so. E. R. says that "in- aints is commonly called worship of s may be so, but common use does accurate language right. He adds, saints is explained by invocation of e this invocation is the chief act of ." But invocation is not the chief rship. The chief act of all worship thanksgiving, and certainly no trace nt of such worship to the saints is period of which Dr. Hook writes. ference between the worship offered in modern times and the invocation he early ages needs no demonstration. e between worship and invocation, me time, the confusion between the ts for the fact that the *fathers* are brought forward by some as witnesses against invocation when they only intended to warn against worship, and by others as witnesses in favour of worship when they were only expressing their approval of invocation, which they strictly confined to requests for the prayers of the saints. MR. TEW's quotations are strongly against worship. E. R.'s quotation from St. Chrysostom is in favour of invocation. But although many passages may be gathered from the fathers, which show that they held invocation of saints to be right, and which prove that Thorndike was justified in his statement, yet many passages of an opposite character are also to be found. The fathers, in fact, spoke with a somewhat uncertain sound upon the subject, and those who hold and those who reject the opinion that the saints should be invoked may find support in the patristic writings.

H. P. D.

"FAINT HEART NEVER WON FAIR LADY" (5th S. vii. 263, 318, 358.)—The last stanza of *A Proper New Balad in Praise of my Lady Marques*, by W. Elderton, printed in 1569 (*Ancient Ballads and Broadsides . . . in the Library of Henry Huth, Esq.*, reprinted 1867 by the Philobiblion Soc., p. 22), begins:—

> "Then have amongst ye once again,
> Faint harts faire ladies never win;
> I trust ye will consider my payne,
> When any good venison cometh in."

Again, a poem in Geo. Whetstone's *Rocke of Regard*, pt. ii., 1576, thus concludes:—

> "The silent man still suffers wrong, the proverbe olde doth say;
> And where adventure wants the wishing wight ne thrives,
> Faint heart, hath been a common phrase, faire lady never wives."
>
> J. P. Collier's Reprint, p. 122.

This proverb occurs also in Lyly's *Euphues*, 1581, Arber's repr., p. 364, and in Middleton's *Inner Temple Masque*, printed in 1619. "Fortes fortuna adjuvat" is probably the germ.

VINCENT S. LEAN.

Windham Club.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 90.)—

> "Thus day by day, and month by month, we pass'd;
> It pleased the Lord to take my spouse at last.
> I tore my gown, I soiled my locks with dust,
> And beat my breasts as wretched widows—must;
> Before my face my handkerchief I spread,
> To hide the flood of tears I did—not shed."
>
> Pope's *Wife of Bath*, ll. 307-312.
>
> CHARLES F. S. WARREN, M.A.

> "And thou, Dalhoussy, the great God of War,
> Lieutenant-Colonel to the Earl of Mar."

This quotation by Pope, given as anonymous, is by Swift. See "N. & Q.," 4th S. ii. 119. W. T. M.

"To-day luck's thine, to-morrow mine,
Each dog must have his day;
For Hercules beat Hart o' Greece,
And Hart o' Greece beat Hercules."

—*The Pindar of Wakefield's Legend*, London, 1832, privately printed (by John Hughes, Esq.).

W. J. BERNHARD SMITH.

"He's a slave who dare not be," &c.,

is by Prof. James Russell Lowell. It is part of a fine anti-slavery poem, and will be found in any edition of his poems. W. E. A. A.

Miscellaneous.

NOTES ON BOOKS, &c.

Poems, Lyrics, Songs, and Sonnets. By Francis Bennoch, F.S.A. (Hardwick & Bogue.)

In the *Modern Scottish Minstrel, the Songs of Scotland subsequent to Burns*, the editor, Dr. Rogers, gives ten samples of the quality of this Scottish poet, who may perhaps be better known by his *Storm, and other Poems*, published nearly thirty years ago. In the biographical notice Dr. Rogers states that Mr. Bennoch was born in Dumfries in 1812, that he came to London in 1828, when he entered a house of business, became a co-partner in the silk trade in '37, and subsequently traded on his own account. During the whole time Mr. Bennoch never forgot the Nith, or the local muse, or his oaten pipe. No other London merchant and Common Councilman has wooed the Scottish muse, or any muse, so indefatigably as he. In the present volume he, now withdrawn from business, has collected all his minstrelsy, including *The Storm*, and they occupy near upon four hundred pages. Originally, Mr. Bennoch had a very strong inclination to take up literature as a profession, but the silk business had its attractions, and poetry was pursued only as a relaxation. The merchant and minstrel may well be satisfied with the result. Fortune has stood at the side of the gentleman who is known in this double character. This is a rare thing for Fortune to do. The author dedicates this tuneful volume to his wife, as his best and wisest friend. This, happily, is a circumstance less rare in a husband's life. The poet's love for his native glens and streams is musically ardent in its expression. Thus he says of the Nith:—

"In youth I wandered by thy side,
The Tynron hills before me;
And now, as bridegroom loves his bride,
In spirit I adore thee."

This perhaps is not quite so complimentary as Mr. Bennoch means it to be. No doubt his heart is a never-failing fountain of praise of the Scottish river, but the Nith, his poetic bride, is a long way off from the bridegroom's elegant villa at Blackheath or his London residence in Tavistock Square. However, despite the separation, the poetic love remains, and the enamoured minstrel sings:—

"So flow for aye, beloved stream!
Dear Nith, delightful river!
By castles grey, and meadows green,
Flow on in peace for ever!"

The volume is honourable to the accomplished writer, whose preface is a very pretty bit of autobiography.

Some Account of the Parish of Ashbury in Berkshire: its History, Antiquities, &c. By the Rev. Henry Miller, M.A. (Vicar). (London and Oxford, James Parker & Co.)

If every rector, vicar, or curate would do as much for his parish as the Vicar of Ashbury has done, no local history or traditions would die out. This account of Ashbury only fills twenty pages, yet the author, by keeping strictly to his subject, has succeeded in conveying to his readers an excellent account of the physical and geological features of his parish, and its history, ecclesiastical and manorial. In treating of the four springs which supply the village of Ashbury with water, Mr. Miller says that "they are high in summer, and lower during the period from Michaelmas to Christmas than at any other time of the year." It is supposed that "there is a large natural supply of water underneath the chalk, with which these wells are connected by a kind of tube or siphon. This reservoir becomes gradually emptied during the dry season, and is not replenished till the winter is far advanced, when, being full, it propels the water through the siphons and produces the phenomenon locally known as the bursting of the springs." We are told that, "however heavy the rains may be, they seldom burst out and flow freely before January or February."

BOOK-LENDING.—The following lines I found written in a black-letter Chaucer, in a cursive hand of (probably) the early part of last century:—

"hee that lends to all and none deneys
Shows himsellf more kinde then wise,
But hee that deney (*sic*) all & lends to none
hath a heart as hard as stone."

R. R. LLOYD.

St. Albans.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CANTABER.—The name of Plymley was a real name in the ecclesiastical literature of the last century, before Sydney Smith used it with a pre-name, equally pseudonymous, under which he published, in the present century, *Letters on the Subject of the Catholics, to my Brother Abraham, who Lives in the Country*, by Peter Plymley. The Rev. Joseph Plymley was Archdeacon of Salop. His charges and sermons attracted considerable notice at the close of the last century; particularly one charge, in which he maintained that "the Grecian philosophers could not advance so far towards God as to have any distinct ideas concerning his attributes." In this charge (1792) Archdeacon Plymley treated Socrates with a scorn which is in remarkable contrast with the treatment of Cowper and Dean Stanley.

W. E. B.—Incorrectly quoted. The second is from Swift's *Poetry, a Rhapsody;* the third and last, from Kemble's *Panel*, altered from Bickerstaffe's *'Tis Well it's no Worse.*

H. W.—This saying is attributed to Madame de Pompadour.

R. J. V.—See p. 114 of our present number.

ERRATUM.—P. 84, col. i. l. 16 from foot, for "19th" read "20th."

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

'DON, SATURDAY, AUGUST 18, 1877.

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Notes.

SIEGE OF LIMERICK.

wing despatch is taken, as was the
he battle of the Boyne (5th S. viii. 21),
ters of Jean Payen de La Fouleresse
V., King of Denmark. On comparison
lay's narrative of the siege, it will be
tain several particulars which seem to
d either his knowledge or his notice.
thers may be mentioned the king's
pe of being taken prisoner, which,
nemory fail me, does not occur in the
England. On the other hand, this
f an eye-witness may be added to the
rities quoted by Macaulay in refuta-
rick's assertion, that William pretended
ather was wet to hide the shame of his

Letter 157.

To the King.

started from Dublin on the 18th of the
h and arrived here yesterday. I found
a little advanced. Contrary to expectation,
composed of from ten to twelve thousand
nding itself vigorously. And this siege,
nsidered to be of but little consequence,
to present no difficulty, has turned out to
us undertaking, and one which it will not
ring to a favourable termination. The
is true, was successful; but the result still
tain. As the king's army approached the
the enemy from all *the posts which they* occupied about the fortress. This success threw them into such consternation that, had the artillery been here, it is presumable they would have capitulated. Sarsfield's expedition, in which he attacked the detachment that escorted the guns and rendered the latter useless, as I wrote from Dublin, has not only inspired the enemy with fresh courage, but has also delayed the opening of the trenches for more than a week, it having been necessary to send for artillery from Waterford. During this time the besieged have fortified themselves with new outworks and with good retrenchments within the town.

"The Shannon flows through the town and divides it into two parts. The king can only attack that part of it which is on this side of the river, not only because it is difficult to cross the water, but also because the enemy have a very large body of troops encamped on the other side; and because, moreover, if he should divide his forces it would not be possible to beat the enemy in the open field and to carry on the siege at the same time. The trenches were opened on the 17th of this month. The Duke of Wirtenberg was the first to do duty in them. Next day his Highness led the Danish troops against a redoubt, which they carried, sword in hand, with a bravery which excited the admiration of the whole army. On the 20th, M. de Belcasset, colonel of a regiment of French refugees, at the head of his own men and of a detachment of your Majesty's troops, led the assault of another redoubt. It was attacked with great intrepidity, but defended with equal vigour. It was at last carried, but with the loss of forty officers, of whom, however, none are Danish. Last night the trenches were brought to within a hundred paces of the counterscarp, which the king will give orders to attack in a few days. The enemy seem inclined to defend this position vigorously. They have strengthened it with a part of their artillery. The other fortifications are but of little importance. They consist only of an old rampart flanked by towers in the ancient style. The greatest strength of the town is in its garrison, which, as I have already stated, is very numerous. Moreover, the other side of the town being free and open for the introduction of supplies, it is likely that the siege will be a protracted one. M. Boisselot, a French officer, is in command of the fortress, but Tirconnel and the Duke of Berwick, with the cavalry, are on the other side of the river, between Galloway and the town which we are besieging.

"Two days ago the besieged made a vigorous sortie, but were repulsed with no less vigour and with great loss. Yesterday the king ordered bombs and carcasses* to be thrown into the town. These set five to it in several places. The flames were, however, extinguished during the night, and do not appear to have caused much damage. To-day the artillery has been employed, and not without success, in making a breach in the rampart. There is the greater anxiety to bring matters to a speedy close, as, if the rains, which are usual in this country at the season in which we now are, should surprise us, it would be impossible to hold out on the marshy ground on which we are encamped.

"The king is so busy with the siege that, since my arrival, I have not been able to find an opportunity of congratulating him on the crossing of the Boyne, in accordance with the orders contained in your Majesty's despatch of the 22nd of July. I shall, however, do so as soon as possible, and, at the same time, I shall not fail to

* It may not be unnecessary to explain that a *carcass* is, or rather was, "a kind of bomb, usually oblong, consisting of a shell or case, sometimes of iron, with holes, more commonly of a coarse strong stuff, pitched over and girt with iron hoops, filled with combustibles, and thrown from a mortar."

mention the matter of the toll of the Elbe, about which negotiations have been opened at the imperial court. The king is almost all day long in the trenches, and exposes his person on every occasion as much as a private exposes and is obliged to expose his. A few days ago a squadron of the enemy might easily have carried him off. He had gone, attended by only seven or eight persons, to reconnoitre the fortifications on the banks of the river, to the right of the camp. He was perceived by the enemy's cavalry. A squadron was detached and sent to cross the river at a ford which is near, and to cut off the king. This might easily have been done without attracting the attention of those who were about the king. Fortunately, however, the late Duke of Schomberg's equerry, who was on a slight eminence between the camp and the spot where the king was standing, saw the enemy's manœuvre, and came at full speed to warn the king. He at first laughed at the equerry's advice, so that the latter, who knew that there was but little time to lose, began to swear and to address him in language so coarse that the respect which I owe your Majesty does not allow me to repeat it. Thereupon the king, who had left his saddle, remounted his horse, and barely had time to escape in safety. The enemy, who had already passed a part of the river, fired their carbines at him, and Count Schomberg, who was at his Majesty's side, had his horse shot under him.

"I must not conclude this report without informing your Majesty that the Danish troops are giving greater satisfaction every day. All are loud in their praises of them. The Duke of Wirtenberg has so far won the king's good graces that his Majesty does nothing without listening to his advice. Mr. Walter, captain in the Guards, died yesterday of a shot wound which he had received on the second day of the siege. He is regretted both by the troops and by the commanding officers. Sire, &c.

"Camp before Limerick, August 24th, 1690."

Letter 158.

To the King.

"Sire,—My report of the 24th inst. informed your Majesty of the state in which the siege of Limerick then was, and of the vigorous resistance made by the inhabitants. From the present despatch your Majesty will learn the continuation of this resistance on their part, as well as other events which have happened in their favour since then. The day before yesterday, 27th of this month, the king gave orders to attack the counterscarp. The hour fixed upon was four in the afternoon. A hundred Protestant officers of the refugee troops and five hundred grenadiers had been commanded to open the attack. They were supported by the troops that day on duty in the trenches under the orders of General Douglas. The Duke of Wirtenberg, who was to relieve the trenches that evening with a body of troops, was to second the former. The king having taken his station on a small eminence, whence he had a full view of the attack, ordered three guns to be fired as a signal. The attack was made in the preconcerted order, and at first with a successful result. After standing a heavy and continuous fire, the assailants carried the counterscarp. They kept it for an hour and endeavoured to take up a position in it. But finding the covered way too narrow and too near the rampart, they did not succeed in doing so. From the top of this rampart the enemy, seconded by the artillery which flanked the covered way, flung huge stones upon the assailants and occasioned considerable loss. Meantime, a part of the troops which had been led to the attack, inspired with great zeal and *ardour at seeing that the enemy*, who had been driven from the counterscarp, were retreating into the town through the breach which our guns had made in the rampart, followed them, contrary to orders, and scaled the breach. Your Majesty's Green regiment and some English grenadiers remained in it more than half an hour. A few of the latter even penetrated as far as the public square of the town. There they all met their death, for the order to storm the town not having been given, and no dispositions to that effect having been made, it was impossible to second these brave troops. The enemy, seeing some confusion on our side, regained courage and recovered from the surprise caused by the attack which they had just sustained. Having driven our men from the breach, they again took possession of it, and, immediately after, of the covered way, which they stormed with stones and shot. Whilst the Green regiment was still within the breach, the Duke of Wirtenberg, who was at the extremity of the trenches, sent word to the king, through the Marquis de la Barre, one of the aides-de-camp, that he would undertake to put him that day in possession of the town if his Majesty would only give him a few regiments to support those already in the breach. I was by the side of the king when the Marquis de la Barre delivered his message. He continued to observe the enemy's manœuvre and made no reply. A moment later M. de la Forest came to the king on the part of the duke to reiterate what the marquis had already proposed. His Majesty replied that it was now too late, that the opportunity was passed. He at the same time ordered the troops to retire behind the trenches and into the camp. Several English regiments were still standing unsheltered on the glacis, as though they wished to brave the fire of the enemy. This fire was terrible, and lasted from four o'clock, at which time the action commenced, till half-past six, when the assailants retired. Our losses amount to fifteen or sixteen hundred men, killed and wounded. Colonel Calney and M. de Suzanet, captain of the grenadier company of your Majesty's regiment of Guards, are amongst the former. The Green regiment has lost one hundred and nineteen men. It is computed that all the Danish regiments together have four hundred and thirty-two killed and wounded.

"The opinion is generally expressed throughout the army that, if the Duke of Wirtenberg had that day been on duty, and had consequently led the attack, the town would have been taken. Everybody is favourably inclined towards the prince. There can be no doubt that if the town be attacked a second time the king will choose for the purpose a day when the duke has the trenches. The artillery is still working at the breach and preparing the way for an attack on the body of the fortress. The counterscarp is no longer thought of, it being impossible to take up a position in it and, consequently, to maintain possession of it. There are some who think that the king will be obliged to raise the siege in spite of our making believe that we intend to continue it. They allege three reasons. The first is, that for the last three days the weather has been very bad, which is not only tiring for the troops, but might even prevent them from leaving the marshy ground on which they are encamped. The second is, that some apprehension is felt lest the French troops which are at Galloway should return to reinforce the Irish, and thus enable them to attack us. This would not be difficult considering the losses which the army has sustained, and would still have to sustain, if we continued the siege. But the third and most important reason is that we are running short of shot and, it is said, of powder as well. It is, therefore, more likely than not that the siege will be raised. The Duke of Wirtenberg's advice would be to make another attack without loss of time. He

fident it would be successful, but neither the other generals nor the king himself are of this opinion.

"Some deserters who have escaped from the town during the siege relate that King James's partisans have published the last amnesty issued by the king, after having omitted the advantageous conditions contained in it and substituted threats, in order to frighten the inhabitants of the town, and that this has had the effect for which the declaration was falsified. We are informed that the citizens, who are for the most part Roman Catholics, are more than ever exasperated against the English. The very women, prone as they are to violent passions, have since then become furious. It was noticed that during the attack on the counterscarp they caused as much, indeed, more damage than the garrison, by throwing huge stones on the assailants, of whom a great number thus perished. Two days ago one of the deserters, an officer, more courageous than prudent, undertook to return into the town and to distribute amongst the inhabitants the genuine declaration of the king. But as there are a multitude of monks and priests, who usually possess great influence over the people, it is not expected that it will be possible to dissuade them of the false notions which have been suggested to them.

"Since the failure of the attack made by the army, intelligence has been received that M. d'Anfreville has arrived at Galloway with ships for the embarkation and the transport to France of his most Christian Majesty's troops. Consequently, if the town of Limerick had been taken, as might easily have happened had fitting dispositions been made, the war in Ireland would have been brought to a close. The reverse being the case, it is probable that Count Lauzun will not be in a hurry to embark nor M. d'Anfreville to set sail, and that the war in this country may last another campaign.

"After having informed your Majesty of the state of the siege of Limerick, I must add that I had a long audience with the King of England this morning. In your Majesty's name I congratulated him, in the best and most suitable terms I could find, on the crossing of the Boyne. I told him with what interest and satisfaction your Majesty had heard of the advantages gained by the English army over that of King James, and of your Majesty's hopes and wishes for the conquest of the whole of Ireland and for the prosperity of the allies. The king answered that he was thankful to your Majesty for this mark of friendship. He said that the Danish troops had greatly contributed to the success of his arms, that he admired their bravery and their intrepidity, that he was particularly satisfied with the good and prudent conduct of the Duke of Wirtenberg, and that he would not fail to write and inform your Majesty of it at the earliest opportunity.

"At this very moment, ten o'clock in the evening, the Duke of Wirtenberg sends me word that it has been resolved to raise the siege, and that the king will start to-morrow at daybreak for Waterford, whence he is to set sail for England. The taking of Limerick is put off till next spring, and M. Ginkle is to command the army till further orders. Letters received from England bring intelligence that Lord Marlborough has embarked with a body of troops, intending to make a descent near Cork or Kinsale, and it is reported here that siege will be laid one towns in the autumn. Sire, &c.

Camp before Limerick, August 29th, 1690."

Letter 159.

To M. de Jessen.

"I have nothing to add to the report which I Majesty. Nevertheless, I have the honour to letter to you to inform you that *the ill* success of the siege, joined to the rain, which has been falling for the last three days, and which inundates the camp, obliges the King of England to abandon the undertaking. We start at daybreak for Waterford, where we are to take ship. The king's yachts, indeed, are not there, having orders to await him at Dublin. There are, however, several men-of-war, on one of which the king can embark. The tents are already being furled in this part of the camp, and in spite of the storm which is now raging, I may be obliged to set out before the king in order to arrive at the same time as he in Waterford. God grant that our passage may be better than the success we have met with in this cursed siege, during which we have all been on the point of perishing from the fetid exhalations of the bogs and of the excrements of the army (*où nous avons tous pensé crever par les mauvaises exhalaisons des marais et des ordures de l'armée*). I am, sir, &c.

"Camp before Limerick, August 29th, 1690."

L. Barbé.

Bückeburg, Schaumburg-Lippe.

ILLUSTRATIONS OF SCOTTISH HISTORY: THE DE BRUS FAMILY OF GLASSONBY, IN CUMBERLAND.

Two reverend and learned editors of volumes forming part of the series of Rolls' publications have noticed this family. In 1870 Mr. Stevenson gave, under date Nov. 3, 1292, in his *Documents illustrative of Scottish History from the Death of Alexander III. to the Accession of Robert Bruce* (vol. i. p. 362), some very curious extracts from the rolls of the Justice Ayre held at Carlisle, by Hugh de Cressingham and his colleagues, illustrative of the practice of a Baron Court of the day. Robert de Brus, of Glassonby, and Christiana his wife were the persons, the proceedings of whose Baron Court were called in question. Two suitors before their court had recourse to the "duellum" regarding the theft of an ox, and the vanquished was hanged by judgment of the court, which appears to have been ratified by the justices. The title of Robert and Christiana to the manor of Glassonby was also impugned before the justices by a certain Henry de Engayne, who asserted it to have been held by his ancestor Gilbert, "temp. Regis Johannis." Robert and Christiana replied that King John had granted it to a certain Edard or Odard de Hodalmia, along with the "vill" of Gamelsby, which Edard was Christiana's grandfather, and she was his heiress. They produced John's charter, and apparently Henry de Engayne was nonsuited, but allowed to appeal to the king, "if it seemed good to him." From another case in the same volume (p. 365) it appears that Christiana had, in 1261, been the wife of an Adam de Jessemuthe. This Robert de Brus, of Glassonby, was thus a contemporary of Robert de Brus, Lord of Annandale (the competitor for the Scottish crown), of Robert, Earl of Carrick, his son, and of Robert de Brus, the future king, his grandson, then (1292) a youth of seventeen or eighteen years of age.

The "competitor" died a very aged man, in the early part of 1295. His wife was Isabella, daughter of Gilbert de Clare, and this alone would show that Robert of Glassonby was a different person.

Yet in another most interesting book, Raine's *Selections from the Registers of York and Durham*, 1873, there is some misapprehension regarding the Brus family, which perhaps that gentleman will allow a Scotsman to point out. On p. 163 there is a letter (in 1304 ?) by Robert de Brus to Archbishop Corbridge, complaining that some secular persons had taken away the goods of the church of Carnemoel, in Galloway, which the king (qy. Edward I.) had given to his son Alexander, a student at Cambridge, and asking the archbishop to write "trennchant" letters to the Bishop of Galloway on the subject. The archbishop duly attended to the matter on Feb. 24, 1304. The person who made the index evidently thought that this Robert was the future king of Scotland, whereas the writer was his father—Alexander and the king being brothers. At p. 135 Archbishop Newark writes to the Chapter of Ripon on behalf of Domina Christiana de Brus, asking that, as she was aged, she might have an oratory in her hospitium in that town. The letter is dated "xi Kal. Janii" (Dec. 22), 1297. Christiana is called—in a note, and also in the index—the "mother of the king," which we know she was not, as he was the son of Martha, Countess of Carrick, whose romantic courtship of his father is well known to readers of Scottish history. On p. 251 Christiana is again referred to, as having given the church of Addingham to the prior and convent of Carlisle. She is called on the margin the "widow of Robert de Bruys," whereas they were evidently both living on "v Id. Julij, 1282," the date of the bishop's confirmation. The expression "in viduitate" in the body of the grant had no doubt reference to her being the widow of a former husband. The name of Humphry de Bohun is noticed in the preface (p. xxvii) as that of the rash champion who fell by the hand of King Robert. But on turning to p. 215 we find a commission recorded by Archbishop Melton on March 25, 1322, addressed to the Dean of York, authorizing him to absolve Humphry de Bohun, formerly Earl of Hereford, from any sentence of suspension and excommunication at the time of his death, so as to allow of his body being buried. It is thus clear that this refers to the rebel earl who was an ally of Thomas, Earl of Lancaster, and not to his relative Henry de Bohun. Canon Raine will forgive these little maculæ being pointed out by one who felt greatly indebted to his learned labours on these northern registers, in the preparation of a paper on the Scottish invasions of the northern counties, under the leadership of King Robert and his lieutenants, and hence was led to study the work pretty closely.

ANGLO-SCOTUS.

THE BIRTHPLACE OF CARAUSIUS.

(*Continued from p.* 86.)

I now come to an author who was certainly well informed, but unfortunately is indisposed to tell all he knows. Dr. Giles, in his *History of the Ancient Britons* (vol. ii. pp. 96, 97), gives extracts, in the original Greek, from Ptolemy's *Geography*; and yet with the facts there stated by him of "a city Manapia" in Ireland, and of a tribe of Irish "Manapians," and with a full knowledge of what Camden had written on the subject, this is his statement as to the birthplace of Carausius :—

"Carausius is called by the historians 'a citizen of Menapia'; but it is not agreed what interpretation is to be put upon the name. Some suppose him to have belonged to the *Belgic* tribe of Menapii, others to have been a native of Menavia, or St. Davids, in Wales."—Vol. i. p. 256.*

I have no further evidence in support of the suggestion that Carausius was a Welshman. The testimony is vague and unsatisfactory, and the last witness, I am sorry to say, deliberately insincere ; for he has not told all the truth contained in the documents he has himself published.

The last matter to be taken into consideration is the much disputed question whether or not Carausius was an Irishman.

Aurelius Victor says of Carausius that he was "a citizen of Menapia" (*Menapiæ civis*). There was, then, a city called Menapia. Where was that city ? Ptolemy says that there were in Ireland two cities, Μαναπία πολις (Manapia city), Ἔβλανα πολις (Dublin city). Ptolemy also tells us that there were in Ireland "Manapians" (Μανάπιοι), and specifies that the district they occupied was between two other tribes, as follows: "Then the Cauci ; south of them are Manapii ; then the Conondi, above the Brigantes" (*Mon. Hist. Brit.*, p. xi).

Here then are Manapians and a city of Manapia in Ireland ; and an English author in the sixteenth century, writing on "the affairs of Ireland," states that "the city of Waterford was known to the ancients by the name of Manapia, as Dublin was formerly called Eblana"—"Appellavit hanc urbem [Waterford] antiquitas Manapiam, sicut et Dublinum Eblanam" (Stanihurst, *De Rebus in Hibernia gestis*, p. 23, Antwerp, 1584). This statement is confirmed by Dr. Smith in his *Present and Ancient State of Waterford*, pp. 1-3 (Dublin, 1774).

In the Delphin edition of Aurelius Victor (Paris, 1681) Madame Dacier appends an observation to the words "Menapiæ civis," which is adopted by Pitsius in his subsequent edition of the same author. The observation is conveyed in

* Compare this with Dr. Giles's translation of Richard of Cirencester, in the *Six Old English Chronicles*, pp. 460, 461, secs. 14, 16 (Bohn's Antiquarian Library, London, 1848).

these words: "Hanc lectionem suspectam habet Ortellius, et legendum putat Manapiam. Nam Manapia urbs Irlandiæ" (p. 118).

Ortellius, in his *Index Geographicus* (Antwerp, 1596, fol.), remarks upon the word "Menapia," "Alia est cujus civem Carausium fecit Sex. Aurel. Victor.... Hanc [Menapiam] non novi, et depriv atam lectionem suspicor." *Vide* "Manapia," *in verb.* "Manapia, *μανάπια*, Hiberniæ urbs, Ptolemei, Waterford nunc teste Stanihurstio."

The next author I have to cite is Camden, the greatest of all English antiquaries, and he, it will be seen, although he will not dogmatically affirm that Carausius was Irish by birth, yet logically proves him to have been so. I quote from Gough's edition of Camden (London, 1789, folio):—

"Under Dioclesian, Carausius, of the city of Menapia, a man of low birth" (vol. i. p. li).

"Wexford is called in Irish 'County Reagh' (rueful), where Ptolemy antiently placed the Menapii. It is probable from the name that this people are derived from the Menapii, a maritime people of Belgium. But whether Carausius, who assumed the purple, and usurped Britain from Dioclesian, was of the former or latter people, let others decide. Aurelius Victor (c. 39) calls him 'a citizen of Menapia,' placed by geographers not in Belgium, but in Ireland" (vol. iii. p. 544).*

Camden, the eminent English antiquary, thus declares that Carausius was an Irishman, "a citizen of Menapia," Manapia being set down by Ptolemy as a city in Ireland. Camden cannot positively affirm the fact to be so; for who could make a positive affirmation upon so small a circumstance, with the obscurity of more than a thousand years overlaying it? But he candidly admits what he cannot with certainty assert.

Camden believed that Carausius was an Irishman. This is the inference I draw from his words; and that I am not singular in so thinking the following words, written by one who was, I believe, his contemporary and friend, the celebrated Irish scholar and antiquary, Archbishop Usher, will testify:—

"*Ubi* cum Menapiæ civem eum appellat Victor, et Menapia urbs non in Belgica, sed in Hibernia a Ptolomæo ponatur (licet Menapiorum populus utrobique ab eodem statuatur) videndum eum Camdeno nostro, an non Hibernus potius habendus fuerit Carausius quam Belga."—*Britannicarum Ecclesiarum Antiquitates*, ch. xv. p. 585, Dublin, 1639.

Another illustrious Irish antiquary, following in the same track laid down by Camden and Usher, thus expresses his opinion:—

"Carausius Manapiæ, ut habet Sex. Aurelius Victor, civis, quem ideo ex Hibernia verosimilius satum ubi Ptolomæus Manapiam locat, conjiciunt Usserius, et Camdenus.... Sumpta purpura Britanniam sibi occupat Imperator, et cum bella frustra tentata essent, ab ipsis imperatoribus et remissum est Insulæ imperium."—O'Flaherty, *Ogygia*, pt. iii. c. lxxi. p. 343, London, 1685.

Let us now turn to Ware, who holds in Ireland the same exalted position that is assigned to Camden amongst English antiquaries. Here is his opinion as to Menapia and Menapians:—

"Menapia. The situation in Ptolemy points out this place to be Wexford, yet some hold it is Waterford.

"Menapii, a people. They inhabited the counties now called the counties of Wexford and Waterford. One cannot safely affirm whether Carausius (who assumed the imperial purple in Britain in the joint reigns of Diocletian and Maximian) was of these Menapians, or of the Menapians of Belgic Gaul, yet he seems to have been of the Menapians of Ireland; for Sextus Aurelius Victor calls him in express words *civem Menapiæ*, a citizen of Menapia; and Camden justly observes that the city of Menapia is placed by Ptolemy in Ireland, and not in Belgium, though the people called Menapii are placed by him in both countries, and he thinks that the Menapii of Ireland were the offspring of those of the same name upon the sea coast of Lower Germany."—Ware's *History and Antiquities of Ireland*, translated by Harris, vol. ii. pp. 41, 42, Dublin, 1764.

The Abbé MacGeoghegan, in his *Histoire de l'Irlande* (I quote from the Paris edition, 1748), remarks as to Carausius and the place of his birth:—

"Pendant que Carbre regnoit en Irlande, Carausius, natif, dit-on, de la ville de Menapia en Irlande, prit la pourpre en Bretagne....Il se fit déclarer Empereur en Bretagne, où il se soutint en cette qualité pendant sept ans, malgré toute la puissance Romaine."—Ch. vi. p. 140.

WM. B. MAC CABE.

(*To be continued.*)

* The following are the words of Camden in the folio edition of his *Britannia* (London, 1607): "Weisford sive Wexford comitatus Hibernica County Reoch, ubi olim Menapii a Ptolemeo collocati. A Menapiis maritima inter Belgas gente hos Menapios advenisse nomen quodammodo innuit. Verum an his vel illis Carausius fuerit, qui assumpta purpura Britanniam contra Dioclesianum occupavit, dixerint alii. Illum enim Menapiæ civem vocat Aurelius Victor, et Menapia urbs non in Belgica, sed in Hibernia a Geographis statuitur" (p. 748).

FOLK-LORE.

"KIRK-WIPE."—

"Among the natives of Annandale the term *kirk-wipe* is very generally applied to that species of lameness arising from what we denominate club-feet, and the following is the reason assigned for using the phrase: if a female, while *enceinte*, happens to enter a churchyard and inadvertently to wipe her feet upon a grave, her offspring will be born club-footed, or *kirk-wiped*; and hence the phrase: He or she has a *kirk-wipe*."

This crumb of folk-lore is to be found in *Traits of Scottish Life*, vol. iii. p. 329, an early literary production of the late Mr. Bennett, Provost of Dumbarton. *Wipe* being from the Saxon tongue, the likelihood is that the belief is not confined to the Western Marches, but may be heard also in sequestered districts further south. J.

Glasgow.

A POSSESSED LETTUCE.—The following curious passage occurs in Caxton's *Golden Legend*:—

"Saint gregory reherceth in his dyalogues that a nonne entred into a gardyne/ and sawe a letuse/ and couetyd that and forgate to make the synge of the crosse/ and

bote it glotonessly/ and anone fylle doune and was rauysshe of a deuyl/ and there cam to her saynt Eguycyen and the deuyll began to crye and to saye what haue/ I doo I satte vpon the letuse/ and she came & bote me/ and anon/ deuyll yssued oute by the commaundement of the holy man of god."—Morris's *Legends of the Cross*, E. E. T. S.

WILLIAM E. A. AXON.

TEA-LEAVES.—In West Cornwall a tea-leaf floating in the cup is considered a sure sign of a visitor. If two or more leaves float, then there will be two or more visitors. If the leaf is hard, the visitor will be a male; if soft, a female. The leaf on being taken from the cup is placed on the back of the left hand, and struck with the lower side of the right fist, the striker repeating, at each stroke, the words Monday, Tuesday, &c. The day whose name is repeated when first the leaf adheres to the right hand is that on which the visitor may be expected.

WHITE SPECKS IN THE NAILS are in West Cornwall considered as promising presents, which may be looked for after the nail has grown sufficiently long to admit of the speck being cut off. We have a rhyme (found in many nursery books)—

"A gift on the finger
Is sure to linger;
A gift on the thumb
Is sure to come."

J. C. P.

CURE FOR FEVERS.—The following is from a letter from Madame de Scudery to the Comte de Bussy, dated Paris, October 20, 1677 :—

"Il y a ici un abbé qui fait grand bruit; il prétend guérir par les sympathies. On dit qu'il ne fait que prendre pour toutes fiévres de l'urine des malades dans laquelle il fait durcir un œuf hors de sa coque, apres quoi il le donne à manger à un chien qui prend en même tems la fiévre du malade qui par ce moien en guerit. C'est un question de fait que je n'ay pas éprouvé."

UNEDA.

Philadelphia.

SIR WALTER SCOTT AND THE USE OF THE COPE.—An amusing incident appears, on the authority of the *Church Times* of July 27, to have recently occurred to the excellent Bishop of Lincoln. While wearing the cope presented to him by his clergy, the bishop was unable to reach the alms dish in the middle of the altar of his cathedral, till a minor canon solved the difficulty.

We can judge, then, how Prior Aymer of Jorvaulx must have enjoyed his evening meal in the Hall of Rotherwood, to which the great novelist describes him as sitting down in a costly robe, "over which he wore a *cope* curiously embroidered" (*Ivanhoe*, c. iv.). Scotsmen were not then learned in vestments or their use. Even now some of us need instruction. A certain historian of our day, giving a list of ecclesiastical properties dear to an ecclesiologist, permits himself to speak of "finial crockets" and "squenches"! This latter term is unintelligible, though the former may be guessed at (see J. H. Burton's *Book-Hunter*, p. 291).

The list is exceedingly amusing, and gives one the idea that the learned historian just put a number of words in a box and shook them out anyhow, without the least regard to their relation to each other.

ANGLO-SCOTUS.

THE DUCKING-STOOL.—The following account of an engine once used in Holland for punishing women may interest some of your readers. I quote from Havard's *Picturesque Holland* :—

"And now for a word of explanation on the *houten-rokken* (wooden petticoats). These singular things are in the form of a barrel, narrower at the top than at the base, painted with every imaginable colour, and decorated with the arms of the town [Nymegen], also furnished with an iron collar and chains. They were taken to the market-place, where girls who had gone wrong were stripped and put into these petticoats, and then marched round the town in the midst of a crowd of wags and noisy persons of all sorts. Bad women were treated much more severely, for they were stripped of their clothing, and placed in open-barred cages, and the populace were encouraged to pelt them with dirt and injurious expressions."—P. 318.

K. P. D. E.

TENNYSON'S "WILL": MISPRINTS.—In an American edition of Tennyson's works, published by Osgood & Co., 1871, two lines of "Will" are thus given :—

"He seems as one whose footsteps
Toiling in immeasurable sand."

I understand that the hitch having been pointed out to Prof. Corson, of Ithaca, he decided that "footsteps" must be resolved into "foot steps," *i.e.* noun and verb.

Meanwhile, the first edition, now before me, has

"He seems as one whose footsteps *halt*,"

the word dropped by Osgood's printer being a rhyme to "fault" in the fourth, and "salt" in the last line of the stanza.

I observe another strange misprint (and this, too, *à propos* of *sand*) in a paper, by Mr. R. Grant White, in the *Galaxy*, Feb., 1877, p. 234. He intends the following for a quotation from *Troilus and Cressida*:—

"And give to dust that is a little gilt
More sand than gilt o'er dusted."

JABEZ.

Athenæum Club.

WHIPPING-BOYS.—The *Pall Mall Gazette*, in an article on the *Pekin Gazette* for 1876, calls attention to the appointment of, among other instructors to the young emperor, a *Hahachutze*, or "whipping-boy," who suffers in his person for all the sins and shortcomings of his imperial fellow-student. This custom obtained in other palaces besides that of Pekin. See *The Fortunes of Nigel* for one example.

D. C. BOULGER.

ous Names.—A correspondent of the omplained the other day of the bad taste owner of a certain horse in naming him . On this I need not comment; but I id a note culled from the *Gentleman's ne*, 1763, p. 195, which may be interesting. tions, "Mr. Crucefix, second clerk in the f Devonshire's office." O.

Queries.

ust request correspondents desiring information y matters of only private interest, to affix their nd addresses to their queries, in order that the may be addressed to them direct.]

s Touchet, Lord Audley.—Hugh Done, n, is stated in Ormerod's *Cheshire* (vol. i. p. l vol. ii. pp. 132-3) to have married Anne, r of James, Lord Audley, who by her first l, Sir Thomas Dutton, had had, with other Anne, wife of Sir Thomas Molineux, of and Peter Dutton, who fell with his father at Bloreheath.*

s, Lord Audley, who also fell at Bloreheath, by Collins (vol. vi. p. 514) to have had issue rst wife, Margaret, daughter of William, s, John, his successor; and by his second eanor, natural daughter of Thomas Holarl of Kent, by Constance, daughter of de Langley, Duke of York, three sons ee daughters, viz., Margaret, wife of Lord Powis; Elizabeth, wife of Edward, bham; and Constance, wife of Sir Robert .

which, if either, of these two marriages e Done proceed? She survived till 1503, daughter and heiress, Elizabeth, wife of erton, of Egerton. H. W.
ir. Club.

matical.—In my possession is a small oin of George III.'s reign of peculiar Both the obverse and reverse are very nk, and the legends are placed on the ines, at *right angles* with the face of the bv., head of George III., laureated; eorgius . iii. . dei . gratia . rex . 1771. itannia; legend, britannia . ohiluvs. e observed that the date, 1769, and the Farthing," are placed upside down, *i.e.*, top of the letters next the face of the lently in order to call attention to them, ark the commencement of the legend. , the design of the coin, which would seem to be a "trial" one, is to ensure the preservation of the legend, &c. Any information respecting it would be acceptable.

William P. W. Phillimore.
Snenton, Nottingham.

The Isle of Man.—The sovereignty of this island was purchased by Government in 1806 (? 1764) from the Duke of Athole, certain privileges being reserved by his Grace until 1826, when he gave them up for a payment of more than 400,000*l*. What were these privileges?

Is there any work on the history of the island during the last two centuries? I am desirous of obtaining a list of the governors or lieutenant-governors, with dates, from the middle of last century.

By whom were the governors appointed before the island passed from the sovereignty of the dukes of Athole—by the dukes or by the Crown?

A. M. S.

"O slumber, my darling."—Bishop, we know, composed and arranged the music to the theatrical version of *Guy Mannering*, the "Chough and Crow" chorus being among his best-known pieces. Was the melody of this "O slumber," &c., also his own?—one of those airs whose beauty is independent of words or accompaniment, implying, indeed, the simple harmony on which all the finest melodies turn, and almost worthy to pair off with "Home, sweet home," and that "When the wind blows" which Rossini is said to have hummed over to Bishop on being introduced to him in London fifty years ago. Quivis.

Job and Petroleum.—Did this patriarch derive part of his wealth from this source? Ch. xxix. v. 6:—"And the rock is pouring out *for me* (or *standing*) streams of oil." The finals of this verse make "O desert, empty wine." There was possibly a great Midianite trade with Egypt for mummy requirements. Josias Simler (*Vallesii Descript.*, sec. xvi., at end) speaks of Thonon, on Lake of Leman, as using it for *lucernæ*. Grounier de Keralio, *Les Glaciers*, 4to. map (1770), marks "Petroleum" on Lake Noir (Fribourg-Berne). I remark the above as connected possibly with Capt. Burton's late mineral explorations in the Gulf of Akabah. It is *Peleg* (not *Nachal*) *Shemen* that Job utters. S. M. Drach.

"Shack."—*Hom. for Rogation Week*, part iv. p. 498, l. 8, ed. Cl. Pr., 1859:—

"How covetous men nowadays plough up so nigh the common balks and walks, which good men beforetime made the greater and broader, partly for the commodious walk of his neighbour, partly for the better *shack in harvest time* to the more comfort of his poor neighbour's cattle."

There is some disagreement as to the meaning of this expression. Richardson takes it of the liberty

pect of this connexion, Drayton's lines may be

utton *Dutton* kills; Done doth kill a *Done*;
a Booth; and Leigh by Leigh is overthrown;
olineux doth make a *Molineux* to die;
rton the strength of *Egerton doth try.*"

to turn cattle into the stubble after harvest. The editor of the *Book of Homilies*, in the last edition for the Clarendon Press, is not satisfied with this, and is rather inclined to think that it may mean a broader and easier pathway for the cart in bringing home the corn. But may not the expression mean this—in order that the horses, or oxen, employed at harvest time to bring home the corn, may have better feed during their work in the harvest field, while they are allowed to graze on the balks at the intervals of labour or when some of them are unhitched while the loading takes place? ED. MARSHALL.

"PERDERE SUBSTANTIAM PROPTER ACCIDENTIAM."—Can any one give me the reference to the above quotation? I wish to see it with its context. It is quoted from Duns Scotus in Kingsley's *Life*, vol. i. p. 59. A. O. V. P.

METROPOLITAN BENEFIT SOCIETIES' ASYLUM.—On Aug. 17, 1836, the foundation stone of this institution was laid by the then lord mayor (William Taylor Copeland, M.P.), its president. The building abutted upon the Ball's Pond Road, Islington. Its object was to offer an asylum to those aged and superannuated members of friendly societies, "who may not have been so fortunate in life as to be enabled to make a provision for themselves, but who by their prudence, forethought, and good conduct have a claim to something better than a workhouse, wherein they may live without being degraded as paupers." Their Royal Highnesses the Duchess of Kent and the Princess Victoria were patronesses of the institution. Is it still performing its functions? If not, when and why did it cease?

CORNELIUS WALFORD.

Belsize Park Gardens.

THE DORIA FAMILY.—Who is the original of the following fine portrait by Velasquez, in the possession of a lady relative of mine? The painting (kit-cat size) represents a young man of large frame, clad in a brown surcoat, and holding, in his left mail-clad hand, a stout staff. On the left top corner of the picture is the following inscription:—

> "Angustam amici pauperiem pati
> Robustus acri militiâ puer
> Condiscat."

On a piece of paper, pasted at the back of the portrait, is written, "Supposed to be one of the Doria family." D. K. T.

DR. NASH, in his *History of Worcestershire*, vol. i. p. 385, quotes as follows from Ant. Wood's MSS. in the Ashmolean Museum (marked f. 33):

"The Earl of Warwick's lands in Worcestershire, which were given to Sir John Savage, were Elmley, Sudley, Bushley, Hanley, and Ridmarley. Elmley and *Sudley have each a castle* and a park. Bushley and Ridmarley had both parks and no castles. Now when these fell into the king's hands, on the conviction of Sir John Savage for killing Mr. Pawlet, then Edmund Bonner did change lands in Essex with the king for Bushley and Ridmarley," &c.

1. The Earl of Warwick's lands were conveyed to the King Hen. VII. by the dowager Countess of Warwick, I believe in 1488. In what year were the above-named manors granted to Sir John Savage?

2. Sir Thomas Savage, described as of Elmley Castle, was sheriff of Worcestershire 3 Hen. VII. (1488), "et similiter *Johan. fil.* et hær." Sir John Savage resigned his office 8 Hen. VIII., 1517. Qy. in what year did he kill Mr. Pawlet, and under what circumstances?

3. Bp. Bonner was made Bp. of London, 1539. In what year was Bushley Park (and the other lands mentioned above) granted at his intercession to the see of London? E. R. D.

"ALEA EVANGELII."—I have seen a sketch bearing the above title, and apparently copied from an ancient MS. in which it was appended to the Eusebian canons. Like them, its use appears to have been harmonical. It represents what seems to be a chess-board, divided into squares by red lines, at the intersections of which are a number of smaller black squares, arranged symmetrically round the centre. Numerals, crosses, and dots are added. What was the precise use of this "Alea Evangelii" in connexion with the Gospels? By whom was it invented, and where are the earliest examples to be found?

SCRIBE.

THE PRINCE OF WALES'S TOUR IN INDIA.—In 1863 I saw a paragraph in an English periodical to the effect that the writer knew of some descendant of royalty having gone to India and settled there, but he would mention no more, as there might be descendants, &c. I should like to refer to this again, or obtain other information on the subject.

G. D. P.

HEXAMETER OR PENTAMETER.—At this season of the year, when the nights are gradually lengthened, it may not be out of place to ask "N. & Q." to preserve this line of (to me at least) unknown authorship:—

"Quando nigrescit nox, rem latro patrat atrox."

The point for decision is whether the verse is hexameter or pentameter. W. T. M.

Shinfield Grove.

A HALFPENNY.—A coin of this denomination was struck in 1813. On the obverse is the figure of Britannia, with a sprig in her hand, and Comm— in a semicircle on the upper part of the On the reverse is a rather well executed he Wellington, and round it "Marquis Welli 1813." What does this mean? Was thi

y Wellington in the Peninsula? He
le Earl of Wellington in Feb., 1812, and
Aug. 18, 1812, and Marquis of Douro
ke of Wellington, May 3, 1814. Was
er or gold coined, and to what amount
whole issue in all the metals reach?

C. A. WARD.

LIGHTFOOT, a naturalist, was born at
in Gloucestershire, in 1735, and died,
, in 1784. Can any of your readers give
information respecting him? The name
ork of reference would also be acceptable.

E. R. VYVYAN.

ham.

L YOU MARRY A PARSON, MISS WALKER?"
ate Walter Montgomery used to recite
anzas commencing "Will you marry a
Miss Walker?" Have they appeared in
d, if so, where? W.

ON WEEK: HOLY WEEK.—In a book of
blished more than ten years ago, I had
to speak of the week before Easter, and
t Passion week. For this sundry of my
alled me to task; and a reviewer in the
tic pointed out that I had made a mis-
aking Passion week for Holy week. Now,
I am by no means inclined to follow the
frequently given me in childhood, "Oh,
always do everything everybody tells
, in this case, I thought I was wrong,
since that date always spoken of the
question as Holy week. Was not I right,
in the first instance? If not, as it seems
he late Mr. Kingsley, or his biographer,
n into a similar error (see *Lett. and*
364); and there is a passage in the late
. Faber's *Sights and Thoughts in Foreign*
and among Foreign Peoples, p. 301,
ms to bear the same meaning. I shall
ful for instruction in this matter.

ANON.

OF THE MORNING."—In Exeter the other
asking a waiter if there had been much
he night, he replied: "At five o'clock it
ery black, and I thought there was
be heavy rain; but it passed off, and
no more than the cry of the morning."
Devonshire expression, or is it found
?

M. W.

FREDERICK, DUKE OF CUMBERLAND,
arriage to the beautiful Mrs. Horton so
offended his brother George III., was
in the navy. I desire to know whether
or ashore during the first week in
I have seen it *stated in print, on* the authority of the naval registers, &c., that he was not in London at that time. On the other hand, the freedom of the City was presented to him on the 10th of that month; but as it is expressly stated that he attended at Leicester House for the purpose of receiving it, the two accounts may be reconciled by the fact that, though actually serving on board, he might have run up from Portsmouth or some other station for the purpose of attending at Leicester House. Any information as to his whereabouts between the 1st and 7th March, 1767, will be most acceptable to

AN INQUIRER.

AUTHORS OF BOOKS WANTED.—

Memoir of the Life of John Bowdler, Esq. London, 1824. 8vo.

Reflections suggested by the Study of the Scriptures. London, 1830. 4to.

Memoir of Robert Fowler, with Extracts from his Letters and Memoranda. Norwich, 1833. 12mo.

The First Born: a Drama. London, 1844. 12mo.

Poems addressed to M. A. J. R. [London,] 1859. 12mo.

Journal d'un Voyage de Cinq Semaines dans le Midi de la France. [Londres,] 1869. 8vo.

ABHBA.

"An Answer to the Dissenters' Pleas for Separation; or, an Abstract on the Abridgment of the London Cases." This is the title of a volume in MS. now before me. On the first page is, "Ex Libris Johan' Leadbeater, 1752." It is probably a reply to Charles Owen's *Plain Dealing; or, Separation without Schism*, London, 1715 ("N. & Q.," 1st S. viii. 492). Was it ever published, and who was its author? H. FISHWICK, F.S.A.

AUTHORS OF QUOTATIONS WANTED.—

"Knowledge is the hill which few may hope to climb,
Duty is the path that all may tread." A. S.

"Incipe: dimidium facti est, cœpisse. Supersit
Dimidium; rursum hoc incipe, et efficies."

F. A. LINDSAY.

[Horace has "Dimidium facti qui cœpit, habet," equivalent to the English proverb, "Well begun is half done"; a sentiment which is flatly contradicted in the line by Corneille, "Qui commence bien ne fait rien s'il n'achève."]

Replies.

THE KEY AS AN EMBLEM.

(5th S. vii. 409.)

1. Apart from Schoetgenius, with whose works I am not acquainted, Bishop Blomfield is supported in his view by many other writers of unquestionable authority. Not to mention others, Schleusner, following Vitringa (*Obss. Sacr.*, lib. i. diss. ii. c. 1, sec. 7) and Ursinus (*Analect. Sacr.*, t. i. lib. v. cap. 34), thus comments on Luke xi. 52:—

"Vobis commissum est munus docendi populum veram ad salutem viam; et provocant ad ritum Judæorum, quibus solenne erat, doctoribus *clavem* symboli loco tradere, quæ potestatem publice docendi et sacras literas aperiendi sive interpretandi, designaret."

To you is entrusted the office of teaching the people the true way of salvation. In which reference is made to the custom of the Jews, who deliver to their doctors a *key*, by way of symbol, by which is signified the power of publicly teaching and expounding, or interpreting their sacred writings.

2. The officer who had the custody of the "holy writings" was in Hebrew named חזן, *chassan*; in Greek ὑπηρέτης. Of whom Carpsovius, quoting from Vitringa (*De Synagoga Vet.*, lib. iii. c. i. p. 890), tells us:—

"Officium hujus æditui ceu ministri synagogæ constituit in eo, ut statis temporibus eam aperiat et claudat ejusque libros ac tepetes, et quæ sunt reliqua supellectilia vel ornamenta depromat, recondat, atque omni diligentia asservet."

Again:—

"Librum legis ex arcâ depromsisse et in eadem recondidisse."

The office of this temple-servant, or minister of the synagogue, was at stated times to open and shut it up, to bring out and put away the books, the furniture, and various ornaments pertaining to it, and to watch over them with the greatest care. Again, that he had to bring the book of the law out of the ark (or chest in which it was kept), and to put it away again. And thus of our Lord, after having read in the synagogue, it is said (Luke iv. 20): καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ ἐκαθίσε. Having folded up the book, and given it to the keeper of it, he sat down.

3. As to "the ceremonies made use of in appointing a rabbi," Godwin (*Apparatus Historico Criticus*) tells us, on the authority of many Jewish writers, that it was *per* χειροθεσίαν, that is, by *imposition of hands*. But this ceremony, as we learn from Carpsovius, the annotator upon Godwin, was preceded by several others. In the first place, the candidate had to undergo a two-fold examination:—1. As to his character and manner of life, which in all respects must be shown to have been pure and irreproachable, and marked by the seven virtues of wisdom, gentleness, the fear of God, hatred of lucre, love of truth, brotherly love, and good report. 2. As to the amount and fruits of his knowledge. And this not more in sacred than in secular subjects; for, according to Maimonides (in *Sanhedrim*, c. ii.), he must not only be thoroughly conversant with all parts of theological learning, but also with many subjects quite foreign to it, such as medicine, arithmetic, astrology, magic, and a variety of languages. He had to show proof, also, that he was full thirty years of age.

Immediately upon the close of the examination, if satisfactory in its results, followed the ceremony of *promotion*, a very tedious and elaborate affair.

First came what was called the act of *collocation, or the placing* the candidate in a kind of chair* or throne; by which it was intimated that he had been promoted from the condition of a *learner* to that of a *teacher*.

Then he was presented with a *key*† and a *writing-tablet*, both symbolical; the latter to remind him that he was henceforth to devote himself to continual study and meditation, and, to obviate forgetfulness, to note down everything that he had learned; the former, the *key*, was to be to him the sign of his authority for opening out mysteries, explaining them to others, and imparting all kinds of useful and necessary knowledge.

Consequent upon this was the χειροθεσία, or *imposition of hands*, given by an official called the *promoter*, no doubt some rabbi of more than ordinary eminence, and probably a leading member of the Sanhedrim.

The crowning act was the *proclamation* of the candidate as an accepted *rabbi*, by which it was publicly announced that authority had been given him for doing and exercising all such acts as it was right and lawful for all *promoted doctors* to do and to exercise. This proclamation was made by the promoter *vivâ voce*, and in a set form of words, which ran as follows:—"Behold you are promoted, and empowered to exercise judgment in capital causes." Sometimes the form was shortened to:—"I promote thee, be thou promoted." This ended the ceremony, and the man went forth a *graduate* or full-fledged rabbi.

As Carpsovius observes, the *key*, as a symbol, had many other uses among the Jews.‡ To treat of them all, space in "N. & Q." could not be reasonably asked for. I may have already been too encroaching, but the subject is a curious one, and, it may be, not without interest to others besides your Indian correspondent. I have taken all the pains I could to answer his queries to his satisfaction; and, as he complains of suffering from the worst of all dearths, the dearth of books, I have given quotations in full, which, under ordinary circumstances, I should have merely indicated by chapter and verse.

Any one desirous of fuller particulars will find all that he wants in Maimonides, *Jad Chasak*, p. iv. cap. iv.

EDMUND TEW, M.A.

* Cf. Matt. xxiii. 2, 3:—"The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do."

† The key as a symbol of any kind of authority is often alluded to in Scripture. Isaiah xxii. 22, of Eliakim: "And the key of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Luke xi. 52: "Woe unto you, lawyers! for ye have taken away the key of knowledge," &c.

‡ The Jerusalem Targum on Gen. xxx. 31: "There are *four* keys which God keeps exclusively in his own hands, committing them neither to angel nor seraphim: they are the key of rain, the key of the grave, and the key of ster

In Bishop Blomfield's Greek Testament, fifth dition, revised, London, 1843, under Matt. xvi. , is the following note :—

"δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν. ese words are a *continuation* of the image by which e Church was compared to an *edifice* founded on a ck. And as a *key* is used for the purpose of locking or locking the door of a house, and he who possesses t has the power of admission to or exclusion from the use, and may be said to have the general care and perintendence of it; so a *key* was an usual symbol of wer and authority for any work (see Isaiah xxii. 22): d presenting with a key was a form of investing with at authority."

hrough the entire note, of which the above is a ortion, there is no reference to Schoetgenius, nor Dr. Bloomfield's *Lexicon* to the New Testament, nder κλεὶς, is there anything beyond a reference o the above note.

With regard to Dr. D'Eremao's third query, in *Jewish Antiquities: a Course of Lectures by the late Rev. David Jennings, D.D.*, Edinburgh, 1808, bk. i. cap. vii., "On the title Rabbi," is the following:—

"The later rabbies tell us this title was conferred with a good deal of ceremony. When a person had gone through the schools and was thought worthy of the degree of rabbi, he was first placed in a chair somewhat raised above the company; then were delivered to him a key and a table-book: the key, as a symbol of the power or authority now conferred upon him, to teach that knowledge to others which he had learned himself. And this key he afterwards wore as a badge of his honour; and when he died it was buried with him. The table-book was a symbol of his diligence in his studies, and of his endeavouring to make further improvemen's in learning. The third ceremony in the creation of a rabbi was the imposition of hands on him by the delegates of the Sanhedrim, practised in imitation of Moses's ordaining Joshua by this rite to succeed him in his office, Numb. xxvii. 18, Deut. xxxiv. 9. And then, fourthly, they proclaimed his title."

G. de Jeanville.

Questionable Shapes (5th S. v. 421.)—I know not whether the more to admire the skilful manner in which your correspondent Moth has, under this title, given in small space a very interesting sketch of the Witchcraft and other kindred matters to be found in that heavy work, as some think it, Pitcairn's *Ancient Crim. Trials in Scotland, Satan's Invisible World Discovered*, certain old chap-books, and such like authorities; or the careful pen with which he has dealt with a most delicate subject—how *delicate*, only those can understand who have looked into Pitcairn. He has even ventured to touch upon that most appalling document of the sixteenth century, *Newes from Scotland, declaring the Damnable Life of Doctor Fian.* Now, I think it must have occurred to many of our readers that it is a remarkable fact that we Scots, who are believed to be a hard-headed, matter-of-fact race, should be so *especially singled* out, as seems to be the case, as the prey to "black spirits and white, red spirits and grey," "black horses," *kelpies*, "grey men," and other things,

> "Appearing sometimes like a black horned cow,
> Aft-times like bawty, badrans, or a sow,"

but, above all, to Witchcraft. With respect to the prevalency of the latter in the seventeenth century and in later times, it is true, reasons have from time to time been suggested, as, for instance, in Mr. Luke Owen Pike's clever book, *Hist. of Crime in England* (ii. 133-135), but I never expected to see the question settled. Settled, however, it has been in a work entitled *Glimpses of the Supernatural*, by the Rev. F. G. Lee, D.C.L. (2 vols., King & Co., 1875). In this book (which, if I remember rightly, has, in connexion with the Lyttelton ghost story, already been noticed in "N. & Q."*) I find it stated :—

"In countries which are specially and eminently Christian, where churches, sanctuaries, and religious houses are numerous;.....where the sacrament of baptism is shed upon so many; where post-baptismal sin is remitted by those who have authority, &c.;..... there the power and influence of the Evil One is circumscribed and weakened. Sacred oil for unction, and holy water, and the life-giving power of the Cross, and the relics of the beatified as well as of the favoured and crowned servants of the Crucified, make the devils flee away and effectually curb their power. Hence it is found that in countries where the Catholic faith has been halved or rejected, superstition has taken the place of the first theological virtue, faith; and the Prince of the Powers of the Air comes back again with his evil and malignant spirits to vex mankind anew."†—I. 57-58.

It would seem that we in the North do not appear to advantage when compared with the more favoured countries alluded to by Dr. Lee, but must rather be included in his latter category, for in the second vol. I find it stated: "Wherever the Catholic religion, having once been had, has been deliberately cast out and denied, there, *as in Scotland at the present day*, superstition is more than ordinarily wide spread and rampant" (ii. 141). It is rarely, I think, that the mirror is, as in this case, so steadily held up as to render compliance with the injunction, "know yourselves," comparatively easy. How the following sentence is made to consist with the charge of irreligion, want of faith in everything sacred (from the author's point of view), and superstition, I do not quite see: "Scotland, a country

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[* See "N. & Q." for Nov. 21, 1874, for the Lyttelton ghost story, and "N. & Q" for April 17, 1875, for the use made of details which cut the ground from under this absurd legend.]

† Among the causes of the increase of the so-called Witchcraft in England in the seventeenth century, I do not see that Dr. Lee takes any notice of the "growing habit of imposture" among certain of the clergy which rendered it necessary for Convocation to pass a canon that no minister should, without licence and direction of his bishop, attempt to cast out any devil under pain of imputation of cosenage, and deposition from the ministry (*vide Hist. of Crime*, ii. 133).

where the belief in witchcraft was in times past almost universal, and where, even still, the clear statements of Holy Scripture on the subject are neither explained away, scoffed at, nor disbelieved" (i. 196). Be this as it may, I think the proverbial "medical operation" of Sydney Smith will scarcely be needed to enable the Scot rightly to appreciate the curious assertions which I have ventured to bring to his (and your readers') notice.

A. Fergusson, Lieut.-Col.

United Service Club, Edinburgh.

Latin as a Universal Language (5th S. viii. 67.)—Having read Mr. Blenkinsopp's remarks on the utility of Latin as a universal language for conversation among educated natives of different countries, I am induced to give you an instance in point, and which also shows the folly of our isolated system of vowel pronunciation. When the mad assault on the town of Buenos Ayres (with unloaded muskets), under the orders of General Whitlocke, had ended in the unconditional surrender of our troops, great difficulty was experienced in establishing the necessary communications between the English and Spanish officials. No English officer was conversant with Spanish, and none of the Spaniards sufficiently so with French. It was then suggested to send for some priests and try Latin, as among our ranks were several university graduates. The *padres* accordingly appeared, and our Oxonians tackled them; but neither party could make out the words used by the other, their pronunciation of Latin being quite different. In this dilemma some one counselled a resort to the doctors, and my informant, an Aberdeenshire man, belonging to the 88th, took up his parable with others, and discoursed with the friars. No sooner had the Scotchmen framed a sentence or two in their own Doric accent than the *padres* threw their arms round their necks, and exclaimed, "Ah! nos sumus *frawtreys*" (not *fraytrese*, as our dons would have said). The Scotch medicos acted as interpreters, rubbing up their scanty, long-disused Latin, and matters arranged themselves. Any one who has travelled much must have noticed the needless difficulties caused to English would-be linguists by their having been drilled into a pronunciation differing altogether from that of every other European nation, and I have been long expecting a movement to abolish it, and teach our youth to sound the vowels like the rest of the world.

M. D.

Glasgow.

The advantages of being able to speak Latin would be felt in Hungary and Transylvania, not only in enabling the traveller to converse with an educated priest, but to make himself understood by the lower classes, who (formerly at any rate) *versed in Latin. About forty*, "or, by 'r Lady," some fifty years ago, a Fellow of Exeter College, well known in his day, used to tell how he, or a friend, travelling in that direction, found colloquial Latin of essential service. Stopping one night at a small country hostelry, a rough, unkempt serving-man shook him in his pallet bed very early, and on his awaking addressed him thus: "Domine, domine, visne schnapps?" Rubbing his eyes, he exclaimed, "Quid est schnapps?" and got for answer, "Schnapps, domine, est res valde necessăria cuilibet homini quolibet mane"! The *a* is pronounced quite broad. Sleep, however, was thought more refreshing than "schnapps."

Gibbes Rigaud, Major-General.

Magd. Coll., Oxford.

Caraccioli (5th S. vii. 507; viii. 74.)—A graphic account of the execution of this unhappy old man, and the subsequent rising of his body to the surface of the sea, may be found in *Tough Yarns*, under the head "Greenwich Hospital." According to this, his execution is attributed to the paramount influence of Lady Hamilton over Lord Nelson. When the prince was brought on deck he was tightly bound with cords. Lord Nelson was very indignant, called his torturers "monsters" and cowards, and, after having assisted in unbinding him, said, "Dear Caraccioli, you are now free!" After this "he took him by the hand, and they both walked aft together." But "a certain lady followed them, and her bewitching smile was changed to the black scowl of a demon when she pierced the disguise of the peasant, and recognized the prince, who on some particular occasion had thwarted her views and treated her with indignity." His doom was sealed from that moment. And now comes, to my mind, the most revolting part of the story. After the execution had taken place, it is related that Lady Hamilton, laying aside all feminine tenderness and delicacy, actually prevailed on Lord Nelson to have a barge manned, in which she accompanied him "round the ship where the unfortunate prince was hanging. He had no cap on his head, nor was his face covered; but his white hair streamed in the breeze above the livid contortions which the last death-pang had left on his features." About a fortnight after this there was a pleasure party on the water, in which the barge containing Lord Nelson and Lady Hamilton took the lead. "'A dead body! a dead body!' was uttered in a suppressed tone by both. The boat held on her way; and as the corpse passed astern, the face turned towards the lady, and showed the well-remembered countenance of poor Caraccioli."

Of course one does not look for exact truth in historical novels or tales. We all know that Lord Nelson did sanction the execution of the unfortunate prince, and it must ever remain a blot

on his memory ; but if the facts are anything like those I have briefly quoted, they speak as badly for the heart of the woman as they show to disadvantage the weakness of the great commander. The elder D'Israeli has remarked that truth is often only to be found in secret history. What is related in *Tough Yarns* may be a little bit of authentic secret history, and poor Caraccioli may have been sacrificed to appease a trifling grudge of an angry and heartless woman. MEDWEIG.

"LUPUS EST HOMINI HOMO" (5th S. vii. 509 ; viii. 19, 52.)—In a volume of sermons, &c., by a nephew of Bishop Jewell, printed at Oxford in 1633, after the death of the author, and edited by Dr. George Hakewell, the following passages occur in a sermon on the text, "Be yee therefore wise as serpents, and innocent as doves," Matt. x. 16 :—

"True it is that in the golden age, as Poets faine, or rather in the state of innocencie and integritie, without all fiction the old proverb was true, *Homo homini Deus*—one man was a God unto another.....But that gold soone degenerated into hard yron—and man assoone ceased to be as God. For the Serpent stung him to the heart, and transfused into every veine of his soule a most deadly venome and poison whereby his spirituall life was vtterly killed ; and then insteed of the old prouerb *Homo homini Deus*, one man is a God vnto another, began a new prouerb, one man is a wolfe vnto another, *Homo homini lupus*, as appeares by that woluish fact of Cain euen in the infancie of the world murthering his owne brother.....And doth not this fulnesse of iayles, this abundance of law-quarrels, these tyrannies and oppressions of the poore, plainely argue, that although wolues are long agoe banished out of this Iland, yet of men-wolues there still remaines too great store and plenty."

In the same sermon occur the two following passages, which, from their singularity, I think may interest some of the readers of "N. & Q." :—

"Yee Lawyers and aduocates, that are so learned in the Law, euen as wise as Serpents, are yee innocent as Doues also? I cannot speake vpon knowledge hauing ever lived a monasticall, as it were, and retired life ; but the generall voice of the world is, No cause so good that you will entertaine without a fee, no cause so bad but for your fee you will entertaine, selling your tongues to defend vniustice, labouring with your best skill to deceaue the Judge, by niceties and tricks, to oppresse the Just cause, and to overcome truth for falsehood. How many are there who after they haue spent most of their thrift, and that in just sutes, complaine as the Comicall Poet did, 'My Comedie was the better, but my adversaries had the better Actors'!.....

"Yee Nobles and Gentles of the land, that looke vpon your poore bretheren like Anakims as if they were but Grashoppers in comparison of you, are you both Wise and Innocent or neither?.....How wise you are I knowe not, but sure I am these are not the fruits of innocencie, and so you are not both wise and innocent. But how many among you are neither, nor wise, nor innocent! Learning and knowledge yee disdaine to haue yourselues, and yee despise them that haue it : swaggering, swearing, smoking of Tobacco, carousing, hunting, hawking, are almost become essentiall to a Gentleman ; so that perhaps he defined not much amisse who said, A Gentleman was a beast riding upon a beast with a beast on his fist, having beasts following him and himselfe following beasts."

Query, who is the "comicall poet" referred to, and whose this definition of a gentleman?

J. E. BROGDEN.

Trinity Street, Cardiff.

I expected some contributor would have referred to Burton's *Anatomy*. Mine is at Madras, but I cut the following from the notes in my edition of *Paradise Lost*, published there last year. It is on book ii. 497, "Men only disagree," &c. :—

"The greatest enemy to man is man, who, by the devil's instigation, is still ready to do mischief—his own executioner, a devil to himself and others. We are all brethren in Christ, or at least should be members of one body, servants of one Lord; and yet no fiend can so torment, insult over, tyrannize, vex, as one man doth another. 'Homo homini lupus, homo homini dæmon.' —*Anatomy of Melancholy*, i. 1."

JOHN BRADSHAW, LL.D.

Kilskeery, co. Tyrone.

OLD ROMAN INSCRIPTION (5th S. viii. 28, 74.)—On the tile in my possession the letters V.S.P.M. cannot be mistaken, and so confirm the reading of Camden in the first edition of his *Britannia*. In fact the altar stone—if altar stone it be—found nearly three centuries ago at Risingham, in Northumberland, bears an inscription which in all points—the shape, marks, contractions, and arrangement of the lettering—is precisely similar to the impression of the tile. The very size of the letters seems also to correspond. Which of the two inscriptions—the Northumberland stone or the Warwickshire tile—repeats the legend of the other is a point which, on the supposition that both are genuine, need not be considered. The arguments against the tile are that its size and shape are modern ; that it is in excellent preservation, being sound and strong ; that the letters are remarkably legible, are but slightly worn, and, as I have said, are in their minutest points similar to those of Camden's inscription. In favour of the tile is the fact that hitherto no record has been found of any such audacious or ridiculous attempt to impose on the local antiquaries of the last generation or the one preceding ; that the tiles were removed in the common way of business from the kitchen roof of a respectable lady, who was so unconscious of the interest of the discovery that she permitted three of them to be carried off by the workmen ; that the plainness of the inscription may in large measure be accounted for by its being placed on the *under* side, and so protected from the weather ; that the durability of the tile results from the unusual amount of silica in the clay of which it is composed ; that it does not follow that during the whole of the sixteen centuries past the tiles have been exposed to the weather ; that, as I am informed, there was a Roman station at Wappenbury, a place some five miles distant from Bubbenhall, where they were found. Here, then, I leave the matter to wiser heads. I

shall, however, be pleased to send a rough impression of the tile legend to any gentleman anxious to compare it with Camden's inscription.

VICAR.

Ryton, Coventry.

WHITSUNDAY (5th S. viii. 2, 55.)—A minor question, but still an important one, arises from MR. PICTON'S valuable note on the derivation of Whitsunday. He says, and MR. SKEAT seems to confirm his decision, "It is proved from a variety of sources that the Pentecostal Sunday was the *Dominica in Albis*." These gentlemen may be right in the derivation of the word Whitsunday, and probably are so, but are they equally so in this matter of ecclesiastical history? Wheatly is very clear about this. Speaking of the first Sunday *after* Easter, he says: "In Latin it is called *Dominica in Albis*, or rather *post albas* (sc. *depositas*), *i.e.* the *Sunday of putting off the chrysoms*, because those that were baptized on Easter Eve on this day laid aside those white robes or chrysoms." Perhaps some of your readers may be able to say whether MR. PICTON and MR. SKEAT have any authority for their application of *Dominica in Albis* to the day of Pentecost.

J. S.

J. RUSSELL, ARTIST IN CRAYONS (5th S. viii. 88.)—Mr. Russell, it is stated in *Monthly Mag.*, vol. xxi. (1806), p. 465, "notwithstanding his continued employment with the crayon, attained no small celebrity by his selenographia, which was begun in 1785 and occupied the whole of his leisure till 1797." One of his large crayon drawings of the moon is at the Radcliffe Observatory, Oxford. It was procured about the year 1824, and among my father Professor Rigaud's papers I found an interesting one on this line of Mr. Russell's studies and work. The paper is long, but I can glean some facts from it for CUTHBERT BEDE.

"May, 1806. Died, at his lodgings in Hull, the celebrated artist, John Russel, Esq., R.A., late of Newman Street, Oxford Street, portrait painter in crayons to his Majesty and the Prince of Wales. Mr. Russel, it is well known, not only excelled in his art, but had invented a peculiar mode of preparing his own crayons," &c.—*Gent. Mag.*, vol. lxxvi. (1806), p. 481.

The beautiful crayon drawing of the moon having become damaged in transport, Professor Rigaud had some correspondence with the family, and a Miss Russell, daughter of the artist, kindly undertook and performed the task of restoration of her father's work. From the *précis* of such correspondence I gather that the artist left a son, the Rev. William Russell, Rector of Shepperton, near Chertsey, Surrey, to which living he was presented in 1817 by H. S. Russell, Esq., and he was still alive in 1860; also, a Mr. Faden appears to have married a daughter of the artist, and he lived at Charing Cross, for it was at their house that Professor Rigaud saw the Miss Russell who restored the picture of the moon.

A few years back I had some inquiries about this picture on behalf of one of the family, the Rev. Samuel Henry Russell. He was a distinguished member of St. John's College, Oxford, was at one time a master at Merchant Taylors' School, and died a few years back as rector of the college living of Charlbury, near Enstone, Oxon.

The president or bursar of St. John's would probably know if any of the Russells were from Stourbridge; and probably among family papers there is a list of the various portraits taken by a man so well known in his day as J. Russel, R.A.

GIBBES RIGAUD.

Magd. Coll., Oxford.

P.S.—I wonder why they have doubled the *l* at the end of Russell. The other day I was asked to look up a book of letters and sonnets addressed to Lord John in his youth, and his name was everywhere spelt Russel.

The son of a bookseller at Guildford, he was born in 1744, and died of typhus fever in 1806 at Hull, where he was buried. In 1776 he published *Elements of Painting with Crayons*. His son, William Russell, was practising as a portrait painter, in London, about the time of the father's death.

H. W.

New Univ. Club.

He was elected an academician, 1788. I possess a good specimen of his talents.

V. V.

Holland Park.

ALEXANDER KNOX (5th S. vii. 369, 493.)—As a constant and admiring reader of Alexander Knox's works, I wish I could give MR. ALFRED WEBB some information regarding the life of that eminent man. Has he read Knox's *Remains*, 4 vols., which, though not a detailed account of his life, contains his correspondence from the year 1776, and essays on various religious subjects, wherein he describes himself as "neither a Roman Catholic nor a Protestant, but a Christian of the first six centuries"? This work was published by the Rev. Charles Foster, Rector of Stisted, Essex. If he is still living, no doubt he could give much information respecting Alexander Knox, or perhaps the Rev. Prebendary Jebb, Rector of Peterstow, Ross, could give some details of his life. How Alexander Knox would glory in the revival of sound Church principles, which he almost predicted, and in the increased estimation of our Prayer Book, which he esteemed "England's richest inheritance," and containing a "casket of pure and undefiled faith."

E. A. O.

THE CHAMPION'S ARMOUR (5th S. vii. 401; viii. 80.)—It should be added to the note (*ante*, p. 80) that the suit was stated in the catalogue to have

been worn by the Champion at the coronation of King George I., to have been selected by him from the Tower armoury, and subsequently retained as his fee. It is of the Elizabethan period, of russet steel, parcel gilt, and engraved with trophies, &c., in the taste of the time. The letter "E," surmounted by a crown, appears repeatedly amongst the ornaments. The suit is complete with the exception of the gorget, which is of the seventeenth century.

W. J. Bernhard Smith.

Temple.

Parish Churches (5th S. viii. 88.)—My edition of Sharon Turner's *History of the Anglo-Saxons* is the fifth, London, 1828, and at p. 258 (not 296) the same figures appear as given by your correspondent, viz., 46,822 "parish churches in England in the Middle Ages." Could the figures and the calculations referred to be in any way connected with the chantries, chantry priests (*annivellarii*), and the chapels attached to their colleges? When Bishop Grandisson made the visitation of his cathedral, in 1337, he found twenty-one of these chantry priests attached to it, and they were, as Dr. Oliver tells us, "gradually reinforced and augmented by an indefinite number." There were, at one time, eighteen chantries in Exeter Cathedral, and there was also a chapel belonging to the College of the Annivellars, in which Bishop Oldham held ordinations in 1516. Of course the term "parish churches" could not be applied to the above; still the large body of chantry priests, with their chantries and chapels, in the Middle Ages, might, in some way, come into the historian's calculations. I leave the solution to others. E. C. Harington.

The Close, Exeter.

The statement in Sharon Turner's *History* can hardly be called a misprint. He quotes from Robert of Avesbury (Hearne's edition, Appendix) that there were 46,822 parish churches and 53,215 knights' fees, of which the clergy enjoyed 28,000, or more than half of the entire landed property of the country. Ralph Holinshed, in his *Description of England*, 1586, p. 193, says on this subject:—

"Ranulph the monke of Chester telleth of general survei made in the fourth, sixteenth, and nineteenth of the reigne of William Conqueror, surnamed the Bastard, wherin it was found that (notwithstanding the Danes had overthrowne a great manie) there were to the number of 52,000 townes, 45,002 parish churches....He addeth moreover that there were diverse others builded since that time, within the space of an hundred years after the comming of the Bastard...By an old booke which I have, written as it seemeth by an under sheriffe of Nottingham, I find even in the time of Edw. IV. 45,120 parish churches."

Holinshed then goes on to say that at the time he wrote there were only about one third of the towns and churches in existence. It is hardly necessary to add that what was called a parish church in the Middle Ages, and what is so designated at the present time, are very different things. Edward Solly.

St. Paul's School (5th S. viii. 67.)—In Knight's *Life of Colet*, 1724, is a picture of this school, which answers the description of the one Mr. Ward found in Brayley's *Lon. and Middlesex*. The lettering on the plate is, "Scholæ Paulinæ Facies post Incendium renovata." On p. 96 of the Oxford reprint of the *Life*, note *e*, is this sentence: "But here it is to be noted that the new school was built much according to the ancient model, though more magnificently, above 6,000*l.* being laid out upon it by the worshipful Company of Mercers." John I. Dredge.

John Bradshaw (5th S. vii. 350.)—Can this Bradshaw be a relative of Henry Bradshaw, the Benedictine monk, who was born in Chester and lived in the monastery of St. Werberg in that city, dying in 1513, the 5th of Henry VIII.? Bishop Tanner speaks of him as having written a chronicle in English verse. W. H. D. B.

Ridley Portraits (5th S. vii. 449.)—In the title to *Melampus*, a poem, in four books, Dodsley, Pall Mall, 1781, there is a small oval portrait of the author, Gloster Ridley, D.D., engraved by John Hall, from a painting by Scouler.

L. H. H.

Old Books in the Colonies, &c. (5th S. vii. 486.)—I have brought back to their motherland:—Bailey's *Dictionary* (5th S. vii. 447), the *fifteenth* edition, 1753. I bought it at an auction at Madras last year for *two annas* (3*d.*)! *Ben Jonson* (5th S. vii. 168, 276, 318), one vol., folio, London, printed for William Stansby, 1616; purchased for a trifle. Camden's *Britannia*, translated by Philemon Holland, London, printed for Andrew Crookes, 1637. A perfect copy, nicely bound, and with maps. I got it for one rupee. The name Thomas Bralesford is written in it in a seventeenth century hand. What is the value of each of the foregoing? John Bradshaw, LL.D.

Kilskeery, co. Tyrone.

Paulet Pedigree (5th S. viii. 29.)—Sir John Paulet, grandson of Sir John and Constance de Poynings, married, according to Collins, Alice, not Elizabeth, fourth and youngest dau. of Sir William Paulet, of Hinton St. George, by Elizabeth, dau. and heir of John Deneband, of Hinton St. George, in co. Somerset. Sir Amyas Powlet's only daughter was Elizabeth, married, first, to John Sidenham, Esq.; secondly, to William Carswell, of Carswell, co. Devon, Esq.; and, thirdly, to Francis Copplestone, Esq. Her mother was Sir Amyas's second wife, Laura, dau. of John Kellaway, of

Rockborn, co. Hants (*vide* Collins's *Peerage of England*, 1779, vol. iv. p. 196). SYWL.
Bedford.

Elizabeth, daughter of Sir William Paulet, of Hinton St. George, was married to Sir William Cary, Knight, who fell in the battle of Tewkesbury, anno 1471, fighting under the banner of Lancaster (see Burke's *History of the Commoners*, 1838, ii. 34). HIRONDELLE.

THE "ESSAI SUR LA RELIGION DES ANCIENS GRECS" (5th S. viii. 87) of Le Clerc de Septchênes is a well-known book, of which the first edition was published with the imprint of Lausanne in 1787. The author was Lecteur du Cabinet to Louis XVI., and is said by Quérard to have fathered his majesty's translation of the early portion of Gibbon's *Decline and Fall;* hence, by some confusion of ideas, his own work has also been attributed to the king. There is a good life of M. de Septchênes in the *Biographie Universelle*, and many allusions to him in Grimm's *Correspondence*. C. ELLIOT BROWNE.

"BABLAKES" (5th S. vii. 428.)—The word *lake* found in proper names is generally a corruption of A.-S. *leag*, a field, place. Conf. Eastlake, Shiplake, Timberlake, Wedlake, Worthylake. *Bab* is the nickname for Barbara. R. S. CHARNOCK.

EDITORS OF MILTON (5th S. viii. 46.)—I too should like to see a complete list of "all the editors of Milton's works." I have met, and have in my possession, editions which I have never seen in any catalogue. The reason why existing lists are incomplete is that each has been drawn up by "somebody" only; whereas, if two or three were to put their heads (or lists) together, we should have an exhaustive catalogue down to date. I shall be very glad to make my contribution, or, with the help of MR. WARD and others similarly disposed, prepare such a list.

Another work I should like to undertake would be to do or have done for Milton what Dr. Ingleby has done for Shakspeare in his *Centurie of Prayse*. One gleaner could not make this complete or do the work justice. Who will help?

JOHN BRADSHAW, LL.D.
Kilskeery, co. Tyrone.

THE MODERN SPELLING OF SHAKESPEARE'S NAME (5th S. viii. 41.)—I do not intend to plunge into the main stream of this controversy, which I leave to MR. MARSH and others; but I would ask a supplementary question: What is the way to spell the adjective of the name? It occurred to me, when I came to the last line but one of MR. MARSH'S note, that he was inconsistent with himself in writing Shakespearian; that writing Shakespeare he should write Shakespearean; and that the ending "-ian" should be kept for such forms of the name as leave out the final *e*. This is merely my own notion; but, if MR. MARSH and others think it worth while, will they kindly give their ideas on the subject?

C. F. S. WARREN, M.A.

Prove how a man writes his own name, and you prove how it ought to be written. *Shakspere* is therefore right, let who will differ.

C. A. WARD.

[The poet's will begins: "In the name of God, amen! I, William Shackspeare." The three signatures made by the testator himself, one in each of the three pages of the document, give the name spelt by him thus: "William Shakspeare."]

HERALDIC (5th S. viii. 89.)—Graham, of Limekilns, Scotland, has for crest, An arm from the shoulder, holding a tilting spear ppr.; and the motto of Græme, or Graham, of Garvock, co. Perth, is "Noli me tangere." W. PIGOTT.

"TABLEAUX DES MŒURS DU TEMPS" (5th S. vii. 449; viii. 31, 79.)—MR. J. BORRAJO is in error in supposing (at any rate, from the replies which have appeared in your columns) that *two* copies exist of the *original* edition. My note and that of MR. R. C. CHRISTIE refer to one and the same volume, the only difference being that MR. CHRISTIE has given his information in greater detail than I did mine. I regret that I must decline to answer MR. J. BORRAJO'S further inquiry. Since I wrote my last notice I have seen another reprint of the work, without place or date, but done at Brussels some four or five years ago, 8vo., 2 vols., with twelve etchings, badly designed and executed, partly imitated from the six illustrations by Ulm already mentioned. Further, at p. 129 of the *Index Librorum Prohibitorum: being Notes Bio-, Biblio-, Icono- graphical and Critical on Curious and Uncommon Books*, London, MDCCCLXXVII., mention is made of a set of twelve plates, made to illustrate the *Tableaux des Mœurs*, by Louis Jaugey. I think the information concerning the work, original and reprints, is now pretty nearly exhausted. APIS.

"SEMPER EADEM" (5th S. viii. 20, 75, 119.)—It is most certain that this motto was not first used in 1702, as Mr. Tegg's book states; for it was Queen Elizabeth's, placed beneath the royal arms (see Willement's *Royal Heraldry*). Therefore Lord Macaulay introduces it in his *Armada*.

But *quære*, why did she adopt it? There must have been a cause.

In Strype's *Memorials*, bk. i. c. xi., the queen's arms are engraved, in illustration of the Puritan "spiteful inscription" on them at Bury St. Edmunds, thus:—France and England quarterly, in the centre; "E. R." above, and "Semper Eadem" underneath; the lion on one side, and dragon on the other; also these two texts:—

"'I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

"'Therefore because thou art lukewarm, and neither cold nor hot, it will come to pass I will spew thee out of my mouth.'

"Four or five words of these verses were painted by the painter; and then, by advice, the rest was staid, and these words following put in the room, viz.:—

"'I know thy works, and thy love, and service, and faith, and

"'Thy patience and thy works, and that they are more at the last than at the first.'

"And then this sentence next after:—

"'Notwithstanding, I have a few things against thee, that thou sufferest the woman Jezebel, which maketh herself a prophetess, to teach and to deceive my servants, to make them commit fornication, and to eat meat sacrificed unto idols.'"

W. G.

"NEXT THE HEART" (5th S. vii. 288, 417; viii. 18.)—The following early instance of the use of this expression is from that perfect storehouse of old English phrases and idioms, N. Udall's *Translation of the Apophthegmes of Erasmus*, 1542:—

"For *bibere* is Latine to drinke. And of *Tiberius* the successour of *Augustus* it is written, that in his youthe he was prone to drinking and bolling, in so moche, that in his time was brought vp a newe founde diete, *to drinke wine in the morning nexte the harte*. And *Drusus*, because he loued drinking, was for that by the commen voice of the people saied, to haue regenerate his father *Tiberius*, and made him aliue again."—*Apophthegmes of Erasmus*, 1542, *f. 323, verso.*

R. R.

Boston, Lincolnshire.

"TO-YEAR" (5th S. vii. 426, 515; viii. 18.)—You may add Wiltshire to the counties in which this phrase is in constant use. T. F. R.

Pewsey.

"TEMORN" (5th S. vii. 426; viii. 18, 36) is right; it is "the morn." In the North, especially in Scotland, "to-morrow morning" is frequently expressed by "the morn": "I'se coming the morn," for "I will come to-morrow morning."

E. LEATON BLENKINSOPP.

"THE GRIM FEATURE": "PARADISE LOST," BOOK X. (4th S. xii. 85, 191, 316, 435; 5th S. i. 52, 236; ii. 378; v. 186; vii. 497; viii. 53.)—I thank MR. TEW for correcting my *lapsus calami* respecting the speech of Sin, in bk. ii. ll. 781-804. Like MR. JOSEPH PAYNE, whose mistake, indicated and corrected by me, initiated this discussion, I wrote "Death" instead of "Satan." All the same, I am unable to see that there is anything "marvellous" in the slip, or anything relevant to the argument in its correction. What is "marvellous" is that MR. TEW should pretend that, in speaking of the "long passage" where neither Satan nor Sin is once named, I had in mind a passage in which both are repeatedly named. Is this common fairness? I had in mind a passage in which neither is named, viz., that beginning,—

"So saying, with delight he snuff'd the smell," &c.

and ending,—

"Sagacious of his quarry from so far."

It is incredible to me that Milton should, in its midst, have spoken of Death as "*the* grim offspring"; and while I allow the ingenuity of MR. TEW'S conjecture, I submit that it is quite inadmissible. JABEZ.

Athenæum Club.

ORIGIN OF THE WORD "COSY" (5th S. vi. 467; vii. 37, 373, 473.)—It is asked what is the origin of this word. Perhaps the Scotch word *cosie* and the English *cosy* are from the Gaelic *cos*, a hollow, a recess, a cavern, a hole. The shelter afforded by a hollow among hills is the idea of *cosie*.

THOMAS STRATTON.

The word is in Worcester's *Dict.*, 1859, where, besides the Scotch derivation, it is connected with Fr. *causer*. It is also inserted in T. Wright's *Prov. Dict.*, 1857, who also has:—"*Coze*, Fr. *causer*, to converse familiarly with." Coles, *Engl. Dict.*, ed. 1713, has a word which may be examined in relation to it:—"*Coyse* (old word), jolliness, joy." ED. MARSHALL.

[A valued correspondent tells us that "Cosi! cosi!" is a common expression in Italy when a small and genial party are assembled in a snug sort of comfort.]

EDWARD WHALLEY, THE REGICIDE (5th S. viii. 29, 118.)—Perhaps this may help F.S.A. (*ante*, p. 29). Edward Whalley fled to Boston, in New England, being there as early as July, 1660. He is one of the three regicides in Stiles's *History of Three of the Judges of King Charles I.*, published in America in 1794. C. W. T.

Boston, U.S.A.

"MOTHER-IN-LAW" FOR "STEPMOTHER" (5th S. vii. 411, 519; viii. 77.)—Mr. Samuel Weller and Lord Lytton's *aristo* Victor de Mauléon are at one on this question:—

"I had heard vaguely in my young days that a half-sister of mine by my father's first marriage with Mademoiselle de Beauvilliers had, when in advanced middle life he married a second time, conceived a dislike for her *mother-in-law*."—*The Parisians*, vol. iv. pp. 36-7.

I would also draw attention to Lord Lytton's transformation of *stride* into a regular verb, and of *revolt* into a transitive: "He [Souvier] . . . nodded a royal nod and strode forth imperiously, as he had *strided* in" (*The Parisians*, vol. i. p. 142); "I am perfectly aware that such theories would *revolt* a young lady like Mademoiselle Cigogna" (*ibid.*, vol. iv. p. 131). ST. SWITHIN.

JOAN OF ARC (5th S. viii. 8, 76.)—My ludicrous mistake in confounding the daughter of Edward I. with the Maid of Orleans having introduced the

subject of Joan of Arc, I shall avail myself of the opportunity to request the correspondents of "N. & Q." to furnish me with one or two extracts from the English chroniclers, to which I, unfortunately, have no access here. Caxton's *Chronicles of England* I have not been able to consult in the original. I have a German version of the passage which refers to Joan of Arc, but am desirous of having his own words. I have read Walter Bower, but having omitted to make a note of his remarks, my knowledge that he makes mention of Joan's exploits is of but little use to me. Lastly, there exists, I believe, a letter of Bedford's, quoted in part in Creasy's *Decisive Battles*, and given *in extenso* in Rymer's *Fœdera*. My reference is vol. x. p. 408. These are the passages which I am anxious to have in their original form. I should, therefore, be most thankful to any correspondent who would not think it too much trouble to transcribe them and forward them for insertion to "N. & Q." L. Barbé.

Bückeburg, Germany.

"Go to" (5th S. viii. 28, 94.)—The expression "Get out," which I hear every day, more or less, seems to me to be, in some of the cases mentioned, an equivalent for the scriptural "Go to." "Get out," used in the ways I am alluding to, is an expletive expressive of contempt at times, but is most frequently used to denote incredulity at, or in derision of, "a tale that is told," a statement made, or a theory put forth. Thos. Ratcliffe.

Worksop.

Whitsunday and Whitsun Day (5th S. vii. 488; viii. 56.)—The two half-yearly terms in Scotland are Whitsunday, May 15, and Martinmas, November 11. Two intermediate terms are exceptionally kept for occasional observance, Candlemas, February 2, and Lammas, August 1.

H. Ambrose Smith.

"Sile" (5th S. viii. 26) is given in Kilian's *Low German Dictionary* thus: "Sijle, sille. *Holl. Fris.* Incile, aquagium, cataracta." In North-western Lincolnshire *sile*, as a substantive, means a wooden bowl with a linen bottom, used for straining milk. *Sile*, as a verb, signifies—1. to strain milk; 2. to rain heavily and steadily. To "sile away" signifies to faint. "A moose run'd up her airm, an' she *siled away* an' fell into a panshion of paste lightenin' afore the fire."

Mabel Peacock.

Bottesford, Brigg.

I cannot help thinking that Mr. Blenkinsopp is in error in supposing that this word "is in common use throughout England." I never heard or saw it before reading his note. It is not in Sheridan's *Dictionary* (1780), or Johnson's (1784), or Perry's *Johnson* (1802), or Walker's (1833). *It is in Bailey's (1726)*, in Porter's *Webster* (1864) as "Provincial English," on the authority of Halliwell. Halliwell (1874) gives the word (as a Northern provincialism) with four distinct meanings; and it occurs in some of the publications of the English Dialect Society. A Devonshire dairymaid tells me that she has never heard it, and that *strain* is the only word she has ever heard or used in the sense specified.

Wm. Pengelly.

Torquay.

Misused Words (5th S. viii. 26, 97.)—I have frequently heard each of these words, "severally," "respectively," used in various parishes when several banns of marriage had to be asked. A clergyman, then recently ordained, once read the morning service in a church wherein he had never previously officiated, and had to put up two or three banns of marriage. In doing so, he did not use either of the words "severally," "respectively." When he was in the vestry, at the end of the service, the old clerk said to him, "Excuse me, sir, but I saw that you was new to the trade." "How did you find out that?" "Why, when you was asking up the banns, you left out a word." "Did I? What was the word?" "It was the word 'respectably.' Our rector always says as the couples are to be respectably joined together in holy matrimony; and when you leaves it out, it looks as though it waunt a-going to be a respectable wedding." Cuthbert Bede.

Holt Family (5th S. vii. 410; viii. 36.)—The Sir John Holt referred to was also at one time Recorder of London. Hirondelle.

A Fodder of Lead (5th S. vii. 478; viii. 37.)—*Fodder* means a one-horse load of any material. It is so used in the county of Durham: a *fodder* of hay, or a *fodder* of stones.

E. Leaton Blenkinsopp.

"Toot Hills" (5th S. vii. 461; viii. 56.)—In the hamlet of Cleeve, parish of Yatton, Somerset, the

"scenery presents some picturesque and romantic views, the rocks rising to a great height, partly covered with woods, and intersected at different places by combes or ravines, and a high rock, called the *Toot*, towering above the whole to the height of between 200 and 300 feet. On a level spot immediately below the Toot are the remains of an encampment."

M. Drabwash.

The Word "Woman" (5th S. vii. 43, 233, 378; viii. 58.)—Bar-Point's charade is to be found in *England's Parnassus*, 1600, at p. 313, and in Andrew Boorde's *Breuiary of Health*, 1552, at folio 82. R. R.

Boston, Lincolnshire.

Human Bodies found in a Glacier (5th S. vii. 428, 515; viii. 38, 57.)—Some very interes

tances, and information of the gradual but slow vement of glaciers, and dead bodies being dered to the air again, after long periods in the , will be found in a chapter on the subject in e *Earth*, translated from the French of M. clus, a valuable work in 2 vols.

GIBBES RIGAUD.

Magd. Coll., Oxford.

SIEGES OF NEWARK (5th S. viii. 68, 97.)—I ve long been anxious to ascertain something ncerning the person called "Lord Baranit ouer" in the Newark parish register. Beyond e facts mentioned in Dugdale's *Diary* I know othing, except that Daniel Lloyd, in his *Memoires*, entions him as "Baron Done, kinsman to the rince of Orange, fallen at Nottingham" (p. 682), nd that Dickinson, in his *History of Newark*, peaks of "Baron Done, allied to the Prince of range" (p. 112), as buried there. I have written to a literary friend in Holland for information. As soon as it arrives I will communicate it. If this person was really a connexion of the Princes f Orange, I have no doubt that my correspondent will know something about him.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A "List of the Noblemen and Gentlemen slain in his Majesty's service in or near Newark" will be found at pp. 111, 112 of *The History and Antiquities of the Town of Newark*, by Wm. Dickinson, London, 1819. Much information about Newark at the time of the Civil War is given in chapter ii. of that work. Allusion to the individual referred to in A. E. L. L.'s quotation from the parish register thus appears in a MS. which Dickinson has copied: "Baron Done, allied to the Prince of Orange, was also slain near Newark and buried in the vault of the church there." W. E. B.

DE MONTFORT'S SONS (5th S. viii. 27.)—C. H., inquiring as to the correct name of the *second* son of Simon de Montfort, enumerates five of them, according to Sandford, Anderson, and Père Anselme. In Hume's *History of England* (Jones & Co., 1825), the king of France is spoken of as arbitrating between Henry III. and the Earl of Leicester in 1264, in the "presence of Peter de Mountfort, Leicester's son." Further on the Earl of Leicester is said to have "directed his two sons, Richard and Peter de Mountfort, to attack the city of Worcester, while Henry and Simon de Mountfort, two others of his sons, were ordered to join with the Prince of Wales." Then in the battle of Lewes it is mentioned that "the first division or body of the Earl of Leicester's force was commanded by his two sons Henry and Guy de Mountfort." Who is this Peter de Mountfort mentioned above? I find in Dr. Beatson's *Political Index* (1806) that Petre de Montfort was the first Speaker of the House of Commons, was elected in 1260, and was killed at the battle of Evesham, in 1265. Is this the same or not?

M. DRABWASH.

TITLE OF "PRINCE" (5th S. vii. 410; viii. 96.)—

"The title of prince dooth peculiarlie belong with vs to the King's eldest sonne, who is called prince of Wales, and is the heire apparant to the crowne; as in France the King's eldest sonne hath the title of Dolphine, and is named peculiarlie *Monsieur*. So that the prince is so termed of the Latine word *Princeps*, sith he is (as I may call him) the cheefe or principall next the King. The King's yoonger sonnes be but gentlemen by birth (till they haue receiued creation or donation from their father of higher estate, as to be either visconts, earles, or dukes), and called after their names, as lord Henrie, or lord Edward, with the addition of the word Grace, properly assigned to the King and prince, and now also by custome conveied to dukes, archbishops, and (as some saie) to marquesses and their wiues."—Harrison's *Description of England*, 1577-1587, bk. ii. chap. v. p. 106 (New Shakspere Society).

WILLIAM GEORGE BLACK.

Glasgow.

AUTHORS OF BOOKS WANTED (5th S. viii. 109.)—

William Wyrcestre Redivivus is by Rev. James Dallaway, a native of Bristol, and author of several works on antiquities and the fine arts.

Epic of Hades has been attributed to Mr. Lewis Morris. C. W. S.

Notes on the Church of St. John, Slymbridge, Gloucestershire, was by the late Rev. Eccles Carter.

J. H. COOKE.

Notes on the Church of St. John, Slymbridge, is by the Rev. J. Goldesborough, Vicar of Slymbridge, 1844, and the Rev. — Carter, Curate. J. B. B.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 69.)—

"'Twas ever so! 'twas ever so!
Lovers' vows are traced in snow."

These lines occur in a song called *Far Down a Valley Lonely*. A. GRANGER HUTT.

Miscellaneous.

NOTES ON BOOKS, &c.

Life of Sir Walter Ralegh. By Louise Creighton. (Rivingtons.)

SPAIN would not consent to the marriage of Catherine of Arragon with Prince Arthur till the young Earl of Warwick was judicially murdered. This disposal of Clarence's son stamped out a possible pretender to the throne. Again, Spain would not hear of a Spanish match with Prince Charles till Walter Ralegh was judicially murdered by James I. This disposed of a man who had burnt the King of Spain's beard by the conflagration of St. Thomé. Another reason for this execution was found; and when Ralegh's head fell, a voice from the crowd called out, "There is not another such a head in England!" In the volume now added to the series of "Historical Biographies," Ralegh's story is exceedingly well told, and there is nothing in romance more romantic. Ralegh's head, we are here told, was

kept by his widow till she died. We may add that their son Carew is said to have had it buried with him at Horsley, and that a head (having no body near it) was found near the remains of a Carew Ralegh in 1703. It is still doubtful whether the body of Ralegh was buried at St. Margaret's, Westminster, or at Beddington. Lady Ralegh wrote to her "best brother," Sir Nicholas Carew, for leave to bury it at Beddington, and adds, in the note ("N. & Q.," 2nd S. i. 11): "This nit he shall be brought you with two or three of my men." Without waiting, she took the leave as granted. The *Handbook of London*, however, states that both Ralegh and his son Carew were buried in St. Margaret's, Westminster. There is no doubt about the son Carew. The burial register of the church has the following entry: "1666-7, Jan. 1.—Carey Rawleigh, Esq., Kild; m. Chancel." The Rev. Mackenzie Walcott (*Westminster*) says: "He was buried in his father's grave." No one seems to know how he was killed.

Memorials of the Discovery and Early Settlement of the Bermudas or Somers Islands, 1515-1685. Compiled from the Colonial Records and other Original Sources. By Major General J. H. Lefroy, R.A., &c., sometime Governor of the Bermudas. Vol. I, 1515-1652. (Longmans.)

It was a lucky thing for the no longer vexed Bermoothes, as well as for all who take an interest in quaint colonial history, and for readers generally, when Major-General Lefroy was sent out as governor. The General had, and has, not only that good common sense which is invaluable for the governed in a governor, but that good taste which shows itself in a desire to know and impart the history of the locality over which he presides for the common well being. The old records of the Bermudas were recovered by Major-General Lefroy, and the importance of what he recovered inspired him to search for more. This search was successful, and the narrative of it is among the most attractive pages in this volume. We have here a story, or materials for a story, which is full of new experiences, and the details of which often afford a great fund of amusement. This is particularly the case in the reports of the early administration of justice, in which there is often a smack of Knickerbocker. As a sample may be cited the case of a faithless wife and her paramour. For their offence they did penance in the church. At the close of the ceremony the husband took his wife back again, and the manservant who had helped the evil doers to correspond and to meet was publicly flogged, to the great satisfaction of all fathers of families. This volume, of course, contains the narration of Sir George Somers's shipwreck off Bermuda in 1609. Readers will probably conclude from it that Shakspeare owed nothing to either in composing his *Tempest*. The crew and passengers (from Plymouth to Virginia), who owed their safety to the courage and skill of the admiral, remained nine months on the chief island. They knew it as reputedly a forlorn place, the abode not of human beings, but of devils and fairies. They found indeed no fellow-creatures, but countless herds of hogs, which afforded them pork without end, and as countless flights of fowl that only waited to be whistled to, to come and be killed. The report brought home led to the establishment of a colony, and this afforded a refuge to various religious communities, where there seem to have been many Christians, but very little Christianity.

Mr. Collins Trelawny writes:—"The accompanying Latin couplet was in my juvenile days familiar to every schoolboy, and may not be thought unworthy of *being embalmed in the pages of* 'N. & Q.,' not simply as a classical curiosity, containing a perfect hexameter and pentameter verse, each composed of only two words, but more especially as depicting the present serious condition of the Ottoman capital in so few words:—

'Perturbabantur Constantinopolitani,
Innumerabilibus solicitudinibus.'"

A new edition of *Kay's Original Portraits and Caricature Etchings, with Biographical Sketches and Illustrative Anecdotes*, is announced for publication by Messrs. A. & C. Black, of Edinburgh. This unique work will be produced in the best style, in 2 vols., 4to., and will be ready towards the close of the year, when we hope to give a good account of it to our readers. Subscribers should give early intimation of their wishes to their booksellers.

Mr. W. Rayner, in his list of "Local Newspapers" ("N. & Q.," July 28), omits the *Nottingham Mercury*, printed by John Collyer, at the Hen Cross, Nottingham, a copy of which has recently been presented to the Midland Counties Art Exhibition in that town, and bears the date of March 11, 1724. Edward T. Dunn.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Green Room.—In Decker and Webster's play, *The Famous History of Sir Thomas Wyat, with the Coronation of Queen Mary and the Coming in of King Philip*, the part of the Queen is colourless and characterless. The drama itself is a mere heap of incidents and historical errors, and has not a single line to arouse or to melt the feelings.

C. E. S.—It was not Sacheverel, but Sherlock. The latter abandoned Jacobitism (1691) at the instigation of his wife. A bookseller, seeing Sherlock handing Mrs. Sherlock along St. Paul's Churchyard, called out, "There goes Dr. Sherlock, with the reasons for his taking the oaths at his fingers' ends!" Sacheverel took the oaths in the reign of George I.

F. A. L.—The Greek version of the *Siege of Belgrade* is printed in vol. vii. p. 64 of the present (fifth) series of "N. & Q."

L. Frisby.—For the personal history of Mother Shipton, see "N. & Q.," 4th S. i. 391, 491; ii. 83, 117, 235; her life and death, vii. 25; her "Prophecies," iii. 405, 609; iv. 213; v. 353, 475; x. 450, 502; xi. 60, 296, 355.

Collector asks whether any work has been published giving an illustration and description of the Queen Anne's farthing.

R. E. G. Graham.—For the story of the original of "Pilgrim's Progress," see "N. & Q.," 3rd S. viii. 46.

C. L. C.—For "Blackguard," see "N. & Q.," 3rd S. iv. 295, 339.

C. H. (Woodroof of Pudsey, &c.)—See *ante*, p. 89.

T. Ratcliffe.—Please forward the MS.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, AUGUST 25, 1877.

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Notes.

EIGH AND AUDLEY, CO. STAFFORD.

places these, of old fame, associated both with the early history of knights and companions in arms of Plantagenet princes.* their names have a shrewd echo in the poets and chroniclers. Its elevated posi- presume, sufficiently accounts for the name y or Helegh. The ruin still there suffi- too shows, I am told, the truth of the claim to have built the castle, of which e ruin is far from the sole evidence. But ere was a fortress there which was anterior onquest, and which the invaders destroyed. ay Book has here again its irrecusable ion, its indirect revelation, its pregnant . In its account of the *terra regis* (King 's) we read a single line,—nay, half a line, after resolving the contractions, we read a: "In Heolla est dimidium virgatæ terræ ius tenuit terra est una carucata." Inter- with reference to its position in the great and in connexion with general words that e learn that King William, A.D. 1086, had h half a virgate of land; that in Saxon luuardus was the possessor, and that he re a plough land, or carucate. Now, this Aluuard must have been no contemptible person in his generation, for the spoil he yielded (the Conqueror killed or put him out) was found to be very considerable; he held land in seventeen counties, and more especially in Yorkshire. In Staffordshire, in addition to Heleigh, he held Hopton, near Stafford, Burslem, Sheen, and Farley. He had been no doubt a very considerable Thane in those pre-Norman days, and is emphatically styled in a passage in Domesday, "Aluuardus, liber homo," a free man. He was dispossessed, as I have said; and as Heleigh, and Sheen, and Farley are described in the survey as wasted land, *terra vasta*, I affirm, following a recognized rule of interpretation, that the Saxon had struggled unsuccessfully to retain possession of those three places, and that ruin followed just as much then in the wake of this resisted conquest in the West as we see it following it in the East in our own days. Now Farley, lying near Alton Towers, and near beautiful rivers and valleys, we know must have ever been beautiful. Sheen, the name itself stamps as such. Both these places tempted offence and cried out for defence; but why should Aluuard, in that immense territorial cataclysm, take the trouble to defend Heleigh, a little estate of half a virgate (twelve to fifteen acres) and of one plough? A question of topographical moment. It must have been a Saxon stronghold, a castle, in fact, and, even in those days, of strategic importance. And thus the Norman edifice, the ruin of which we still see, was built upon the site of a previously destroyed fortress.

If not so, we are entitled to pause for a reply to the question, why had the Conqueror devastated his own land at Heleigh? In other words, why had Heleigh been defended? I infer it to have been a fortress of strength, lying on the track of the Normans on their march to Chester from Yorkshire, which was described by Ordericus Vitalis as having been through a rugged, difficult country, which presented obstacles, and was regarded with fear even by the victorious invaders. The Normans had hesitated, but had been impelled onwards by the relentless anger and stern fixity of purpose of their king-duke. And so the Saxon fortress of Heleigh fell a heap of ruins, and there, as elsewhere, Norman masonry replaced the work of the Saxons just as that Norman proprietary built itself up upon the ruins of the Saxon landholders. Dr. Plott (*Antiquities of Staffordshire*, p. 445) says that there were in his time "some footsteps of the Norman castle built upon a lofty rock with the very stone that was dug forth the ditches." He goes, indeed, even so far as to affirm that not only at Heleigh, but two or three miles off, at Audley, there seemed to be the "footsteps" also of a castle "built by some of this [the Audley] family or of the Verduns before them." I cannot think so in the silence of history and of records.

* Froissard, and Dugdale's *Baronage*, title ."

It is certain that no reliable traces of one exist, although Dugdale (see the *Baronage*) infers an ancient mansion at Audley, from observing the existence of a "large moat northwards from the parish church somewhat less than a furlong, and upon the chief part of a fair ascent." But a moated mansion is not a castle. The name of Audley, however, may have a different interesting association. Mr. Eyton (*Antiq. of Shropshire*, vol. iii. p. 121, in note) warns us not to confound Aldithеley (Audley) with Alvitheley (Alvanley). In Domesday both are assigned to Staffordshire, but Alvanley is now in Salop. He tells us that their founders or possessors had been Saxon ladies, named respectively Ælfythe and Ældytha. He would, from his language (*Antiq. of Shropshire, ubi supra*), seem to wish to affirm the one lady to have been the queen of Edgar, Ælfrytha or Elfrida; must he not consequently admit this possibility too, that the other lady may have been Earl Algar's daughter, Harold's queen? Yet the great survey connects Earl Algar's name, as that of the earlier proprietor, not with Alvanley, but Audley.

The last appearance of Heleigh Castle in military history, prior to the eclipse of its castellated dignity, was in January, 1644-5, when the Parliamentarian committee sitting at Stafford, as a measure of precaution, directed Mr. Edward Mainwaring, junior, Mr. Samuel Terrick, and Mr. Simcox, or any two of them, to view the Castle of Helye, and agree with masons and other labourers, at as cheap rates as they could, to "demollishe and pulle downe the said castle and walls for feare lest an enemie should possesse himself of it." Why they left the ruined walls which Dr. Plott saw, and which we can see, story sayeth not; perhaps because time, or labour, or money ran short. T. J. M.

Stafford.

ANCIENT RELIGIONS.

I send you two more extracts from Septchenes on "Confession" (*ante*, p. 87), which may be compared with what has been said lately on the subject, and on faith greater than works. Chap. ii. p. 129, "Of the Secret Worship, or of the Mysteries"; "Confession," p. 167:—

"Those who were to be received advanced in silence; they were crowned with leaves of myrtle, and they washed their hands at the entry of the portico. But the cleanness of the body was only emblematical of the purity of the soul: and that no spot might remain, that they might efface even the remembrance of their faults, they made confession to the Hierophanta, after having sworn that they would reveal every action of their life. It was on a similar occasion that the priest, having ordered Lysander to declare all the crimes he had committed: 'Is it you, or the gods, that enjoin me this confession?' said he. 'The gods,' replied the priest.—'Then do you retire,' said Lysander. 'If they ask me, I will answer them.' It may be presumed that a common citizen would not have ventured on language Indeed, the greater part of those who were to be approached with religious awe, and were gene duced to that step from an ardent desire o delivered from the stings and horrors of conscien

Pp. 186, 187. "Happiness promised to the i Threatenings to those who were not."

"No one could be admitted to Elysium if he performed the expiations that religion injoined sun shines but for us,' exclaims, in Aristophanes Act i. sc. 4), the chorus of the initiated; ' receive pleasure from his beams. For us alo meadows are enamelled with flowers; even for are initiated, and who have learned to perform of piety and justice.' Indeed, they alone were happy in this life, and they died in the hope of into a state of still greater felicity. As one of th boasting of the blessings that were destined fo 'Why then do you not go to enjoy them?' said dæmonian. The crowd of profane, on the contra all the punishments of Tartarus to expect, and not enough that their lives were pure, and that th been distinguished by irreproachable manners. devout polytheist condemned to punishment th who had only been virtuous. 'What!' cried Di 'shall Agesilaus and Epaminondas be precipita Erebus, and shall the vile Petræcion enjoy felicity?' The religion of the ancients did no merely consist in show and external ceremony been often asserted. It exacted from its votaries faith," &c.

Asclepiades, B.C., wrote on comparative myt or theology,—"the coincidences in all reli Lempriere says; "the agreement among t ferent religions" (Smith's *Dictionary*). Th is mentioned by Suetonius, in the *Life of Au* 94, as the *Theologoumena*, where are circum relative to the birth of the emperor commo mythologies. Numenius, after Christ, in th of the Antonines, composed several works o parative mythology, in which he made Plat with Brahmins, Jews, Magi, and Eg ("Numenius," Smith's *Dictionary*). Euseb vi. c. xix., quotes Porphyry that Origen

"was always in company with Plato, and had th also of Numenius and others in his hands. Fro he derived the allegorical mode of interpretatio in the mysteries of the Greeks, and applied it Jewish scriptures."

Origen, *Against Celsus*, bk. iv. ch. li., me Numenius as not only introducing Moses an prophets in his works, but also Jesus i allegorical method of interpretation.

"I know, moreover, that Numenius the Pytha a surpassing excellent expounder of Plato, and wh a foremost place as a teacher of the doctrines of goras, in many of his works quotes from the writ Moses and the prophets, and applies to the pass question a not improbable allegorical meaning, as work called *Epops*, and in those which treat of Nu and of Place. And in his third book of his *Disse on the Good*, he quotes also a narrative regarding —without, however, mentioning his name—and g an allegorical signification, whether successfully reverse I may state on another occasion. He also the account respecting Moses and Janne Jambres (cf. 2 Tim. iii. 18). But we are not sla

of this instance, though we express our approval enius rather than of Celsus and other Greeks, he was willing to investigate our histories from to acquire knowledge, and was duly affected by narratives which were to be allegorically under- nd which did not belong to the category of foolish itions"—Clark's *Translation of the Ante-Nicene* .

mentioning the name of Jesus, Numenius to have followed the course of many of the , who do not speak of Jesus or Christ, but of yos or Son of God, in giving the discourses us and passages from the epistles of Paul to und in our canonical New Testament or phal writings. These fathers are Athena- Tatian, Theophilus of Antioch, and the of the *Pastor of Hermas*. It would have aluable to have known what it was Nume- supposed to have said of Jesus, whether ius quoted a saying, a doctrine of Jesus, or rt of the narrative in our gospels, and in gospel. Apparently from Origen it was ve Numenius gave. But whether it referred whole history or a part, to a cardinal point history of Jesus, the Incarnation or the Re- tion, it would be important to know. If one venture a conjecture, it was the Incarnation, e Amelius, a Platonic philosopher of the entury—the third—said the barbarian smelt o, apparently referring to the prologue of St. whom he did not name any more than nius did Jesus. Origen did not return again subject, as he stated he might. I have ed the *Evangelical Preparation* of Eusebius, ves a book or several chapters to Numenius, if the ecclesiastical historian might give an ation of the reference in Origen. I could d anywhere in the *Preparation* that Numenius entioned any narrative of Jesus. One would ought it would have been an acknowledg- from a philosopher and early writer, which on the evidences of Christianity might laimed in confirmation of it, and which certainly prized as testimony in its favour. ission is the more remarkable in Eusebius he, in his *Præp. Evang.*, xi. 19, says quoted the opinion of St. John about the ithout mentioning the name of the apostle. regard to confession and absolution, belief ation, necessary to salvation, the practice e being of no effect without them, the sense of mankind seems to have dictated opinions on the same occasions, when r spoke against confession, and Diogenes he superiority of faith over works. Justin however, in apology granted salvation to philosophers and practisers of morality. they knew what they did of truth, and virtue from the influence of the *Logos*, who in the world. In his dialogue with the Jew seems to have been *equally* liberal in according salvation to Justin as a follower of Plato, whilst he doubted it in the case of one who opposed the law. Justin said the Jew would be saved who left the Christians alone.

W. J. Birch.

FOLK-LORE: CHARMS AGAINST TOOTHACHE, MADNESS, AND CATTLE PLAGUE.

I have just visited the National Museum of the Society of Antiquaries of Scotland, a collection which, though not very large, is very interesting, and is peculiarly rich, as such a museum ought to be, in local antiquities. I was particularly interested in a series of charms and amulets preserved in Section L., and I venture to enumerate a few of these:—

No. 182. Flat oblong stone, 4 inches long by 2¾ inches wide, and less than ¾ inch in thickness, notched on the sides and pierced with two holes 1½ inch apart, formerly used as a charm for the cure of diseases in Islay, Argyllshire.

183. "Barbreck's Bone," a plate of ivory 7½ by 4 inches, formerly celebrated in Argyllshire as a cure for madness.

185. Four amber beads, formerly used in Argyllshire as charms for the cure of blindness.

186. Four spindle whorls of stone, superstitiously termed "adder stones," and used in the Lewis as charms against diseases of cattle.

187. "Witch's stone," or holey stone, formerly used as a charm against witchcraft, from Roxburghshire.

192. Flat oval-shaped pebble, 2½ inches in diameter, used as a charm by a farmer in Forfarshire. He wore it suspended by a red string round his neck.

196. Perforated stone, which was hung up in a cow byre at Cumbernauld, to protect the cattle from being bewitched.

198. Calf's heart, stuck full of pins, and used as a charm in witchcraft, found buried in the floor of a house at Dalkeith, Mid-Lothian.

These brief notices are extracted from the very excellent catalogue sold in the museum. But the two charms which interested me most were two written charms against the toothache, of which I send you a transcript. I am far away from my "N. & Q.," and I cannot tell whether they have already appeared in your columns. No doubt similar forms have been printed amongst your rich stores of folk-lore, but still the odd spelling of these, and their very recent use, may possibly be considered as sufficient reasons for admitting them to your pages.

The first of these, marked L. 193, is not transcribed at length in the catalogue, but the following account of it is printed on a label attached to the glass case in which it is preserved:—

"A MS. Charm to cure the Toothache, written and sold by a professional witch named Kate McAulay, residing at Kishorn, Lochcarron, Ross-shire, in 1855. It is written on a scrap of paper, 8 inches long and 2½ inches in breadth, as follows:—'Petter was Laying his head upon a marrable ston weping and Christ came by and said what else thou Petter. Petter answered and sad Lord god my twoth. Raise thou Petter and be healed and whosoever shall carry these lines in my name

shall never feel the twothick. Kett McAulay.' This paper, which was folded small, was worn for at least a year in a small silk bag hung round the neck of a shepherd, who had given half a crown to the witch for the charm, which, however, was to lose its efficacy when looked at."

The second charm, marked L. 194, has no printed copy affixed to it, but the following is as accurate a transcript as I could make. It was a little difficult to copy, partly because it is written by a very illiterate person, and partly because it is enclosed in a glass-topped box, which is itself lying in a large glass case. I mention this in order to excuse literal errors, should there be any, in my transcript. It reads thus :—

"Petter sate weapin on a marabl stone Christ came Pasin By and asying wath eleth the Pitter Pittir ansered and sayid my Lord my God my toth Christ ansered and said those that will cirry those lines in my name shall Be heald for my name sake. Amen."

This charm was given in 1869 to a domestic servant in Dingwall by the wife of a gamekeeper, Garve, Ross-shire.

It is possible that even yet such charms may be in use ; the example just cited carries the practice down to a period within seven years of this present year of grace. W. Sparrow Simpson.

Edinburgh.

[We have seen a tooth of St. Apollonia exhibited in the church at Bonn, on the Rhine, on the saint's day, and devoutly kissed by very many persons of both sexes, and all ages, as a preservative against toothache. The relic, in a glass case, was held by the priest, who wiped the glass after each salutation. In fact, the casket, and not the jewel, was the thing really kissed.]

The Oldest Man in Yorkshire.—The following apparently genuine case of centenarianism I cut from a local paper:—

"'On Friday we had a conversation with John Roseberry, who is said to be the oldest man in Yorkshire, he having lived to see his 108th birthday. He seems to be in a very fair state of health. His memory and hearing are good, but his sight is failing, yet he is able to go about alone. For a livelihood he is selling writing-paper and envelopes, and regularly visits most of the large Yorkshire towns. He has a free railway pass to nine towns from Leeds, where he resides, which, we believe, is paid for by Mr. Barran, M.P.'—*Wakefield Express.* A Rotherham journal says Roseberry was born at Whitby on the 5th of January, 1769, and was baptized on the 22nd by the Rev. Dr. Collins, who was vicar at that time. Consequently Roseberry was 108 years of age on the 5th of January last. In 1782, when thirteen years of age, he went to Leeds as an apprentice to a grocer and chandler, and until he attained an ordinary good old age he followed that line of business. In 1798 he buried his father, who reached the age of 98 years, in the graveyard of the Leeds Parish Church. Roseberry married in early life, and he buried a child aged 12 years in 1800. He has had a family of twenty-two children—seventeen sons and five daughters—all of whom are now dead. His last surviving child died in March, 1873, aged 82 years, and Roseberry was present at his funeral. In April, 1870, his wife died at the age of 99. In 1866 he became nearly *blind, but he has now* partially recovered his sight, and with the aid of spectacles can manage to find his way about easily. He commenced to use tobacco when about fourteen years old, and has continued a smoker up to the present time. He has taken beer regularly all his life, but he has never used ardent spirits. Now his main sustenance is obtained from daily partaking of three glasses of beer well sweetened with sugar. He eats little, if any, solid food. He has never tasted coffee, but has patronized tea regularly. He is now comparatively hale and hearty, and has the use of all his faculties in a remarkable degree. He complains of rheumatism in one of his limbs, but he goes about as actively as many men only half his age. His hawker's licence is granted him free every year in consideration of his old age, and it contains, as usual in such licences, a description of the person holding it. Roseberry is of pale complexion, has white hair, and is four feet six inches in height."

W. D. Pink.

Leigh, Lancashire.

[Having forwarded the above to Mr. Thoms, he has returned it, with the following memorandum :—

"My attention has on several occasions been called to the case of John Roseberry, but I have never seen anything approaching to evidence that he is of the extraordinary age claimed for him. What evidence is there that the alleged centenarian is the Roseberry baptized at Whitby on January 5, 1769? His apprenticeship at thirteen is exceptional ; and as his son, who died in 1800 aged twelve, must have been born in 1788, when Roseberry himself was only nineteen, that is scarcely less so, and exhibits a remarkable contrast between Roseberry and his father, the latter having been not nineteen but sixty-nine when his son was born. As Roseberry is described as having 'the use of all his faculties in a remarkable degree,' any intelligent correspondent in the neighbourhood would surely have no difficulty in settling what is the real age of the old man."]

A Letter of the Duke of Buckingham.—I have a printed letter, signed "Buckingham," dated 1685, which I think is sufficiently characteristic to be the genuine production of the author of the *Rehearsal*. It does not occur in the edition of his works published in 1715.—

"The Duke of Buckingham His Grace's Letter, to the Unknown Author of a Paper, Entituled, *A Short Answer to his Grace the Duke of* Buckingham's *Paper, concerning* Religion, Toleration, *and* Liberty of Conscience.

"*My Nameless, Angry, Harmless, Humble Servant;*

"I have twice Read over, with a great deal of Patience, a Paper of yours which you call an Answer to a Discourse of Mine; And, to my confusion, must own, That I am not able to comprehend what part of my Discourse it is you do Answer; nor in all yours, what it is you mean: But in this you are even with Me; for I perceive you do as little understand any part of what I have Written, though I thought it had been in so plain a Stile, that a Child of Six Years old might very well have done it. Yet I do not take ill from you this Art you have of misunderstanding plain things, since you have done the same in his Majesty's Promise to the Church of *England*. The true meaning of which (without this misunderstanding Art of yours) would easily have appeared to be, That He would not suffer any body to injure the Church of *England*, but he did not promise, That He would have the Church of *England* Persecute every Body else.

"Having confessed, That I cannot understand ; Writing; you ought not to be offended at Me, if I cannot remember it neither. And yet there is one passage ... which I shall never forget; because it does in a ma

extraordinary manner delight Me: It is this shrewd convincing Argument of yours, which you say, *Had you been to treat with Atheists, you would have urged to them; That it is impossible, this world should be Eternal, because then it must also be invisible.* It is, I swear, a refined, quaint kind of Notion, which (to do you Justice) I do verily believe is entirely your own: yet for all this I cannot be absolutely convinced, That I am now the same *George* Duke of *Buckingham*, which I was Forty Years ago: And to shew you I am in earnest, I do here promise you, That if you will do for me a favor less difficult, which is, To make Me the same *George* Duke of *Buckingham* I was but Twenty Years ago, I will (as poor a Man as I am) give you a Thousand Guinneys for your pains; and that is somewhat more, I am afraid, than you will ever get by your Writing.

"You have done Me the honour to call yourself my Humble Servant, and therefore in Gratitude, I shall offer you an Advice, which I am confident, upon second thoughts, you will not find to be altogether unreasonable: That hereafter, before you take upon you to write *French*, you will be pleased to learn the Language: For the Word *Opiniastré*, which you are so infinitely charmed with in your Paper, has the misfortune to be no French Word: The true French Word, which I suppose you would have used, is *Opiniatreté*; and yet I protest, I do not see how (though you had Written it right) it would have much more graced your Discourse than if it had been expressed in *English*. Stick therefore to your *English* Metaphors, at which you are admirable; and be always careful of not turning (according to your own Words) *The Wine of Hopes into the Vinegar of Despair*; and then you cannot fail of being sufficiently applauded by every body, as you are by your Grateful Friend,

"BUCKINGHAM."

C. ELLIOT BROWNE.

IRISH AND WELSH CHURCHES: MYNYW. MENEVIA, KILMUINE.—In Mr. King's very interesting *Sketches Historical and Descriptive* (Murray, 1874), the author says that "Kilmuine, the church of the bramble, is the Irish equivalent for Mynyw," or Menevia, in Wales, "where the legends of nearly all the more distinguished Irish saints say that they came to study." There is a district in North Kerry known until quite recently as Kilmeany, which seems the English attempt at Kilmuine. Within the last dozen years the owner of the Kerry district has had its name put on his visiting cards as Kilmorna, and on my asking the reason of such an unaccountable spelling of the word, he told me that he had been informed by a certain Irish Roman Catholic bishop—who has, however, resided little in Ireland, and I suspect does not know Gaelic well—that this Kilmorna meant the Church of Mary, the Mother of our Lord, and that it had been corrupted to Kilmeany. It seems to me, and to many who know Irish well, that this new version of the name is altogether a mistake. The close connexion between the early Irish Church and the British is certain, and our Kerry Kilmeany is, I suspect, a good proof it. Some old disciple of David of Menevia transplanted the name of the school where he had studied to his native Kerry, where brakes and brambles were plenty enough, as in Wales. Mr. W. M. *Hennessy*, a first-rate authority on Irish topography, tells me that in the old public records the name is spelt variously Kilmeany, Kilmorna, Kilmoena; the second form, he thinks, may be a clerical error for the last. In the Visitation Records of the diocese for 1615, which I have myself examined and had printed, Bishop Crosbie (a native of Ireland, according to Carew, who says his real name was Mac Crossan) spells the name of the church Kilmyny, which confirms my belief that the original name was a Hibernicism for the old Welsh Mynyw.

M. A. H.

OLD RECEIPTS.—In a copy of Dante (Venetia, 1512) I find the following quaint receipts written on the final leaf:—

"R. ouva(?) over una noce et uno fico secco et cinq' over sei foglie di ruda et tanto sale qto basti al tuo gusto et mette tutte queste cose in detto fico p' ch' el no' ti parera cosi amaro et ogni matina abonora f' questa medicina et magnila et no' temere ch' quell' giorno tu farai questo tu te habbi ad' infetar.

"It. se ogni matina quando tu vadi fuori di casa tu mangiasti di detta ruda et tu portasti adosso una brachatta sul lato del cor fara il medesimo.

"It. se ogni matina mangiarai cinq' ouer sei foglie di herba chi si dimanda fior di ogni mese fara il medesimo.

"It. se tu torai galga et pistarla fra due geroni et di quello sugo beverne una scudella over tor' la radice et far la boglier col vino biancho et beverne ogni matina.'

And then follows a kind of flourish of a heart. I venture upon a conjectural translation:—

"Take eggs (or perhaps a grape) or a walnut, and a dried fig, and five or six leaves of rue(?), and as much salt as suffices for your taste, and put all these things into the said fig, so that it shall not seem to you so bitter, and every morning betimes take this medicine, and eat it, and do not fear that, on the day you shall do this, you will take infection. Also, if every morning when you go out of the house you have eaten the said rue, and have carried on you a sprig on the side of your heart, it will do the same. Also, if every morning you shall eat five or six leaves of the herb which is called 'flower of every month,' it will do the same. Also, if you shall take Galingale(?) and pound it between two quern-stones(?), and drink a basin of this juice; or take the root and make it boil with white wine, and drink it every morning."

I shall be glad to see any elucidations or corrections of this, being not at all wedded to some of my conjectures.

C. W. BINGHAM.

KEBLE: KIBBLE.—Regarding this name, Lower (*Patronymica Britannica*) merely says that it is an old personal name, still extant, which is also found associated with certain places, as Kibble-stone and Kibblethwaite. He makes no suggestion as to its origin, but the following seems very probable. The first possessor of the name had been distinguished from his fellows by being left-handed, *keble* being the Saxon equivalent of the Latin *scævola* (left-handed), pronounced *skævola*, of course. The change from v to b is in accordance with Grimm's law, a good example of which is

fero, bear; the *o* disappears in a hasty utterance, which also explains the doubling of the *b*. Moreover, the dropping of initial *s* is, as we know from the French, not uncommon in the wear and tear of speech. The affinity of *keble* and *scævola* is further confirmed by the fact (Lower, from J. O. Halliwell) that in Bedfordshire the word *kibble* is found in use for the word *lame*. The transposition of meaning from a fault in the hand to a fault in the leg is perfectly accountable, and this later meaning may have been established before *keble* became a personal name. J. M. L. P. M.

"O RARE BEN JONSON."—There is an allusion to this inscription in *Heraclitus Ridens*, May 16, 1682:—

"EARNEST.—*Prot. Cour*[*ant*] has pepper'd us away for what we said of him in our last. Hear his words: *We admire at his high-flown Nonsence in terming the expression* High Elegies *Nonsensical, confessing our Ignorance of his Sublime Notion therein, and as for the reason why we durst not adventure to make his Elegy, it is the same with that which is given by the famous Poets that flourished at the time of* Ben. Johnson's death, viz. That they *could* not give him his just Praises, *so that there was no other Inscription on his Grave-stone than* O rare *Ben. Johnson*.

"JEST.—To expose this Fellow to ridicule, one would think, it might be enough to shew him, and I know no other way to get pardon of any body that may hear us, but by assuring them we'l never regard him again, except upon better occasion; He knows *High Elegies* to be Nonsensical (if he understands any thing) though *Elogies* or *Eulogies*, which he ment, might not have been so; then he shams upon us, that the great Poets *could* not give *Johnson* his due praise, instead of *dare* not (or else he speaks not to the point;) which he proves by the instance of the *Epitaph* instead of the *Elegy* upon him, of *O rare;* which yet is most Poetically expressive of the highest desert, and does as fully answer his *utmost* merit as the *Utinam vixeres* upon the Stone of the Noble Roman."

Henry Care was continually hammering away at Heraclitus, and it would be worth while to see if he made any reply to this attack in the *Weekly Pacquet*. C. ELLIOT BROWNE.

ONE OF SHAKSPEARE'S PALL-BEARERS.—Looking over a volume of American epitaphs recently published, entitled *Churchyard Literature: a Choice Collection of American Epitaphs, with Remarks on Monumental Inscriptions and the Obsequies of various Nations*, by John R. Kippase, member of the Archæological Society (Chicago, S. C. Griggs & Co.), I find the following, among the professional epitaphs, which may be interesting to all readers of "N. & Q.":—

"From Fredricksburg, Va.:—'Here lies the body of Edward Helder, practitioner in physic and chirurgery. Born in Bedfordshire, England, in the year of our Lord 1542, was contemporary with, and one of the pall-bearers to the body of, William Shakspeare. After a brief illness, his spirit ascended in the year of our Lord 1618, *aged 76.*'"

JAMES GIBSON.

Liverpool.

A BOTANICAL PUZZLE.—The henbane (*Hyoscyamus niger*) must certainly be considered a rare plant in this district (North Lincolnshire), and I have never found it growing except under such circumstances as the recent breaking up of old pasture land, stubbing up of hedges or plantations, or other removal or breaking into of old and long undisturbed soil in the immediate neighbourhood of houses or villages. Almost invariably after such operations a few plants of this species will appear growing on the disturbed site. It is highly probable that at some very distant period the henbane was somewhat extensively cultivated, either for its medicinal or poisonous properties, otherwise it is difficult to account for the very wide distribution of the seed and the occasional and erratic appearances of the plant in a district where it is otherwise unknown. The henbane possesses the same acrid narcotic properties as stramonium or belladonna, but not perhaps to the same extent.

JOHN CORDEAUX.

Great Cotes, Ulceby.

CERVANTES' FAREWELL.—Most of the English translators of *Don Quixote* seem to have lost sight of the meaning of the last line of the preface, and the kindly way in which, whilst he asks a blessing on his readers, he hopes that God will not forget him. His words are, "Y con esto Dios te dé Salud, y á mi no me olvide. Vale." Shelton translated this, "And herewithal I bid thee farewell, and do not forget me, Vale"; Phillips shortened it to "Then God buy to yee"; and Motteux rendered it, "And now I take my leave, intreating you not to forget your humble servant." The French translators have preserved Cervantes' wish better, for in Florian's Paris edition, 1862, the preface ends, "Dieu te conserve, Lecteur, sans m'oublier cependant." EDWARD SOLLY.

PARALLEL PASSAGES.—

"Ueber die Moralität seiner Schriften ist der Verfasser des *Agathon* und der *Musarion* bei allen gesunden Köpfen längst gerechtfertigt, und Kenner der menschlichen Herzens mögen entscheiden, ob eine Leitung und Verfeinerung des Gefühls durch Blumenpfade einer lachenden Landschaft nicht geschwinder zum Ziel führe als die kürzeste mathematische Linie der moralischen Raisonnements."—*Goethe* (1772).

"One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can." *Wordsworth.*

A. C. MOUNSEY.

BELL INSCRIPTION.—

"King Edward made me
Thirty thousand and three,
Take me down and wey me
And more shal ye find me."

—St. Stephen's Chapel, Westminster. Quoted John Stow, first edit., p. 392, in *Archæologia*, p. 41.

C.

Queries.

ust request correspondents desiring information
y matters of only private interest, to affix their
d addresses to their queries, in order that the
may be addressed to them direct.]

Y OF FOWLS."—A Yorkshire document, as
the last century, describing a picture,
of "a scry of wild-fowl." Skinner has,
of fowles, *i.e.* cry of fowles, a Teut. schreyen
ox occurrit apud Jul. Barns, et cœtum
ignificat." This is not quite satisfactory,
cry of fowls is one thing and a flock of
another. Douglas's *Virgil* has the word
rmer sense, "The silver ganer flichterand
d skry," p. 267, l. 5, ed. 1710; and the
gives the above derivation from Skinner,
ns Juliana Barns as an authority for that
the word. Can any better etymology be
and, in particular, can the word be con-
rith "descry," which is used as a noun in
ar, Act iv. sc. 6, l. 217?—

y. How near 's the other army?
t. Near and on speedy foot: the main *descry*
on the hourly thought."

actory reason could be found for connect-
two words, the propriety of the image in
age would be confirmed by a remark in
entleman's Recreation, p. 178, ed. 1674,
l fowl

en formerly compared to an orderly and well-
camp, having scouts on land afar off, courts of
ntinells, and all sorts of other watchfull officers
ng the body, to give an alarm on any approach
g danger."

J. F. MARSH.

, A PORTUGUESE POET OF CEYLON.—
poet's works which are the most voluminous
gue amongst the Cingalese are those of Gasco,
ese, who was taken prisoner by the Kandians
ild, and subsequently became a great favourite
king Rájah Singha the Second, who made him
minister, or Adi-kár (first man of business).
s have many of the defects we have alluded to,
nstruction is intricate, the meaning obscure,
arrangement confused; nevertheless, some of
addressed to the queen, possess power and
Gasco excited the jealousy of the king, as the
nced undue fondness for the Adi-kár, and the
te poet-lover, whilst in the vigour of manhood,
mmed to death; we believe justly, as the fol-
es, which he addressed to the queen after his
tion, will prove:—

ose thou hadst smiled found a tomb,
ilst love requited lights my doom;
for soft look nor low-breathed sigh
oldly dared, and now justly die.'"

and the Cingalese, ii. 258, 259, by Henry Charles
, late Deputy Queen's Advocate, Ceylon, 1850.

id to have lived during the reign of Ráj
., A.D. 1635–85, would appear to have
same person as the great Sans-krit poet,
, who was treacherously *murdered* by a
wicked concubine at Mathura, twenty-six miles E. by S. from Point de Galle, apparently at the instigation of his rival for her favour, the prince Kumara Dása.

Can anything be ascertained in Europe regarding the life and writings of Gasco, by which the supposed identity of two lovers basely murdered by a worthless courtesan, about the same time, on the same island, can be confirmed or corrected?

R. R. W. ELLIS.

Starcross, near Exeter.

SCUOLA DI SAN ROCCO, VENICE.—There is a large picture in, or in a corridor adjacent to, I think the lower *sala* of this building, which contains a large number of life-size figures, and which appears to represent a very ghastly execution, but whether judicial or in a popular tumult is not clear—probably the latter. Before the horror-stricken face of the principal figure—a man in plate-armour, but with his head bare and his arms bound—is being held up the gory head, just struck off, of a young man, probably his son; other sons, and some women—probably his wife and daughters—lie about in the foreground bound, and oppressed with grief, and probably awaiting their fate. I do not know that the picture is one of any particular merit, but I should be glad if any of the contributors to "N. & Q." could inform me whether the picture relates to any particular event in Venetian or other history, and if so, where there is any record of the event to be found. The guide-books do not notice the picture, and my guide, last year, could not enlighten me as to its subject.

H. W. B. B.

A BLACK REGIMENT.—In an account of the battle of Gloucester, given in "N. & Q.," 3rd S. x. 173, I find "a captain of the Queen's *black regiment* killed." Does this mean a negro corps, or does the epithet refer to their clothing, as with the 7th Hussars, at one time known as the "Black Horse," from the dark hue of their uniform? Was there ever a black regiment quartered in England?

W. T. M.

Shinfield Grove.

HERALDIC.—1. Can the descendant in the female line of a family bearing arms make use of the crest and motto of such family by right of descent, although bearing a different name from that of the family from whom he is descended?

2. A family in England assuming the arms of a German family from whom they are descended, is a grant from Heralds' College (or rather a confirmation) of the arms necessary to legalize the bearing of such arms in England, or does it simply entail the usual annual excise tax? SEQUOR.

OAKHAM, ON THE RIVER WREAK.—We have heard of the man who, in speaking of the kindness of Providence, said that great rivers always flowed

by great towns. The same person would, probably, have discovered that small rivers flow by small towns. Now, Oakham is a small town in our smallest English county, and might be expected (by the aforesaid person) to stand on a very small river. There is, in fact, a diminutive stream at Oakham; but I was not aware till now that it was the river Wreak. I am told this in a little book largely used in schools, J. S. Horn's *Lessons in Geography*, Standard III. (John Heywood, Manchester)), where, in Lesson 6, are given the nine north-midland counties, with the names of the county towns, and the rivers on which those towns stand. In White's *Leicester and Rutland*, just published, it is correctly said that "Oakham is pleasantly situated . . . between two sources of the river Gwash" (687). The Ordnance Map shows these two little streams, without, however, giving them a name until long after they have united their tiny forces, and gained somewhat in dimensions in their passage through Burley Park and Normanton Park, when, at a distance of six and a half miles from Oakham, the stream flows through Empingham, and under the ancient bridge where was the termination of "Loose-coat Fight." Here the Ordnance Map first gives the river a name, and calls it "R. Wash," though, at another division of the stream, at Brooke, two and a quarter miles south of Oakham, the name is printed "River Gwash." May we conclude that "Wreak" is a misprint for "Wash"? If so, it is very desirable that the error should be noted for correction. CUTHBERT BEDE.

CHARLES LAMB.—Turning over some papers, I find one so headed—a glowing panegyric upon Elia, 8vo. pp. 8, signed "E. M.," which has passed through the post addressed "Robert Southey, Esq., Keswick," postage 1*s.* At the top of the first page the author says, "with the writer's best wishes, a first attempt in prose." I presume this may be by Lamb's friend and publisher, Moxon, and ask if it has been incorporated by any of his biographers, or if it exists only in this fugitive shape. It is dated Jan. 27, 1835. J. O.

PARSEL'S "LITURGIA."—What is known of Thomas Parsel, Master of the Merchant Taylors' School, who published a Latin version of the Book of Common Prayer, with Epistles, Gospels, and Psalms after Castellio? And what was the object of such a book when an authorized Latin version was already in existence? Parsel's work seems to have had a large sale, for the copy that I have by me is of the fifth edition.

PAROCHUS.

JARED LEIGH, Proctor in Doctors' Commons, was born in 1724, died in 1769, and was buried *in St. Andrew's Wardrobe*. He is briefly noticed by Edwards (*Anecd.*, p. 28), Redgrave (*Dict. Brit. Art.*), and Gaudon (*Mulvaney's Life*, p. 213), as an amateur artist and frequent exhibitor of indifferent paintings, and as an active member of the Society of Arts. The beautiful and accomplished wife of Francis Wheatley, R.A., was one of his daughters.

Mr. Leigh possessed a pedigree of his family, from which it appeared that he was one of the Leighs of West Hall, Cheshire. I shall be obliged to any of your correspondents who can inform me what was the precise connexion between the London proctor and the Cheshire family.

A letter, dated Trin. Coll., Oxford, Jan. 20, 1757-8, written by Wm. Huddesford, thanking him in the name of the University for a picture of a "Dead Christ," which he had presented to the University Museum, is addressed to "Jared Leigh, Jun., Esq." I wish to ascertain the name of Mr. Leigh's father. Is it a safe inference from the address on the letter that it was Jared? Is there any record of this "Dead Christ"? It is described in Mr. Huddesford's letter as "a noble instance of the painter's ability."

ERNEST ADAMS.

Victoria Park, Manchester.

BIBLE QUERIES.—Who slew Sennacherib? In 2 Kings xix. 37, the word "his sons" is not inserted in the Hebrew, only its vowel points יו. Are we to infer that these names were expunged from the royal genealogies, and the murderers' consanguinity was not even to be hinted at? Isaiah lxiv. seems to be a lament, *after Isaiah's death*, on the ruins of the Temple. לחרבה, v. 10 (A. V. v. 11), "lay waste," is numerically (3) 245 Rabb. A.M.=516 B.C., exactly seventy years after the destruction; possibly indicating this chapter to be a contemplation of Ezra or Nehemiah. Prov. xxviii. 17, "A man doing violence," אדם. The small daleth, if read as ר, would be "Syria is oppressed with human bloodshed"; query, of covert political significance? In 2 Sam. viii. 3, the river's name is also absent in the Hebrew original. Is the Babylonian banker Egibi connected with Ahab, אחאב? Daniel's *Mene*, read vertically, may mean *Memitu*, "Lest we adore the god Sin." S. M. DRACH.

BASSANO'S PICTURE "THE WISE MEN'S OFFERING."—Where is this picture to be found and what is its size? DESIDERATUM.

"CAT-IN-PAN."—What is the meaning of this word in the old song of the *Vicar of Bray*?—

> "When George in pudding time came o'er,
> And moderate men looked big, sir,
> I turned a *Cat-in-pan* once more,
> And so became a Whig, sir."

Is it a corruption of the singular name, Ca[illegible] which Gibbon says "was assigned to th[illegible] governor" of the metropolis of Lomba[illegible] tenth century, when the "policy of C[illegible]

State in that province was modelled in exact subordination to the throne of Constantinople" (*Decline and Fall*, chap. lvi.)? This solution of the mysterious word, which used to puzzle me much when I was a child at school, and loved the old song (because it gave such life to the dry bones of history preserved by Pinnock), occurred to me lately when I was again reading Gibbon's great work. M. A. H.

AN OLD SILVER AMULET.—Can any of your readers give the signification of an old silver amulet purchased in Spain some years ago? In the centre, a flaming heart transfixed by two arrows; on the right, a key; on the left, a crescent. Issuing from the crescent, and carried below the heart, an arm, holding what appears to be a double triangle of the well-known shape forming a star. H. R. C.

Guy's Cliffe.

THE REV. HENRY SANDERS, of Broadwindsor, Dorset, 1641.—Who was this clergyman? About 1641 he was acting as curate or assistant to the celebrated Thomas Fuller at the above-named village. JOHN E. BAILEY.

IMPRISONED DEBTORS' DISCHARGE SOCIETY.—What has become of this society now that there are no imprisoned debtors? This question has occurred to me by coming across its name in the list of petitions presented to the Court of Chancery on March 25, 1867. Perhaps the petition was in relation to the objects of the society. R. T.

BYRON HOUSE, SAVILE ROW.—Why so called?

C. A. WARD.

Mayfair.

RICHARD BRINSLEY SHERIDAN.—The 8th of May, 1877, was the centenary of the *School for Scandal*. A fine performance of the play was given at Toronto before the governor-general, Lord Dufferin, the great-grandson of the author. Did the proposed performance at the Hague take place? Did a performance take place anywhere else on that day? I contributed to *Appleton's Journal* for June, 1877, an article on the *School for Scandal*, which I hope to revise and amplify for future republication, and shall therefore be glad of any further particulars. I should like to know also whether Lady Caroline Norton had made any progress in the preparation of the *Memoirs of the Sheridans* which she announced in 1860.

J. BRANDER MATTHEWS.

Lotos Club, New York.

ARCHBISHOP SHARPE.—How are the family of Sharpes, of St. Vincent Island, West Indies, related or connected with the Kirkpatricks? What became of the daughter of Archbishop Sharpe, who was with her father when *murdered*? P.

LADY JANE GREY.—What writers are to be consulted for an exhaustive account of the life of Jane Grey? Her nine days' career as queen, her captivity, and her death are recorded in every history of England. It is about her early life and education that I am desirous of obtaining information. I am acquainted with Dangeau's *Histoire de Jane Grey*. It is anything but what it professes to be. By far the greater part of the volume is devoted to Henry VIII. and his wives. It treats at great length of the negotiations with Rome on the subject of the king's divorce, as well as of the share which Wolsey and Cranmer took in them. It may also be consulted by A. E. L. L. (5th S. viii. 49) for a fairly detailed account of the cardinal's last days; but it can scarcely be recommended to any one wishing to become acquainted with the life of Jane Grey. L. BARBÉ.

Bückeburg, Germany.

[George Howard's (Lieut. Laird) *Lady Jane Grey and her Times*, mentioned *ante*, p. 28, was first published in 1822.]

ANNE DOCWRA.—May I ask for information concerning Anne Docwra, the author of *A Looking-Glass for the Recorder and Justices of the Peace and Grand Juries for the Town and County of Cambridge*, 1682? R. S.

AUTHORS OF BOOKS WANTED.—

Poems by Anglo-Indian. This small publication bears only the above title, without author, place, printer, or date. It includes lines on "Experience"; and a drama, without name, occupies sixty-eight out of its eighty-eight pages. Is the author known?

Archery: a Poem. Printed for the Author. 1793.

Patriotic and Military Instructions addressed to the People of England, &c. By a Citizen of the World. London (no printer), 1780. Advising a better defence of the coast against invasion, particularly Devon and Cornwall, with cuts of the obstructive devices the author recommends. J. O.

Essays on the Sources of the Pleasures received from Literary Compositions. Second edition. 8vo. Longmans & Co., London, 1813.

Peregrinations of the Mind through the most General and Interesting Subjects which are usually Agitated in Life. By the Rationalist. 12mo. London, printed for G. Pearch, 1770.

The Modern Athens: a Dissection and Demonstration of Men and Things in the Scotch Capital. By a Modern Greek. London, Knight & Lacey, 1825.

Babylon the Great: a Dissection and Demonstration of Men and Things in the British Capital. By the same author. 2 vols. London, Charles Knight, 1825.

Attic Fragments of Characters, Customs, Opinions, and Scenes. By the same author. London, Knight & Lacey, 1825. ROBT. GUY.

A Cursory Disquisition on the Conventual Church of Tewkesbury. London, 1818. 8vo.

The Church Goer. Bristol, 1845-50. 3 vols. 12mo.

The History and Antiquities of the City and Cathedral Church of Hereford. London, 1717. 8vo.

The Public Surveys of New South Wales. Sydney, 1866. 8vo. ANNAS.

AUTHORS OF QUOTATIONS WANTED.—

"He [Death?] loved, and would have taken;
I loved, and would have kept:
We strove, but he was stronger;
And I have ever wept."

"Ubi lapsus? quid feci?"

T. W. C.

"Till the pillars and clefts of the granite
Rang like a god-swept lyre."

Where do these lines occur? They are quoted in Kingsley's *Westward Ho!* RIVUS.

Replies

"ACRE" AND "FURLONG."

(5th S. vii. 482; viii. 109.)

I have read with much satisfaction my friend MR. PICTON'S confirmation of my views as to the history of the furlong as a measure of length, and its application as a measure of space, and more particularly the actual statement, in the Exchequer Rolls of Edw. II., of the result which I had arrived at by a process of induction. In the annual appropriation of *Folc-land* he gives an additional reason for a standard length of furrow, for which even the calculation of seed and labour would have furnished sufficient motives of convenience. To what he says as to the tenure of ridges, hallands, or butts of land, in a common field, I may add that there is a tract of land in Warrington, the separate interests in which are probably all by this time either consolidated by purchase or marked by fences, but which, down to a sufficiently recent period to be of frequent occurrence in modern title-deeds, were conveyed as "butty pieces." I do not stop to raise an objection to MR. PICTON'S description of the duties of a "Hayward."

As to "acre" as a measure of length, I am not so fortunate as to have obtained his concurrence. He makes the *acre*, in this sense, identical with the *furlong:* but it is clear that Shakespeare could not have so treated them in the passage from the *Winter's Tale*, which evidently contrasts a thousand units of some large denomination with a single unit of a smaller. I referred to the passage from Isidorus (avowedly quoting it second-hand) merely to dismiss it, as having no further connexion with an English measure than as evidence of the word, or something like it, having been used elsewhere, at an early period, as a measure of length. If the objection that there is no integer of any known denomination which will give the square root of 4,840 yards be fatal to one of my alternatives, which gave "about 70 yards" for the length of the lineal acre, there is the more reason for falling back on my other alternative of 22 yards, or one-tenth of a lineal furlong, if the perch be taken as 5½ yards; or four perches, whatever be their local *length.*

I did not consider it necessary to go into the question of the variable length of the perch; but MR. PICTON'S note furnishes the occasion for some remarks upon it which may be worth consideration. It was an unit, evidently not based on the multiplication of any integer either of yards or feet, and was eventually fixed by statute at "sixteen foot and a half," as probably the average or most usual length. This unit is, or used to be, described in the school arithmetic books as "one rod, pole, or perch." A wooden *pole*, 16½ feet long, or whatever might be the length of the local unit, would be a very cumbrous implement for measuring. The *perch*, of a thickness constituting what is now technically called a batten, lying across the rafters, or suspended by pulleys to serve the purposes of a clothes-horse, as may still be seen in some old-fashioned farm-houses, would be a more portable but not much more handy substitute. For practical purposes, an implement measuring an aliquot part, say one-half, or, in districts where the largest measures were in use, one-third, of the unit whose name it bore, would be indispensable; and such was the *rod*, which was the badge of office of the steward of the manor. "Tenure by the verge" (or rod) is one of the synonyms of copyhold tenure, and the surrender and admittance "by the rod" may perhaps be traced to the handing over of the steward's rod as a recognized standard for measurement on completion of the transaction. The marshal's rod, eventually reduced to the proportions of a *bâton*, was probably in its origin a measuring rod, as the symbol of his jurisdiction within the "verge," that is, a distance of twelve miles from the palace. But while the steward's rod was the standard for settling disputes among copyhold tenants, there was a domestic implement of still more portable dimensions for actual use in the fields, and which every able-bodied man in the parish, under the degree of esquire, had an interest in keeping to exact accordance with the standard. This was the *quarter-staff*, the origin of which I claim to have thus (for the first time, so far as I am aware) explained. If so, the quarter-staff, where the normal 5½ yards constituted the perch, was a cudgel 4 feet 1½ inch in length, while the Derbyshire yeoman wielded a weapon of 5 feet 3 inches, his neighbour in Lancashire 5 feet 7½, and in Cheshire 6 feet. I offer these remarks as speculative, without pretending to support them by authority.

JOHN FITCHETT MARSH.

Hardwick House, Chepstow.

I have read with great interest MR. PICTON'S note, and fully concur in his opinion that readers of Shakspeare, who are ignorant of the conditions of agricultural and pastoral life in his day, miss the point of countless allusions to them in his writings.

On one point MR. PICTON is himself in er

d many other midland districts "acre" frequent use as a measure of length, par- n letting under-draining, hedge-cutting, r other field work. The length so desig- wenty-eight yards = four rods of seven h. As I have mislaid my copy of)." containing the original question to t. PICTON'S letter refers, I cannot tell his fact tends to elucidate it.

ld be interesting to learn about what *Folc-land*, which MR. PICTON describes mon property of the members of each on community, divided every year into t portions, ceased to be held interchange- ngland. Thoroton defines quite other- e parts of the tenements of a manor by called 'Folk-lands.'" It was unques- ery usual to hold meadow land inter- y—examples of the custom still exist, it I doubt whether proofs can be adduced custom having extensively prevailed in during historic times with respect to l.

TON'S description of the mode of setting *urlong* is moreover new to me, and I glad to learn his authorities for it.

subject were likely to interest your fficiently, I could give the actual area of *furlongs* into which the open arable parish near Stratford-on-Avon were ad the name by which each has been m time immemorial.*

ole parish was so manifestly a perfect rural England as Shakspeare saw it, some pain, in the exercise of my pro- uties a few years since, in enclosing and g it. T. SMITH WOOLLEY.

lingham, Newark.

ll be very glad to have these particulars.]

"BIBLIOTHECA BRITANNICA" (5th S. What a number of sensations does the ion of this great work arouse when I ing a note like that of your correspon- F. MAYOR,—astonishment at the per- f father and sons, regret that the work o been so unfortunate, and sorrow that all was so sad.

MAYOR is right. Watt's *Bibliotheca* , the most complete work of its kind blished in any language, has not been by the diligent, the painstaking, the c Allibone. To the honour of America ican, and a country which produces such will not be long before it surpasses cientific bibliography.

omparison with Watt is out of place, ne, in his *Dictionary of British and Authors*, made no attempt to supersede Watt's *Bibliotheca Britannica*. On the contrary, Allibone continually refers the reader to him for particulars; it is therefore uncalled for and unfair to put his great work to such a comparison. On p. 7 of his dictionary, Allibone says of Watt's work:—

"Some late writers have affected to depreciate the value of this work, because inaccuracies have not escaped the eye of the critic. Having examined every article pertaining to British authors (about 22,500) in the work, we consider ourselves qualified to give an opinion. Errors there are, and some glaring ones, which can readily be excused in a work of such vast compass, yet the *Bibliotheca* of Dr. Watt will always deserve to be valued as one of the most stupendous literary monuments ever reared by the industry of man."

Your American correspondent, MR. GASTON DE BERNEVAL, in the second volume of the present series, p. 156, remarks:—

"The fact is, that Watt and Allibone are very unsafe guides, though the stupendous work they have accomplished for English bibliography makes it appear almost ungracious to refer to the vast number of errors with which they abound."

Having read Allibone's dictionary through, I think I am in a position to say that much of his criticism is applicable to his own work, and I for one cannot allow PROF. MAYOR'S remark about the blundering compiler to pass without a protest. Besides, we must not forget Allibone's opinion when speaking of Herbert's *Ames*. He says:—

"His accuracy and laborious perseverance cannot be too much commended; but we want more in a book than precision and faithfulness. We want a volume which can be read—not merely consulted."

PROF. MAYOR, I imagine, knows what catalogue making is. I should much like to inspect his corrected copy of a certain "Catalogue of the Baker MSS.," just to satisfy myself whether he is free from the charge of blundering compilation. For my part, if he is induced to retort, I should plead guilty at once.

Of course, I do not pretend to say the terms are incorrect; but it is hard, after devoting upwards of twenty years of labour to so thankless a task, to be snuffed out by a word. Allibone's dictionary, if it has faults, has very great merits, and an immense amount of conscientious labour, the labour of a genuine lover of books. Contrary to several biographical dictionaries I could point to, his has increased in bulk towards the end. It is now the most extensive we have, and is universally referred to. It occupies a space before vacant, but which is nevertheless still vacant for any one who will arise to do such a work as we all desire to have. Until that time, all honour to Allibone. As to desultory notes, that sort of bibliography is the easiest possible thing. What is wanted is accuracy. Will PROF. MAYOR vouch for the accuracy of any one of the titles or statements in his list? It generally takes longer to verify somebody else's statements than to get the facts for

yourself, and I respectfully differ from him as to the value of such collections as he suggests. Here, again, it is interesting to turn to Allibone's amusing observations in reference to Dr. Kippis's intimations of what he would do when he got to the life of Sir Robert Walpole. Let not the alphabetical editor threaten in "A" what he intends to do in "W"; "life is short" and biographies are "long." As your readers who would like to refer to this passage will not find any reference to it under Kippis, I may say that it occurs on p. 63, under the Earl of Anglesey.

I thank PROF. MAYOR for his note, and hope that I have merely in this supplemented it, and without offence. He is right in saying that it can never be repeated too often that Englishmen need to have the claims of bibliography set before them again and again. OLPHAR HAMST.

38, Doughty Street.

A SOCIETY FOR THE PUBLICATION OF CHURCH REGISTERS (5th S. vi. 484; vii. 9, 89, 131, 239, 290, 429, 459; viii. 53.)—I have read all that has appeared in the columns of "N. & Q." on this subject with much interest, and I have come to the conclusion that the field is too large for any one society to enter with any chance of success. *En passant* I may say that I for one must protest against any attempt to publish extracts, which, in nine cases out of ten, would result in the printing of registers about families whose history is already well known, and about whom no further facts are wanted.

If we assume (which I repeat we may safely do) that no one society can publish the entire registers of England, the next question is, how much of it can be done and by what means? And upon this point I throw out for consideration the following suggestions: 1. Form county societies; 2. Publish only the registers older than 1600 (to begin with); 3. Where the entries are very numerous print an index of names only. Upon some such basis as this I should be very glad to form one of a Lancashire Register Society, and to undertake to edit at least one volume. With a view of testing the matter I shall be happy to receive the names of gentlemen favourable to such a scheme. H. FISHWICK, F.S.A.

Carr Hill, Rochdale.

As the question of church registers is exciting so much discussion in your columns, it may not be amiss to make the following suggestion. Why not place the whole matter in the hands of the Heralds' College? Not the present close corporation of that name, which exists but for the benefit of a few titled and wealthy men, but the same institution remodelled, and liberally supported by the Government for the purpose of historical and literary research. Moderate fees should be charged for searches, and special charges made for genealogical investigations and all other work performed under the cognizance of the college. The seal of the college and the signatures of its officials should be a legal guarantee of the truthfulness of all statements, records, investigations, entries, &c., genealogical or heraldic; and a law should be passed requiring all stationers, painters, and engravers, before painting or engraving any heraldic device, book-plate, or document relating to genealogy or heraldry, to receive from the said college a licence for the same at a moderate charge.

The Heralds' College thus instituted would become a "live" institution, in which the public would be interested; and it would be enabled, by means of its agents, to have copies made of church and other registers; in fact, to secure copies of all documents relating directly or indirectly to genealogical, historical, and heraldic matters.

IDONEA.

VIRGINIA (5th S. viii. 27, 76.)—MR. TUTTLE'S question as to the origin of this name will, I fancy, be a difficult one to answer definitely. The conflict of opinions he cites does not by any means represent all that has been written or said about the name. I suppose each writer who has had anything to do with the matter has benefited mankind with his opinion—good, bad, or indifferent, as the case may be. Warden, in his *Account of the United States of North America*, 1819, vol. ii. ch. xviii. p. 166, has a note to the effect that

"this name was bestowed on it [*i.e.* Virginia] by the virgin queen Elizabeth, of which title she was ostentatiously fond."

Harris, in his collection of *Voyages*, 1748, vol. ii. p. 202, says:—

"Upon this fair representation of the effects of their voyage and of the noble discovery that had attended it, Queen Elizabeth was pleased to promise what assistance it should be necessary for the Crown to give for promoting and perfecting this settlement; and she was likewise pleased to bestow the name of Virginia upon this new found country; but whether, as is commonly believed, in regard to its being discovered under a virgin queen, or in allusion to the uncorrupted state of the land and its inhabitants, is a question I will not pretend to decide; but perhaps the former was the sense imposed by Sir Walter, the compleatest courtier shall I say, or rather the compleatest man of his time; and the latter the sense in which the queen would have had it understood. But however that matter may be, we must not confound the Virginia of Sir Walter Raleigh with the province now so called; for, without all question, it was in those days a very different thing, and comprehended the whole country claimed by the Crown of England, from the southern limits of the new province of Georgia to the utmost extent of our discoveries northwards, agreable to the two patents granted to Sir Humphrey Gilbert and to his brother Sir Walter Raleigh."

Just previous to this, on the preceding page, Harris says the natives told the English who landed that their country went by the name of Wingandacoa and their king Wingina.

The following, from *Histoire Générale*

Voyages, vol. xxi. p. 195 (published at Amsterdam in 1774), is interesting:—

"La reine même en fut si charmée, que malgré la guerre qu'elle avoit alors contre l'Espagne, elle promit de puissans secours aux aventuriers; et pour les encourager par des marques éclatantes de sa protection, elle consentit que le pays découvert fût nommé *Virginie* à son honneur: 'Soit, parce qu'elle étoit vierge (observe l'historien), soit parce que le pays même et ses habitans sembloient retenir encore la pureté, l'abondance et la simplicité de la première création.'"

The *Encyclopædia Britannica* says the name was given by Sir Walter Raleigh, the *Penny Encyclopædia* says by the queen upon his return, but no mention of the origin of the name is given in either work. The popular opinion has always most certainly leaned to the belief that the name was given by Sir Walter in honour of the queen's virgin estate; but if this is another "popular error," I heartily wish MR. TUTTLE may be successful in having by his question been the means of removing it. R. P. HAMPTON ROBERTS.

"MANCHESTER AL MONDO" (5th S. vii. 307, 456.)—I am obliged to MR. FREELOVE for his note on this little book on the contemplation of death, as also to other gentlemen for their communications. The book was certainly the composition of the first Earl of Manchester, as to whom Hollinworth, in his MS. *Mancuniensis*, notes:—"Manchester gaue honor to, and received honor from, Henry Mountague . . . . created Earle of Manchester, Feb. 7, 1625." The edition I more particularly wish to see, or to obtain some details about, is that of 1631, viz., the edition referred to on the title-page of copies dated 1633 (wrongly called the first) in these words:—

"The *former Papers* not intended to the Press
Have pressed the publishing of these."

The 1631 edition was printed by Robert Barker, and of late years it came under the notice of Mr. W. C. Hazlitt. I have examined all the following copies of the book except three or four: 1633, 1635, 1636, 1638, 1639 (a front. so dated), 1642. In this year the earl died, leaving his "Legacie of Papers, those Contemplations *mortis et immortalitatis*," to the world. The editions now appeared at less frequent intervals: 1643 (Lowndes), 1648 (Bliss), 1655, 1658, 1661, 1666 (Bliss), 1667, 1677, 1688, 1690 (Wood, Grainger, Lowndes). The last two are called fifteenth edition. I should be glad to hear of any other copies. JOHN E. BAILEY.

Stretford, near Manchester.

"SINOPLE" (5th S. vii. 307, 392; viii. 95.)—John Ferne, Gentleman, in *The Glory of Generositie*, 1586, terms it vert:—

"The sixt culler is greene, and is called vert: it signifieth in

1. Planets—Venus.
2. Precious stones—*Smarogd or Emeraud.*
3. Vertues—*Loyalty in loue, curtesy & affabilitie.*
4. Celestial signs—Gemini and Virgo.
5. Months—May and August.
6. Days of the week—Friday.
7. Ages of man—Lusty green youth from 20 till 30 yeares.
8. Flowers—All manner of verdures or green things.
9. Elements—Water.
10. Seasons of the yeer—Spring time.
11. Complexions—Flegmatique.
12. Numbers—6.
13. Mettailes—Quicksiluer."

"Le verde a esté nommé sinople dans le blason de mot sinopis, qui est une sorte de craye ou mineral qui se trouve dans le Levant, qui est bon pour teindre et pour peindre en cette couleur. Entre les vertus Chrestiennes, il represente l'honneur, la courtoisie, la civilité, l'amour, la vigueur, la joye, et l'abondance.

"On represente les émaux en taille-douces par diverses hacheures mise sur l'ecu ou sur la figure.

"Le sinople par des lignes diagonales de droit à gauche."—*L'Art Heraldique*, par Monsieur Baron, Avocat en Parlement, à Paris, 1682.

W. J. BERNHARD SMITH.

Temple.

FIRST LOCAL NEWSPAPERS (5th S. viii. 72, 140.)—There are one or two slight, and doubtless inadvertent, errors in MR. RAYNER'S list of first local newspapers, which I shall take the liberty of correcting. The *Mercurius Caledonius* was established at Edinburgh on Dec. 31, 1660, but there had been a Scotch paper in existence for a brief period prior to this date. It was printed at Leith, in 1651, and was designated the "*Mercurius Criticus*; or, a True Character of Affairs in England, Ireland, Scotland, and other Forraign Parts. Collected for Publique Satisfaction." The *Stamford Mercury* dates from 1695, not 1712, and is the oldest existing British newspaper. The *York Mercury* was established on Feb. 23, 1718, not in 1715, and was the fourth provincial journal in England north of the Trent. The *Leeds Mercury*, now the oldest existing Yorkshire journal, was commenced in May, 1718, by John Hirst; but the earliest copy known to be in existence is dated Nov. 10, 1719. The first Manchester newspaper was the *Weekly Journal*, of which one Roger Adams was the publisher, the date of its establishment being 1719.

ALEXANDER PATERSON.

Barnsley.

"THE SCHOOL OF SATIRE" (5th S. viii. 87.)—MR. THOMS inquires as to the authorship of some unappropriated poems in this work. I have *Patriotism, a Mock Poem*, in six cantos, second edit., 8vo., 1765. In this I find a cutting from a bookseller's catalogue, where it is called *Bentley's Patriotism*, no doubt alluding to Richard Bentley, the son of the better known Doctor Bentley. Of the son there is a note in *Biographia Dramatica*, in which he is credited with considerable literary abilities and a strong tendency to satire, and, although he is not there said to be its author, it

may be inferred that *Patriotism* is rightly ascribed to him. I have also *The Old Hag in a Red Cloak, a Romance, inscribed to the Author of "The Grim White Woman,"* London (no printer or publisher), 8vo., 1801. At the period there were many such satires levelled at Monk Lewis, Scott, and others of the propagators of the German school of *diablerie*. A short note in the last intimates that "*The Old Hag* was written long before *The School of Satire*" was published, and an incorrect version having been there surreptitiously inserted, the author considered it but justice to himself to throw off a few copies, printed in a corrected form, for the use of those friends who might think it worth preserving. I find it reprinted in *Pieces of Poetry, with Two Dramas*, 2 vols., 12mo., privately printed, Chiswick, 1830, and bearing internal evidence of its being the work of George Watson Taylor.

J. O.

BISHOPS THAT HAVE BEEN LORD TREASURERS OF ENGLAND (5th S. viii. 25.)—The following archbishops and bishops held this office, besides those named in the MS. in possession of MR. WALCOTT. The name of Richardus Nigellus, Bishop of London, 1189, does not occur in any modern list of bishops of this diocese. Several of the names in MR. WALCOTT'S catalogue are much perverted, as Burwell for Burnell, Langham for Langton, &c.

Ralph Flambard, Durham, ob. 1128.
Roger ——, Salisbury, ob. 1139.
Nigellus, Ely, ob. 1169.
Geoffry Ridel, Ely, ob. 1189.
Thomas Beck, St. Davids, ob. 1293.
Walter Reynolds, Canterbury, ob. 1327.
John de Stratford, Canterbury, ob. 1348.
William Ayremyn, Norwich, ob. 1336.
William de Melton, York, ob. 1340.
Adam de Orleton, Winchester, ob. 1345.
William le Zouch, York, ob. 1352.
John Barnet, Ely, ob. 1373.
Henry Wakefield, Worcester, ob. 1394.
Roger Walden, London, ob. 1406.
Nicholas Bubwith, Bath and Wells, ob. 1424.

JAMES HORSEY.

Quarr, I.W.

PEDIGREE OF WIGOD AND MILO CRISPIN (5th S. viii. 25.)—MR. MARSHALL, in the pedigree containing mention of Tokig, son of Wigod, makes the latter's daughter his eventual heiress. I rather think, however, that she was not. Tokig Wigudson was killed in battle in Normandy, as we learn from the Saxon Chronicle, and Turchil Vicecomes, son of Alwin, who was son of Wigod, was possessed of the lands of Tochi at the time of the compiling of Domesday Book. Doubtless the Tochi of that record was the Tokig of the Saxon Chronicle, and must have been uncle of Turchil, who seems to have succeeded as his heir.

Turchil was the reputed Earl of Warwick, and *ancestor of the family of* Arden, of that county, and the name of Toky was repeated in that vicinity; for the printed *Rotuli de Oblatis et Finibus, temp.* John, mentions Toki de Estwood, who transmitted his name to a long line of Tokys of Estwood or Astwood, in Worcestershire, on the borders of Warwickshire, whose family deeds will be found abridged in Prattenton's collections for Worcestershire, in the library of the Society of Antiquaries.

A. Z.

PEN FROM AN ANGEL'S WING (5th S. viii. 66.)—The following is from Sir Walter Raleigh's little poem, "A Vision upon the Fairy Queen," and contains the idea:—

"Meanwhile she shall perceive how far her virtues soar
Above the reach of all that live, or such as wrote of yore;
And thereby will excuse and favour thy good will;
Whose virtue cannot be express'd, *but by an Angel's quill.*
Of me no lines are lov'd, nor letters are of price,
Of all which speak our English tongue, but those of thy device."

R. GUY.

Shawlands, Glasgow.

MARROW'S LAW TREATISE (5th S. viii. 108.)—I have not, nor shall I have for some time, an opportunity of looking at the MS. referred to; but CYRIL may perhaps satisfy himself by reading

"Lectura de pace terræ et ecclesiæ et conservatione ejusdem: lectore Thoma Marrowe anno regni Henrici VIII octodecimo. Accedunt lecturæ aliæ diversæ ejusdem lectoris, fo. 56." Lansd. MSS., 1133-3.

GEORGE WHITE.

St. Briavel's, Epsom.

"THE FORTUNE TELLER" (5th S. viii. 108.)—In *Irish Art and Irish Artists*, by Stewart Blacker, M.A., M.R.I.A., Dublin, 1845, p. 13, mention is made of Mr. N. J. Crowley as "the able painter of 'The Cup Tossing,' exhibited this [the previous] year." And in *The Fifth Annual Report of the Royal Irish Art-Union* (for the year 1844) it is further stated, p. 11, that—

"having a surplus on hand of the funds of 1842, we [the committee] have come to the resolution of giving every member of that year an impression on india paper of a beautiful line engraving, by Sharpe, from our principal prize of this year, 'Fortune Telling by Cup Tossing,' by N. J. Crowley, one of the Academicians in Ireland. The plate is now printing, and will shortly be issued."

ABHBA.

"CHAMILLARD" (5th S. viii. 108.)—This is presumed to be written by John Phillips, and was published Aug. 12, 1706. The date of his death appears to be still unknown. The reference to his uncle is surely no evidence against its being the work of John Phillips; indeed, it is probable that at the close of his life he may have felt proudest title was "nephew of Milton," former years, for various reasons, he did

designation. The most complete list of itings of John Phillips is that in Wood's z., Bliss's edition, 1820. In this *Chamil-* included as probably written by him . p. 768). All the little evidence there is to indicate that he died about August, but whether before or after the date when mphlet was published is quite an open n. EDWARD SOLLY.

ESTON OF EMRAL (5th S. viii. 27, 97.)—B. is mistaken in thinking that Burke's *and Baronetage* gives a pedigree of this down to the present possessor of the tcy. The pedigree there given is that of ior branch, viz. the Pulestons of Pickhill, hom the present baronet derives maternally. I want is a Puleston of Emral pedigree from when Vincent's pedigree ends) to 1734, when s Puleston, the last of the old line of Emral, nd left the property to his distant kinsman, Puleston of Pickhill, who was descended younger son of Roger Puleston of Emral, den. VI. C. H.

ARINE HENLEY (5th S. viii. 69) was widow Rev. Phocion Henley, Canon of Windsor thor of a well-known double chant, also of anthems. Mrs. and Miss Henley continued de at Windsor till their deaths, and are in the parish churchyard. A tablet to their y is in the church. Jane Mary Henley Sir Thomas Trigge, governor of Gibraltar. THUS.

"THOU" (5th S. vii. 426; viii. 116.)—

e answerd, said, 'thow art in the wrang.'
thowis thow, scot! in faith thow serwis a blaw."
the Minstrel, l. 398, in Skeat's *Specimens of Literature*, p. 65.

eat gave a capital account of the use of his edition of *William of Palerne*, xli. When Wallace spoke politely he used al :—

lace meklye agayne answer him gawe;
war resone, me think, *ȝhe* suld haif part.'"
L. 384.
O. W. TANCOCK.

OLDEST PROVINCIAL CIRCULATING LI- (5th S. v. 188, 314; vii. 26, 113, 354, 6.)—In January, 1761, Mr. Baker, book- Tunbridge Wells, lost his circulating by fire. In 1780 Mr. Dyer, of Exeter, circulating library, esteemed the most e in the kingdom except in the metropolis. verpool Public Library appears to be of earlier than that assigned to it by COL. CK, that is if Mr. Perris, chief librarian in as correct in then stating that *the library* had been established upwards of one hundred years. HARRY SANDARS.
Oxford.

The *Newcastle Weekly Chronicle* is at present publishing an interesting series of papers on "Early Printers on the Tyne, and Booksellers." The following extract (July 7) shows that Birmingham cannot claim the honour of starting the first circulating library in the provinces, but must yield the palm to Newcastle-on-Tyne, where one had been established so early as 1746, being five years in advance of Hutton's record :—

"With the year 1757, William Charnley began a circulating library. Preparations had been on foot for the opening day since the middle of November, 1756. The *Newcastle Journal* had had a whisper of Charnley and Company's purpose, and confided the secret to the public ear. 'In a commodious shop at the foot of the Flesh Market,' which then stretched far away down to the churchyard of St. Nicholas, 'two thousand volumes' were to be placed at the command of subscribers of 12*s.* a year, or 3*s.* a quarter. The enterprise was commendable, but Joseph Barber had led the way. He had lent books on the High Bridge, at the other end of the Flesh Market, in 1746; and now, in 1757, at Amen Corner, near St. Nicholas's Churchyard, he had 1,257 volumes on loan. His was the 'old original' library of circulation, and on the appearance of a rival he announced an annual subscription of 10*s.*, and a quarterly payment of half-a-crown. The Charnley library passed eventually into the hands of Richard Fisher, bookseller and parish clerk of St. Nicholas; and after his death it was purchased by Robert Sands, and added to his already large accumulation in the Bigg Market."
JAMES GIBSON.
Liverpool.

MISAPPLICATION OF THE LETTER "H" (5th S. vii. 107, 336.)—MR. ANDERSON'S knowledge of Hebrew seems to be founded on a belief in "us men and women of Israel of the present day" being the descendants of the lost tribes. The difference in the sounds expressed in English by the letters *s* and *sh* is not, in "our old mother tongue the Hebrew," expressed by dropping an *h*. The instances MR. ANDERSON quotes are simply the result of writing Hebrew words in Greek characters, and then giving the value of the Greek sound in English equivalents. M. D.

"CHARM" (5th S. vii. 207, 257, 278, 433.)—In the late Rev. J. M. Neale's *Hymns on the Joys and Glories of Paradise*, at p. 12 (ed. 1865), I find the following foot-note, referring to the word *concert* in the line, "Lovely voices make a concert" :—"Had I dared, I would have used our very pretty Sussex word *chavish*. It means the sweet confusion of melody that birds in spring-time make in a wood." J. W. W.

SIGNS OF SATISFACTION (5th S. vi. 364, 413, 498; vii. 59, 358, 378, 496.)—Is the following quotation from Gay's eighteenth fable, "The Farmer's Wife and the Raven," quite consistent

with what Browning says on the same subject? If not, then those learned in the folk-lore touching knives and forks must bestir themselves:—

"Alas! you know the cause too well;
The salt is spilt, to me it fell.
Then to contribute to my loss,
My knife and fork were laid across;
On Friday, too! the day I dread:
Would I were safe at home in bed!"

J.

In Anglesey and Carnarvonshire it is common, amongst those who do *not* belong to the "upper ten," to move the tea-spoon from the outer side of the cup and saucer to the inner one—*i.e.* the side next the person using them—when finishing tea, and then to place cup, spoon, and saucer upon the plate in front of one. It used to be customary years ago to invert the tea-cup, but the more elegant and modern fashion I have mentioned has supplanted that. Another custom I have observed is placing the tea-spoon in the cup when finishing, and moving both cup and saucer away from one slightly. It may safely be concluded when any of these "signs" are used that no blandishments will avail to alter the determination of those using them. He or she has become a living law of the Medes and Persians.

R. P. Hampton Roberts.

Devotional Works (5th S. vi. 369, 492; vii. 391.)—I have copies of three editions of *Practice of Piety*, 1626, 1640, 1723. The last is the fifty-fifth edition. Wm. Freelove.

Bury St. Edmunds.

"Owned"=Recognized (5th S. vii. 66, 393.)—I have often heard *owned* used in the sense mentioned by Mr. Ratcliffe by the people of Anglesey, *i.e.* by those whose knowledge of English extends beyond the Welshman's proverbial "yes" and "no." R. P. Hampton Roberts.

"Rodneys" (5th S. vii. 168, 254, 436.)—This word is to the present day of common usage in South Wales. It denotes properly an idle fellow, wandering about from place to place. Then it is applied to any person as a loathsome epithet. Admiral Rodney has been suggested to me as the root, but I do not see any propriety whatever in the application. Silurian.

Provincial Fairs (5th S. vi. 108, 214, 278, 353; vii. 99, 437.)—Stourbridge fair was formerly proclaimed by both the corporation and the university authorities. It lasted originally six weeks, but in 1785 only three weeks, and now it lasts but one week. A very amusing account of its proclamation by the Vice-Chancellor will be found in Gunning's *Reminiscences of Cambridge*.

S. N.

Cambridge.

In connexion with G. O.'s mention of the Lady Godiva show at Coventry, it may interest your readers to know that the procession was repeated on the 4th of June this year, and, on the whole, was a great success, notwithstanding some opposition on the part of the authorities.

Hirondelle.

The Time of taking Meals by our Ancestors (5th S. vii. 349, 413, 438.)—The following is from Froude's *History*, vol. i. chap. i. p. 46, speaking of the early part of the sixteenth century: "The hour of rising, winter and summer, was four o'clock, with breakfast at five, after which the labourers went to work and the gentlemen to business. . . . At twelve he dined." However, it would appear that 4 A.M. was then, as now, too early for some people, for in a foot-note it is stated that the Earl and Countess of Northumberland breakfasted at seven. R. Passingham.

Heraldic (5th S. vii. 308, 456.)—A cross engrailed, over all a bend, is borne, in different tinctures, by Treville, Trymnell, Bassings, Creg, Poltesmore, Dufford, and probably others. I cannot agree with Hirondelle that the arms described by him are "*no doubt* the arms of the same family who bore the coat E. K. describes." They were granted, I believe, to John Brookes on his assuming the surname of Cotterell, and the herald who invented them took the coat of Brooke (Arg., a cross engrailed per pale sable and gules) and combined with it that he found assigned to the name of Cotterell, viz. Arg., a bend between three escallops sa. This is the way new coats are manufactured. H. S. G.

P.S.—A coat granted some twenty-five years ago to a family named *Westhead* exhibits the well-known black dancettée fesse of *West* between three *heads!*

"Chivalry" (5th S. vii. 306, 438.)—Until recently this word was almost universally pronounced in this country as if spelled "Shivalry." This was agreeable to the derivation from the French word *cheval*. Of late many persons give to the *ch* the sound of *ch* in "church," &c. Uneda.

Philadelphia.

"Hitch" (5th S. vii. 344, 457.)—The primary meaning would seem to be the same as "hook." We say in the west of England, "Hitch in!" as an invitation to another to take your arm in walking. Bartlett (*Dict. of Americanisms*) explains their favourite phrase "to *hitch* horses together" (*i.e.* to be familiar, in accord with a person) as meaning to put up at the same house on the road when travelling, and to tether your horses at the same stake. The phrases "to be in a hi entanglement, a difficulty, and "he has a

his gallop," *i.e.* is lame, halt, coincide in character with Pope's victim "*hitching* in a rhyme."

VINCENT S. LEAN.

Windham Club.

THE FAMILY OF DE LA MAINE (5th S. vii. 448; viii. 15.)—In opposition to ST. SWITHIN'S remarks, I would state that, pursuing the search for history of the above family, I find as regards Henry D'Almaine, son of Richard, King of the Romans, the name spelt in Percy's *Reliques*, as the title of one ballad, Richard of "Almaigne"; whilst in the stanzas it is "Alemaigne," with a note appended, intimating this means Germany. In Shakspeare "Almaine" occurs, meaning Germany. In Drayton's poems, meaning the same country, it is spelt both "Alman" and "Almaine." Lower's explanation may refer to the head of the family to which the celebrated music publisher and pianoforte manufacturer (of Soho, some forty years ago) belonged. Richard, Earl of Cornwall, was chosen Emperor of Germany in 1247, but is not reckoned amongst the emperors, owing to not having been crowned.

M. D******H.

SCOTCH HEREDITARY OFFICES (5th S. vi. 149, 297, 299; vii. 338, 496; viii. 15.)—Upon a reference to Struther's *History of Scotland from the Union to the Abolition of the Heritable Jurisdictions* in 1748, 2 vols. 8vo., Glasgow, 1830, much valuable and interesting information will be obtained respecting such possessions, with the names of the parties and their respective offices, &c. The gross sum claimed was 587,090*l.* sterling. There were a number of claims entered that were not sustained. This arose principally from an interlocutor passed by the Court, finding that Lords of Regalities had not power to split them, as had frequently been done by selling part of their lands, and the privilege of regality along with and over the part thus sold.

THOMAS GEORGE STEVENSON.

Edinburgh.

[Heriot privileges in England were once divided, or, rather, multiplied with divisions of the land subject to the custom of Heriot. We often see it stated that Heriot has ceased, among other supposed obsolete laws and customs. This is not so. Within a few months, a friend, having one domicile in Sussex, died in his London residence. Only a few hours after the death (so closely was it watched for) a legal official arrived from Sussex, at the deceased gentleman's residence in London, and, obtaining an interview with his son, demanded to know where the stables were situated, as he claimed the best horse therein as Heriot for land in Sussex. He was informed that the deceased gentleman had always "jobbed" his horses. At this unwelcome information the official departed in inexpressible disgust.]

CAMELS IN EGYPT (5th S. vii. 349, 513.)—The following extract from a letter signed "Aliquis," which appeared in the *Jewish Chronicle* some half dozen years ago, affords additional evidence in favour of the view that certain animals were known in Egypt even when their forms were not recorded by chisel or pencil:—

"There never was any doubt about the fact of horses being naturalized in Egypt at the time of the Exodus. It is the time of their introduction into that country that formed the subject of M. Lenormant's essay. It has been believed, on the negative 'testimony of the rocks,' that horses and their inevitable accompaniment of war chariots were first known to the Egyptians in the wars of Ramses II., who extended the boundaries of his country on all sides. This belief has been founded on the fact that no figure of the horse appears on the monuments till his reign.....There is, however, other testimony, overlooked by M. Lenormant, of the existence of horses in Egypt during the reign of the Shepherd Kings of the seventeenth dynasty. Genesis, ch. xlvii. v. 17, enumerates horses among the animals given in exchange to Joseph for corn during the famine. The omission of such a useful animal as the horse upon the monuments and papyri is very strange indeed; but even in the latest paintings and hieroglyphics there is no representation of the camel, which animal, nevertheless, we find among the presents given to Abraham by an earlier Pharaoh. Domestic poultry are also conspicuous by their absence from the inscriptions. It is, however, unquestionable that the horse, for which the Delta was afterwards famed, and supplied all the neighbouring countries, is not indigenous to Egypt. A mare in Egyptian was *sus*, as in Phœnician. The root lives in the word Pegasus, the winged horse."

M. D.

THOMAS COGAN (5th S. vii. 288, 417, 458), of whom Darling, in his *Cyclopædia Bibliographica*, says:—

"A Unitarian writer. Born at Rowell, Northamptonshire, 1736. Educated under Dr. Aikin. Officiated to a Presbyterian congregation at Amsterdam, but turned his attention to physic, and practised in London. Along with Dr. Hawes he instituted the Royal Humane Society. Died 1818."

JOHN TAYLOR.

Northampton.

"YOU KNOW WHO THE CRITICS ARE," &c. (4th S. xii. 439; 5th S. i. 25, 60, 159, 480; iv. 479; vi. 318; viii. 114.)—In a collection of laconics, published under the title of *Beautiful Thoughts, selected from the Best Authors*, by John Taylor, London, 1867, I find the following excerpt, without any further reference than the name Hazlitt:—

"Sneerers.—The most insignificant people are the most apt to sneer at others. They are safe from reprisals, and have no hope of rising in their own esteem but by lowering their neighbours. The severest critics are always those who have either never attempted or who have failed in original composition.—*Hazlitt.*"

GEO. NEWALL.

THE TITLE OF "ESQUIRE" (5th S. vii. 348, 511; viii. 33, 55, 114.)—A grant of arms confers on the grantee the title of gentleman of coat armour, and on his children the hereditary title of gentleman or gentlewoman bearing arms. The grant of arms makes the grantee and his descendants members of the minor order of nobility, but it does not confer

on him or them the title of Esquire. The Earl Marshal's Court would not grant arms to any one keeping an open shop. I understand that every one whose social position is above that of shopkeeper is properly addressed as Esquire by courtesy. Thus a merchant, a banker, or a broker of the city of London, whenever he is summoned to serve on a special jury, is formally and officially addressed and described as Esquire. The members of several royal societies have the title of Esquire conferred on them by royal charter, but I conceive that a member of an honourable or learned society or profession, on whom the title of Esquire has not been expressly conferred, should nevertheless be as a matter of courtesy addressed as Esquire. I understand also that a simple note or letter, say an invitation to dinner, addressed by the sovereign to any one with the addition of the word Esquire to his name, legally entitles the recipient of a note or letter so addressed to write himself armiger or Esquire.

J. Llewelyn Curtis.

See Burke's *Patrician*, v. 114, and Bythewood's *Conveyancing*, ii. 386, where the question is fully discussed. Hirondelle.

The Long-tailed Titmouse (5th S. vi. 536; vii. 34, 73, 115, 195, 317; viii. 117.)—Mr. Randolph asks (*ante*, p. 117), "Has any one seen these flocks (the long-tailed titmouse) in the depth of winter, when their food, supposing it to be insects, is itself in hiding-places?" I can answer this query in the affirmative. In this district—the eastern borders—where they are common, I have observed them *more frequently during the winter* than at any other season, owing, I believe, to their often leaving the woods at that time, and following the bare, leafless hedge-rows, in search of food. A flock of these active little birds, hurrying onwards as they flit from tree to tree, alighting now and again, and placing themselves in every conceivable position, peering into every crevice in search of insects and their larvæ, is, however often seen, always interesting. A. B.

Kelso.

Heraldic Book-plates (5th S. vi. 465, 469; vii. 36, 76, 233, 435, 515; viii. 38, 79, 118.)—Oblige by adding my name to the number of collectors of book-plates. Chas. Williams.

Moseley Lodge, near Birmingham.

Beating the Bounds (5th S. vii. 365, 517; viii. 117.)—The following extract from the *Willesden and Kilburn Chronicle* of July 28, 1877, may be of interest:—

"On Saturday, the 21st inst., our neighbours at Paddington performed the time-honoured ceremony of beating the bounds. On reaching the boundary-stone in the Edgware Road, near the Kilburn Police Station, *some of the Paddington boys* seized their beadle and positively 'bumped' him. The Paddingtonian procession was, by the way, quite 'a thing of beauty' if not a 'joy for ever.' The beadles with their maces, the schoolboys with their wands, the gentlemen with their rosettes, the churchwarden with his white hat, and the vehicles filled with ladies made up a scene that was at once touching, charming, impressive, and solemnizing."

A. Granger Hutt.

Oxford Road, Kilburn.

Wolfe's Grandfather (5th S. viii. 88, 116.)—In the churchyard of Lymington, Hants, there is a stone with this inscription: "Sacred to the memory of Wm. Burcher, Gent., first cousin to the late Gen. Wolfe, who died Feb. 13, 1792, aged seventy-nine years." Perhaps this may serve to identify the family. E. King.

Lymington.

"D'Albanie of England" (5th S. viii. 28, 58, 92, 113.)—In the address which was sent to his Holiness Pius IX. some years since, and signed by a number of Catholic peers and gentry, the signature of the Count d'Albanie was not "D'Albanie *of England*." There is no such title existing, and this addition to the signature of the Count d'Albanie must have been an error of the press. Moreover, the signature did not appear in the form represented in the article in any of the papers which came under my notice, and certainly not in any Catholic publication. Mr. Townend's interesting volume could not have contained such an error. I am sure that no archives, documents, or letters can be found in England which can give the information desired by M. E. V.

Requiescat in Pace.

Arms of Sicily (5th S. vii. 309, 454.)—I am under the impression that I saw among the Etruscan vases in the British Museum, some ten years since, one bearing the "blazon of the three legs." The position of this device, which I think was on a warrior's shield, and the accompanying figures, might give some indications of its meaning.

William John Potts.

Camden, New Jersey.

Old Irish Coins (5th S. vii. 288, 397, 517.)—The mints Mr. O'Neill mentions as existing in Ireland prior to the Danish invasion were most likely used for the manufacture of "ring money," which appears from the Irish annals to have been from a very early period the principal circulating medium of the country. Certainly no coins prior to the arrival of the Danes have as yet been discovered. The bracteate coinage was most likely issued by the Irish princes after the expulsion of the Danes, as it bears in its devices a strong resemblance to that of the English sovereigns from William I. to Henry III.

B. W. Adams, D.D.

Santry Rectory.

YORKSHIRE FOR "TO PLAY" (5th S. vii. 106, 258, 439.)—Dr. Latham, in his well-known work on the English language, derives *lark* (merriment) from the old Anglo-Saxon word, which, as correspondents of "N. & Q." have shown, still survives in the Yorkshire dialect. As regards the passage of *Hudibras* quoted by MR. LEAN in reference to Dr. Nash's remarks thereon, it is noteworthy that in the Chandos edition of *Hudibras* the phrase, "ladies of the lake," is taken as an allusion to the old romance of Sir Lancelot and the Lady of the Lake. The notes to the Chandos *Hudibras* are very quaint, having been compiled by Dr. Grey in 1744, but are full of information, and evidence great research. NICOLAI C. SCHOU, Jun.

Chorlton-cum-Hardy.

"TRAVAIL": "TRAVEL" (5th S. vii. 305, 411, 514.)—*Travail* "used to designate a wooden frame for shoeing unruly horses," and, I must add, oxen, in good modern French. Brachet's *Dictionnaire Etymologique* has:—

"TRAVAIL, en italien *travaglio*, en espagnol *trabajo*, en provençal *trabalh*, proprement ensemble de poutres destinés à contenir les chevaux vicieux. *Travail* représente, dans ce sens, le L. *trabaculum* (dérivé de *trabem*, poutre) par le changement régulier 1°, de *b* en *v*; 2°, de *aculum* en *ail*.....Du sens de machine qui sert de prison, de contrainte, ce mot a pris le sens de contrainte, puis de tourment, d'effort, de peine, d'où le verbe *travailler* (se tourmenter, se donner de la peine pour atteindre un but, s'efforcer)."

Is *trabaculum* a merely hypothetical form, or is it to be found in Low Latin? Littré, who also thinks that a frame for shoeing is the primitive and proper meaning of the word *travail*, does not mention this form *trabaculum*, which regular etymology suggests. He derives the word from the Latin *trabes*, through the Provençal verb *travar*, to fetter. *Entraves* has, of course, the same derivation. Gregorius Turonensis has this passage: "Trabes illa quæ victorum pedes coarctabat." De Roquefort and, before him, Ménet had entertained the same views.

HENRI GAUSSERON.

Ayr Academy.

AUTHORS OF BOOKS WANTED (5th S. viii. 129.)—

The First Born.—This is one of the two dramas written by the late Rev. William Harness; the other, *Widows and Farewell, a Tragedy* (1837), both for private circulation; "graceful works, printed with singular taste and elegance," in square 12mo. J. O.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 90, 119.)—

"Thou too, Dalhousie, mighty god of War," &c.

W. T. M. has given a wrong authorship, besides incorrect reading, to the lines about Dalhousie, which are not by Swift, but by a heavy fifth-rate poet of the last century, Richard Blackmore, and run as above. A. C. B.

Glasgow.

(5th S. viii. 129.)

"Incipe: dimidium," &c.

From Ausonius, *Ep.* lxiv., spec. iv., "Poett.," ed. Migne, Par., 1846, col. 833. Another form of the proverb is:—

"Dimidium cepti qui bene cepit habet."

Alanus, in *Parabol. Auctores Octo*, sign. o, fol. viii, vers., Lugd., 1519. For the original Ἀρχὴ ἥμισυ παντός, see Gaisford, *Par. Græc.*, p. 174, Oxon., 1836.

ED. MARSHALL.

"Knowledge is the hill which few may hope to climb;
Duty is the path that all may tread."

Quoted by Mr. Bright, in his speech at the unveiling of the Cobden statue, from the epic which has been attributed to Mr. Lewis Morris (5th S. viii. 139).

W. E. A. A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Apophthegmes of Erasmvs. Translated into English by Nicolas Udall. Literally Reprinted from the Scarce Edition of 1564. (Boston, Lincolnshire, Roberts.)

IN the year in which Nicolas Udall did into racy English the *Apophthegmes* which Erasmus had published of a dozen great men—philosophers, statesmen, warriors, and monarchs—a boy was born in Warwickshire who became more famous than any of the great personages whose sayings Erasmus collected and published with quaint comment. The boy was Shakspeare. Of the sages and others here recorded, he may have read the whole text and comment as soon as he could read it with understanding and profit. Of the dozen of individuals, Shakspeare has introduced only two or three into his plays, and, indeed, only one in a complete fulness, namely, Julius Cæsar. Let us take Udall's Englished version of one of the original passages in Erasmus, in which he illustrates the incomparable Roman:—"Persones not a few, because they had Antonius and Dolabella in great mistrust (lest they should conspire and werke some treason against Cæsar) gaue warnyng vnto thesame that he should in any wise beware of them. Tusha! no, no, quoth Cæsar; I feare not these ruddie coloured and fat-bealied feloes, but yonder same spare slender skragges and pale sallowied whoresonnes, sheweyng with his finger Brutus and Cassius." Shakspeare did not forget the angry spot that glowed on Cæsar's brow, nor the ferret and fiery eyes of Cicero, and of obesity and slimness in politics he said—at least, Shakspeare's Cæsar said:—

"Let me have men about me that are fat,
Sleek-headed men, and such as sleep o' nights.
Yon Cassius has a lean and hungry look;
He thinks too much: such men are dangerous!"

This reprint of Udall's work is most creditable to Mr. Roberts. There is amusement in every page, in the matter of it, and no less in the manner, especially in the hearty old English words and phrases. In its way the book is perfection. We could only have wished to see in it a memoir of Udall as admirable as the one of Erasmus. Udall was a very remarkable man. He was so unreservedly abused that one cannot help thinking, in spite of some passages in his life, he was thoroughly successful. "Thorough!" is the word, for as Head Master of Eton, and also of Westminster, no one so perfectly amused and birched the boys as Udall did. He deserves some respect for his play, *Royster Doyster*, the first in the language written with something approaching to dramatic regularity. One bit of it retains vitality in the song of *Jolly Good Ale and Old!* a capital song,

whether written by Bishop Still or some other jovial prelate. Let us add that *Royster Doyster* was such a public success, Udall's friends, not being able to find fault with it (showing they were not critical), accused the author of stealing the college spoons—and we are not at all sure that he did not!

The Boudoir Shakespeare. Edited by Henry Cundell. Carefully Bracketed for Reading Aloud, Freed from all Objectionable Matter, and altogether Free from Notes. Vol. III., *Romeo and Juliet, Twelfth Night, King John.* (Sampson Low & Co.)

THE public, the editor, and the publishers may be alike, and equally, congratulated on the appearance of this third volume of the *Boudoir Shakespeare.* We have already spoken in deservedly high terms of its merits, which are as great in the third as in the two preceding volumes. Mr. Cundell has treated the text of our great poet with affectionate reverence in the present instance, as he has treated it before. He has enabled a party of readers, who are reading the play aloud, each taking a part, to do so without embarrassment to themselves or to their listeners; and, moreover, without sacrificing a single needful line. Such work, so happily executed, is a boon for society generally, but especially for that young, intellectual portion of it who have been for good reasons kept from perusing the unabbreviated text of the incomparable dramatist. To such young students the three volumes already published will be a most acceptable gift. When the work is completed it will be one of the noblest of presents to the young.

Silver Coins issued in England since the Conquest, with their Values. To which is Appended an Account of the Farthings of Queen Anne. Illustrated by Engravings on Wood. Compiled by J. Henry. (London, Henry.)

As a guide to persons collecting silver coins, this book is excellent in design and in execution. It is next in value to the coins themselves for those who are unable to collect but are willing to learn. The little volume exhausts the subject of Queen Anne's farthings, which are not worth more than other farthings. We may hope, now that the delusion respecting Queen Anne's farthings has been blown to the winds, to have no more queries respecting them. We have the same hopes respecting Mother Shipton, who has just reappeared with a new batch of prophecies, supposed to have been made centuries ago.

Gentleman's Magazine. August. (Chatto & Windus.)

A FEW years since, articles on Africa were very vague things, almost as blank as the maps. In the latter, very large spaces were assigned to the beasts and very narrow limits to man. They who remember Conder's *Modern Travellers*, and the little it could compile about Africa from every published source, may wonder as they read volumes and articles now being published on this interesting quarter of the world. One of the most attractive of papers on this subject, but confined to Col. Gordon's expedition to the Upper Nile, is in this month's number of the *Gentleman's Magazine.* It is signed "F. A. Edwards," who has performed his task with great ability, and added to the value of the text by a good illustrative map. What Chinese Gordon—now Gordon Pasha—has done is told with admirable clearness. Gordon himself says that, with the absolute authority now given him, it will be his fault if slavery does not soon cease in the vast countries over which he rules. "So," he adds, not altogether logically, "there is an end of slavery, if God wills; for the whole secret of the matter is in the government of the Soudan." Something, however, depends *upon the good faith* of the government of the Khedive.

ON THE MODERN SPELLING OF SHAKESPEARE'S NAME (5th S. viii. 41, 136), CUTHBERT BEDE writes:—"In *The Month* (1851), by Albert Smith, appeared the following:

'THE SPELL IS BROKEN.—The dispute even now continued among the critical editors of the works of the great dramatist, as to whether their author spelt his name *Shakspere* or *Shakespeare*, may be considered as finally set at rest by the discovery of the following quatrain in the library of the British Museum, Harl. MSS.:—

How dyd Shakespeare spell hys name?
Ye weatherre mayde ye change, we saye,
So write it as ye please;
When ye sonne shone he mayde hys A,
When wette he tooke hys E'es.'"

"We do not know," writes JAREZ, "how Shakespeare spelt his own name beyond the five existing signatures. Say that he spelt his name three thousand times in his life, what are five among so many? If he did not adopt *many* forms of spelling his name, he differed as much from his contemporaries in his practice as he did in his works and genius."

LAMBETH PALACE LIBRARY will be closed for the recess for six weeks from the 29th inst.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. T. H.—Equivocal (political) verses have been repeatedly printed.—The printing of Assignats in this country is a well-established fact. See Gen. Index, 3rd S., "N. & Q.," and Dunkin's *History of Dartford.*—For Galileo, see Drinkwater's *Life* and Parchappe's *Galilée: sa Vie, ses Découvertes et ses Travaux.*—D'Israeli (*Curios. of Lit.*, p. 10) says, "He was imprisoned, and visited by Milton, who tells us he was then *poor* and *old*."

W. T. H.—Ignatius Sancho (1729-1780) was born on board a slave-ship. Brought to London, he, on growing up, became a servant, and finally a grocer. Sancho wrote on music and painting, and composed dramas and poems. Jekyll edited his *Memoirs and Letters*, in which samples of the modest ability of this modest negro will be found.

DOUBLE X.—In 1865, died, at Washington, Maria, widow of Dr. Thornton, in her hundredth year. The *Washington Intelligencer* described her as "daughter of the unfortunate Dr. Dodd."

FATHER FRANK.—Hobart Pasha (Aug. Chas., b. 1822) is the eldest living son of the Rev. and Hon. the Earl of Buckinghamshire. The heir to the earldom is a son of an elder and deceased brother of Hobart Pasha.

MR. R. S. RYVES asks, Was the first game of chess by electric telegraph played in England? by whom was it contested?

MR. H. SANDARS (Oxford) asks for reference to any works on the history of the art of painting in crayons.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 2, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

)ON, SATURDAY, SEPTEMBER 1, 1877.

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Notes.

SSO AND HIS TRANSLATORS.

ately been reading Tasso, and I have he conclusion that we have not a good translation of the *Gerusalemme* uage, one that is really worthy of the nser. There are, I think, five English his great poem; at least I do not know n five. Of these, Fairfax's is the most and justly so; but although wonder- and poetical as Fairfax, it is hardly e translator has taken so many liberties thor, by inserting lines that are not in , that his work is more Fairfax's *Jeru- vered* than Tasso's. See, for instance, , where Tasso says nothing about a or a ploughman; also c. iii. st. 1, fax's simile of bees swarming is entirely Hoole's version I am unacquainted understand it is beneath criticism and le, so that one could only exclaim on "Bless thee, Tasso, bless thee; thou art " Coming down to the present century, order of time is Wiffen's. His version *salemme* labours under the defect of not Tasso's stanza, the translator having Spenserian. This was unnecessary, as language lends itself very readily to , as Fairfax and Byron have sufficiently translating Homer and *Virgil it is* undesirable to do so in their own metre, the English hexameter being at the best an awkward, not to say dreary, instrument for a poet to play on. Tasso is not, however, open to this objection. About twenty years ago Mr. Hugh Bent published a version of Tasso's poem in *ottava rima*, which is certainly faithful to the original, but in other respects very poor and *wooden*. The translator appears quite unable to manage Tasso's stanza; many of his lines are wretchedly bad, and as for some of his terminations they are simply ludicrous. Fancy any one ending a line with the word "no," and in the same stanza with "and"! In 1865 appeared Sir J. Kingston James's translation, which labours under the same defect as Wiffen's in not being in *ottava rima*, each stanza being like a couple of verses of Gray's *Elegy*. Sir J. K. James's translation is, however, both spirited and poetical, notwithstanding that the ear is occasionally annoyed by a broken-backed line, or one that to me, at least, appears broken-backed.

Now we have living amongst us one who would, I am sure, give to the world a thoroughly satisfactory translation of the *Gerusalemme*, if he could be induced to undertake the task—I mean the author of the *Earthly Paradise*. I have come to this conclusion, not only from Mr. Morris's original poetry, which is sufficiently *poetical* to warrant our judging its author a fit person to translate so poetical a poet as Tasso, but from his version of the *Æneid*—a charming work, combining literal accuracy with poetical expression. Tasso is, I should say, even better suited to Mr. Morris than Virgil. Would he but undertake it, his version of the voyage of Carlo and Ubaldo to rescue Rinaldo, of the garden of Armida, of Erminia's residence with the shepherds, of the enchanted forest, &c., would be a real gain to our literature. He would, there can be little doubt, produce a work worthy both of Tasso and of himself; and when the work *is* published "may I be there to see." JONATHAN BOUCHIER.

Bexley Heath, Kent.

THE BIRTHPLACE OF CARAUSIUS.

(*Continued from p.* 125.)

My last witness is Dr. Philip Mac Dermott, who devoted many years to the study of Irish topography, and has given the result of his labours in annotations affixed to an English translation of the *Annals of Ireland*, by the Four Masters (published in Dublin by Owen Gerahty, 1846). Valuable information as to the Irish Menapians is afforded by Dr. Mac Dermott:—

"The Menapii were the inhabitants of the territories now forming the counties of Waterford and Wexford, chiefly located on the sea coasts. These Menapians were a colony from Belgic Gaul, or Northern Germany, according to Camden, which coincides with the accounts of our ancient annalists; for these Menapians were the

same as the Firbolg, *i.e. Viri Belgici*, or Belgian men, of our old writers, who state that Inver Slaine, or the Bay of Slaney, from which the river Slaney, in Wexford, derives its name, was the chief landing-place of the first Firbolgs who arrived in Ireland. Cæsar, in his *Commentaries*, speaks of the Menapians of Belgic Gaul as a very valiant people, whose manner of making war on the Romans was by retiring with their property, cattle, &c., into woods, morasses, and inaccessible places, and then making sudden assaults upon the Romans; a mode of warfare precisely similar to that adopted by the Irish clans against the English."—*Annals of Irish Masters*, p. 194.

There can, I think, be no doubt now entertained that the Menapii of Gaul and the Menapians, or Manapians, of Ireland were of the same race. Their mode of warfare is corroborative proof of this fact. The Menapians showed to the Irish the manner in which an agricultural population could best repel an armed invader; and Cæsar's *Commentaries* and two Irish historians demonstrate that the simple tactics of the Menapii inflicted no small loss upon their assailants (Cæsar's *Commentaries*, bk. iii. ch. xxviii. xxix. p 81, London, Bohn's Classical Library; Cæsar, *De Bello Gallico*, lib. iii. c. xxviii. xxix., ed. Oberlin, Paris, 1828, vol. i. pp. 124, 125).

The Earl of Essex, who came to Ireland as Lord Lieutenant (April 15, 1599), after sending garrisons to sundry towns, marched towards the South with 7,000 of his best troops. "He was repeatedly attacked along the route," says Haverty (*Hist. of Ireland*, p. 469), "by Owny O'More and the other Leinster confederates; and in one of these conflicts, at a place called Bearna-na-chleti, or the gap or defile of the feathers, from the number of plumes collected there after the battle, he lost, according to O'Sullevan Beare, 500 men." The event is thus recorded by O'Sullivan (*Hist. Catholica*, p. 207, reprint of 1850):—

"Cui (Essexio) in Lageniâ per iter angustum exercitum ducenti factus obvius Huon O'Morra cum quingentis peditibus ultimum agmen fundit, aliquot milites, atque duces occidit, spolia, et inter cætera multas plumeas apices capit. Unde locus hodie dicitur Transitus plumarum."

Additional light upon the connexion between the continental and Irish Menapians, as well as upon the life of Carausius, is afforded in the information conveyed in the following extract:—

"The Belgians of Gaul," observes Dr. Mac Dermott, "are considered to have been Celts, or Celto-Scythians, and to have spoken a dialect of the Celtic tongue, which was also the language of the Firbolg, or Belgians in Ireland."—P. 217.

The city in Ireland named Manapia is said by Dr. Mac Dermott not to be Waterford, as supposed by Stanihurst, nor Wexford, as conjectured by Camden, but "is probably," as stated by Fraser in his *Survey of Wexford*, "the ancient city of Ferns" (p. 218); an opinion that is sustained by a competent modern authority. Referring to Ferns, *co. Wexford, it is said*, "On croit qu'il occupe l'emplacement de l'antique Manapia Ptolomée" (Malte-Brun, *Géographie*, vol. ii. p. 487. See same author as to the Menapians, vol. i. pp. 131, 141; vol. iii. p. 100; vol. iv. p. 24).

Another and a very curious suggestion has been made as to the precise position of Manapia. The locality selected is outside the Menapian district. It is discovered to be the city now called Dublin! The originator of this suggestion is an ingenious, but not a very ingenuous gentleman, the compiler, in Smith's *Dictionary of Greek and Roman Geography*, of the articles "Menapia," "Menapii," and "Manapii." In his account of Menapia he tells us what we do not much care to know, and in that concerning the Menapii he conceals what one wishes to learn. There is no reference in his "Menapii" to the Irish Manapians. So far as he can, he hides the fact that there was a connexion between them; and yet, when necessity forces him to state what he knows of the Irish Manapii, he is compelled to admit that the name, the Irish name Manapii, "is the same as one of the tribes of Celtic Gaul"; and, so saying, refers to his article on the Menapii. As to the manner in which he makes out Manapia to be Dublin, it is as follows:

"Manapii (Μανάπιοι), a people of Ireland on the east coast, possessing a town called Manapia (Μανάπια) near the mouth of the Modonus, the present Dublin (Ptol. ii. 2, §§ 8, 9). The name is the same as one of the Celtic tribes of Gaul, Menapii."—Smith's *Dictionary of Greek and Roman Geography*, vol. ii. p. 256.

It is quite true the river Liffey, which flows through the city of Dublin, is called Modonus, but the same name, Modonus, is applied to the river Suir at Waterford, and the river Slaney at Wexford; and Waterford, like Wexford, is included in the Irish Menapian district (see as to Modonus, Manapia, and Manapii, Ferrarius et Baudrand, *Novum Lexicon Geographicum*, vol. i. pp. 450, 475, 487, Issenach, 1639, folio). Wm. B. Mac Carr.

(To be concluded in our next Number.)

SHAKSPEARIANA.

"Clouds" (5th S. viii. 5.)—I have an edition of Shakespear, published in Edinburgh in 1769, in which the reading "slipp'ry shrouds" is given, and I have seen it in other editions. It is one of the MS. "corrections" made upon the copy of the Folio of 1633 in Mr. J. P. Collier's possession, and was given by him in his *Notes and Emendations*, published in 1853. Knight holds to "clouds," the reading of the First Folio, as do also the Cambridge editors; and the following passage from *Julius Cæsar* has been thought to confirm their opinion:—

"I have seen
Th' ambitious ocean swell, and rage and foam,
To be exalted with the threatening *clouds*."
Act i.

"Shrouds" might be, as Mr. Riadore

an "clouds," and intelligible; but might lso be what Shakspere neither wrote nor

ROBT. GUY.

nds, Glasgow.

IADORE is referred to the early numbers & Q." (I mean 1st S. i. 58) for a discussion uestion of "shrouds" *v.* "clouds." My on is that only one edition has the reading y shrouds," viz., that of Mr. J. P. Collier in one volume. I have no doubt that " is right. "Slippery" is an odd epithet, notion that the waves mount to the clouds on in Shakespeare; and the fact that the ill not remain suspended there justifies et.

JABEZ.

rden of Suffolk.

bstitution of "shrouds" for "clouds" was ural emendation of Pope's. I prefer the word. Shakspeare has given solidity to of air," that is all.

R. M. SPENCE, M.A.

of Arbuthnott, N.B.

AS NOT OF AN AGE, BUT FOR ALL TIME" i. 262.)—Nothing but an utter misappre- of the meaning of Jonson's famous line nt for the popular perversion, which Mr. ghton adopted for the official seal of the Shakespeare Committee of 1864, "Not ge, but for all time," and which MR. produced in his note on Shakespeare's nnet. Shakespeare was (as Jonson had means of knowing) in a very peculiar his own age; so that Jonson, unless he his wits, could not have written the ne. Shakespeare was *for* his own age, very age, and therefore *for* all time; but ot *of* his own age, nor *of* any particular nson opposes *of* and *for*; those who mis- n oppose to Shakespeare's universality ularity of inferior dramatists. But this last thing in Jonson's mind, who knew well that Shakespeare's success, even as a ld up to his own age, was greater than ay other dramatist.

JABEZ.

um Club.

OLANUS," ACT II. SC. 3 (5th S. viii. 105.) verent and diffident spirit I venture to hat Shakspeare's words may possibly have

> "Think upon me! hang 'em!
> ld they would forget me, like the victims
> r our diviners toss by 'em."

e haruspices, having examined the *exta*, carcases of the victims aside, as having eir purpose, so wish I that the *profanum* Rome, having got what they wanted —victory over their foes and security for s—may for ever forget me.

Since this note was written, I have seen JABEZ's proposed emendation of the same passage. With all deference, I submit that my rendering, while taking no greater liberty with the text than his, is more in keeping with Coriolanus's impetuous manner.

R. M. SPENCE, M.A.

Manse of Arbuthnott.

I would suggest the passage is elliptical, and should read, "Like the virtues which our divines forget when they lose by enforcing or practising them."

WALTER CAREW.

Brighton.

"MERCHANT OF VENICE," OBELUS 5 (5th S. viii. 4.)—I think MR. SPENCE is in error in altering the sentence, "Happier than this," to "Happier, then, in this." I think Shakespeare meant that Portia is "Happy in this," she is not too old to learn; happier than this, *i.e.* happier even than not being too old, happier that she *can* learn.

ANN T.

Hampstead.

I suggest for the consideration of MR. SPENCE that reading "Happy *in* this," &c., "Happier *in* this," &c., "Happiest of all *in* that," &c., would be the most consistent.

J. BEALE.

RABELAIS AND SHAKSPEARE.—

"L'aultre est de corne, par laquelle entrent les songes certains, vrais et infaillibles, comme à travers la corne par sa resplendeur et diaphaneïté apparoissent toutes especes certainement et distinctement. Vous (dist frere Jean) voulez inférer que les songes des coquus cornus, comme sera Panurge (Dieu aidant, et sa femme) sont tousjours vrais et infaillibles."—*Pantagruel*, livre iii. c. xiii.

"He hath the horn of abundance, and the lightness of his wife shines through it."—Second part of *K. Henry IV.*, Act i. sc. 2.

It is curious that each author should have confounded the ideal horn of the "Becco" with its actual translucent substance in the Gate of Sleep and in the pane of a lantern.

W. J. BERNHARD SMITH.

Temple.

MRS. SIDDONS.—There is now among dramatic critics a tendency to depreciate the Kembles. I am one of the few survivors of those who saw John Kemble, of whom my recollections are still vivid and my admiration undiminished. "N. & Q." is not the place for disputed opinions, but chronological errors may be corrected. In an article on "The Kembles," in *Temple Bar* of August, 1877, it is written of Mrs. Siddons:—

"She had grown very stout and unwieldy, and although her age did not warrant it, so infirm that, after kneeling in a part, she had to be assisted to rise. Her acting was becoming very monotonous and stagey; the tenderness, the passion, of her younger days had passed away with her youth and beauty, and the Isabella and Belvidera

which had wrung every heart, and which Hazlitt confesses made him weep outright during the whole performance, had no affinity with the fat, sombre woman, of whose awful demeanour, even in private life, so many stories have been told."

"Another woman, young, beautiful, and sympathetic, Miss O'Neil, was rising to thrust her from her throne, as she had thrust others; and it had become necessary to abdicate, and lay down that laurel crown she had worn so long, ere it was rudely plucked from her head." —P. 479.

Mrs. Siddons retired from the stage on June 29, 1812; Miss O'Neil's first appearance in London was on October 6, 1814. The writer further says:

"Yet her retirement did not make the sensation that had been expected. As it has been before said, her powers were failing, and privately the public disliked her."

As she was known only as an actress, this must mean the playgoing public, which may be divided into Box and Gallery. To the latter Mrs. Siddons did not specially play; as to the dislike of the former I again quote the article:—

"She retained the homage of the great to the last; and when she lodged in town files of carriages were nearly all the day drawn up before the door of her lodgings."

FITZHOPKINS.

St. Vallery.

[The editor of *Recollections of the Table Talk of Samuel Rogers* says, p. 187:—"Mrs. Siddons used to say that the public had a sort of pleasure in mortifying their old favourites by setting up new idols; that she herself had been three times threatened with an eclipse: first, by means of Miss Brunton (afterwards Lady Craven); next, by means of Miss Smith (Mrs. Bartley); and lastly, by means of Miss O'Neil. 'Nevertheless,' she added, 'I am not yet extinguished.'" Mrs. Siddons, in her early days, very much desired that the great (elder) actress, Mrs. Crawford, would withdraw from the stage and leave it clear for herself. Again, coming to dates, Mrs. Siddons (after her formal retirement in 1812) occasionally appeared till the summer of 1819, when she acted Lady Randolph for Charles Kemble's benefit. In the same summer Miss O'Neil's last part was Mrs. Haller. After that season neither lady acted again.]

LESSING AND COLERIDGE.—Whilst staying recently at Bridgnorth, a gentleman resident there read to me a poem by Lessing, called *Die Namen*, written some time between the years 1751-1771. It was a poem of twelve lines. Coleridge, this gentleman pointed out to me, has very happily translated it, also in twelve lines; and in every edition of Coleridge's poems I have come across it is given as an original poem of Coleridge's, and is included in his "Poems written in later Life." Possibly it was found in his papers after death, for Coleridge would not be likely himself to claim his translation as an original poem.

As Lessing's poems are very little known, I venture to trouble you with it and with Coleridge's translation. In future editions of Coleridge justice should be done to Lessing, and this poem be printed as a translation of his and not an original.

"DIE NAMEN.

"Ich fragte meine Schöne:—
Wie soll mein Lied dich nennen?
Soll dich als Dorimene
Als Galathee, als Chloris,
Als Lesbia, als Doris,
Die Welt der Enkel kennen?

Ach Namen sind nur Töne,
Sprach meine holde Schöne,
Wähl' selbst; du kannst mich Doris,
Und Galathee und Chloris,
Und—wie du willst mich nennen
Nur nenne mich die Deine."

"NAMES.

"I asked my fair one happy day
What I should call her in my lay;
By what sweet name from Rome or G
Lalage, Neæra, Chloris,
Sappho, Lesbia, or Doris,
Arethusa or Lucrece?

Ah! replied my gentle fair,
Beloved, what are names but air?
Choose thou whatever suits the line;
Call me Sappho, call me Chloris,
Call me Lalage or Doris,
Only, only call me thine."

[The question arises here, Did the Bridgnor man read to our correspondent from a versio before Coleridge could have written the song? of question has disposed of many a controv authorship; among others, of Campbell's *Exil* claimed by an Ulster schoolmaster; and of W *on the Burial of Sir John Moore*, on which hands have been laid in many countries. Rec Crystal Palace Concert, a song from Flotow was sung. The air and words are those of Mo *Rose of Summer*. In the programme of the c Italian words were printed first, and then, heading "Translation," was Moore's lovely song! A few years ago, a comedy found a papers of Voltaire, in his handwriting, was pr an original comedy by him, and was acted at t under the title of *Le Comte de Boursoufle*. It a literal translation of Vanbrugh's *Relapse*, v taire had probably done as an exercise in English into French. Our readers will pr member in Lord Brougham's autobiography called *Memnon*, which Lord Brougham says when he was quite a little boy. No doubt h so when he came upon the long-forgotten MS. age. But this too was an exercise. Lord B *Memnon* is a literal translation from the Voltaire. One might fill a volume with instan works of authors which were written by Somel This much without prejudice to the questio Lessing and Coleridge. Lessing's career exte 1729 to 1781, Coleridge's from 1772 to 1834. was an earnest student of Lessing's works; an in *The Confessions of an Inquiring Spirit* (his nephew, H. Nelson Coleridge) were made t of a charge of plagiarism from Lessing.]

OLD PROVERBS.—The following is from a *Dux Grammaticus* which has lain years, and was printed in 1633, to be sold signe of the Gray-hound in Pauls Chur Intermixed with a few rules are several c something after the manner of Erasmus,

tion is furnished at the end of the book. fferent results that such a system of teach- have produced were probably made worse ractice of speaking Latin (or what was to be Latin) in school hours—a custom to in the context. This practice is still in regard to French at some schools in ntry, and can only have the result of ren- ny future acquisition of a Parisian accent n impossibility.

terlocutors are two schoolfellows :—

ath picked out all the pennes of my pennar. u lend me a pen."

in a worse case, for one hath plucked from my h pennar and inke-horne."

rant thee, thou shalt never doe good."

er hurt; except thou steale his bookes from

e not who might worse say it then *thou*, for lt as soon rob *Tullie* of all his eloquence as ood *Latinist*."

nmeth to thee by nature to be a *dullard*, there- re pitty to put thee from thine inheritance."

earnedly spoken of you."

n might *as soone picke marrow out of a mattock* hree good Latine wordes out of your tongue."

a man setteth more by *an inche of his will** *ll of his thrift*, and thou art one of them."

ou accuse mee of speaking *English* I shall com- on thee for fighting in the *master's* absence; e-agninst the other."

mayest buy as much love for a naglet in the *Scotland*, as thou shalt winne by thy com-

e gaine that thou shalt get by this bargain is a farthing."

hatsoever thou winnest in the *shire*, thou shalt the *Hundred*."

ware standeth thee in as much and more I en thou shalt sell it for."

at selleth for seven and buyeth for *eleven* it is if ever he thrive."

at will thrive must set his ware at double price ill sell it for, as *Londoners* doe."

very little or nought by him that cannot face are with a card of ten."

y thee peace, thou fillest mine eares full of

u mayst not away with noise, stop thine eares ut."

manners I know not who lesse doeth use it although I say it before you."

ryed eggs and bacon that I did eate at breake- sideth my stomacke."

gentle stomacke sheweth what nourture you

ehave you like an honest man. You lacke but od a besome."

hat may have your company may bee glad or you are *as full of manners as an egge is full ite*."

T. E. G.

Hall, near Urmskirk.

ADDRESSED TO THOMAS MOORE, THE Anything relating to a celebrated man ame Moore must of itself be interesting.

* Query "wit."

Feeling this to be the case, I transcribed the following verses from an old Irish magazine, where I happened to see them. They were written by a Mr. Atkinson, and addressed to Moore on the birth of his *third* daughter :—

"I am sorry, Dear Moore, there 's a damp to your joy,
Nor think my old strain of mythology stupid
When I say that your wife had *a right* to a boy,
For Venus is nothing without a young Cupid.

But since Fate the boon that you wished for refuses,
By granting three girls to your happy embraces
She but meant, while *you* wandered *abroad* with the *Muses*,
Your *Wife* should be circled at *home* by the *Graces*.'

R. W. H. NASH, B.A.

[A somewhat similar thought inspired Imbert when Marie Antoinette bore her first child, "Madame," afterwards Duchess of Angoulême. The public wanted a prince, not a princess :—

"Pour toi, France, un Dauphin doit naître,
Une princesse vient pour en être témoin.
Sitôt qu'on voit une Grace paraître,
C'est que l'Amour n'est pas loin."]

CLASSIFICATION OF MENDICANTS.—Count de Falloux, in his life of Augustin Cochin, referring to his father M. Jean Denys Cochin, says :—

"In a luminous report, not to be forgotten, M. Cochin defined the various classes of mendicants, so apt to be confounded with the poor and infirm. He fixed the mode of classing them, of analyzing, to a certain degree, the divers elements of their condition, so as to arrive at the possibility of sending those to prison 'who can and will not work'; to the hospital or almshouse, 'those who will work but cannot'; to the factory, 'those who can work and will, but cannot find employment'; and lastly, to their homes those who abandon them for the sake of giving themselves up solely to mendicity."—*Augustin Cochin*, by Count de Falloux (translated by Augustus Craven), 1877, p. 16.

But a similar classification was attempted long before, as will be seen on reference to Holinshed, iii. 1081–2. The committee for the relief of the London poor which was suggested by Edward VI. agreed upon three degrees—(1) The poore by impotencie, (2) poore by casualtie, (3) thriftlesse poore :

"For these sorts of poore were prouided three seuerall houses. First for the innocent and fatherlesse, which is the beggers child, and is in deed the seed and breeder of beggerie, they prouided the house that was late Graie friers in London, and now is called Christes hospitall, where the poore children are trained in the knowledge of God, and some vertuous exercise to the ouerthrowe of beggerie. For the second degree is prouided the hospitall of saint Thomas in Southwarke and saint Bartholomew in west Smithfield, where are continuallie at least two hundred diseased persons, which are not onelie there lodged and cured, but also fed and nourished. For the third degree they provided Bridewell, where the vagabond and idle strumpet is chastised, and compelled to labour, to the ouerthrow of the vicious life of idlenes. They provided also for the honest decaied housholder, that he should be relieued at home at his house, and in the parish where he dwelled, by a weekelie reliefe and pension."

See also Harrison's Description of England, &c.

chap. x. p. 213, edited by Mr. Furnivall for the New Shakspere Society.

William George Black.

Glasgow.

May-games.—Although the savage remarks of Stubbes have been quoted times out of number, I am not aware that the following "nasty wipe," written nearly fifty years earlier, has ever been noticed :—

"Nowe let the women also praye after thexample of the men. Yf there be any effemynate affection in their stomakes, let them caste it out fyrst of all, and bring in innocencie of honest maniers in stedde of Jewyshe cleansynges: to thys sacrifice doing let them decke the soule cleanly and not the bodye, nor entice mennes eies to phantisie them wyth the nakednes of theyr persones, but leat them be couered with a vesture, and that suche a vesture as representeth sobrenes, bashfulnes, and womanlines. God forbydde that Christian women shoulde come forth among the holy congregacion in such maner of apparail, as the commen sorte of vnfaythfull women are wonte to goe forth vnto weddynges and *maygames*, trymmyng them selues fyrst with a greate a doo by a glasse, with fynely rolled heare or enbrodryng of golde: eyther with precyouse stones hangyng at their eares or neckes, or otherwise in sylkes or purple, as well to set out theyr beautie vnto suche as loke vpō them to play the naughtye packes, as also in shewyng their Jewelles and substaunce, to vpbrayde suche as be poorer than they of theyr pouertie."—N. Udall's *Trans. Paraph. of Erasmus*, 1549, *Timothy*, *f.* 8.

R. R.

Boston, Lincolnshire.

Gray's "Elegy."—In "Echoes of the Week," in the *Illustrated London News* of July 28, Mr. Sala draws attention to a resemblance between the first stanza of Gray's *Elegy* and the opening lines of the second canto of Dante's *Inferno*. He quotes from Prebendary Ford's translation of the latter:

"The day was parting, and the dusky eve
Released the animals from toil and care,
When I forlorn, with no such sweet reprieve,
Was arming me the double fight to bear."

Both Cary and Longfellow illustrate the passage in question by the following excerpt from Chaucer's *Assemble of Foules*:—

"The day gan failen, and the darke night
That reveth bestes from hir businesse
Berafte me my boke for lacke of light."

While I am upon this subject, may I ask whether there is any authority for punctuating the first line of the first stanza of Gray's poem thus?—

"The curfew tolls,—the knell of parting day!"

I remember to have heard that the late Mr. Macready adopted this mode of reading the line.

J. W. W.

Tennyson's Country.—A Lincolnshire correspondent corrects the notion that the Laureate was born among the fens of his *Locksley Hall*. The letter says :—

"I am just off to spend a week or ten days at one of my brothers', a farmer on the 'Windy Wolds,' who farms the whole parish, and has the church by the side of his stack-yard and his labourers' cottages at the back of his house; from which house (the front) you can see no other human habitation, but look over hills and valleys for miles, a trout stream at the bottom of the grass field in front of his house, and a large plantation of trees on the side of the hill—the other side of the said stream—which plantation is the home of hundreds of ring-doves, whose cooing is incessant. This place is about three miles from Somersby, the home of Tennyson, which is among the same 'wolds.' It's singular what a thing prejudice is. Although Tennyson's home is in the midst of a hilly country, and the nearest fen or flat land several miles off, yet knowing critics are quite sure that his poetry points to his having been born among the 'Lincolnshire Fens.' The fact is, the division of Lindsey, in which he was born, *is much more hilly* than the average of England. My brother has parts of his farm so steep that you could not walk up them, and others which are planted with trees because they are too hilly and steep to be ploughed.—R. R."

Amicus.

Devon Provincialisms.—Whilst lately on a visit in the neighbourhood of Tavistock I noted down the following, which I beg to submit to those of your readers who feel interested in such matters:

Biller.—A plant resembling hemlock, known also as the cad weed.

Hornywink.—Plover.

Linhay.—Cattle shed.

Nitch (of reed).—Two bundles = about forty pounds.

Scat, to.—To become bankrupt.

Scanterer.—A bullock of a roving disposition.

Shipping.—This term, from what I have been able to ascertain, is applied to an outhouse (in which cows are milked) with a loft above for storing hay.

Slock, to.—To entice.

Want.—Mole (animal).

In support of Mr. Pengelly's opinion (*ante*, p. 138), I may mention that I pointed out Mr. Blenkinsopp's note on the provincialism "sile" to a lady residing in Tavistock, who assured me that she had never heard the word either in Devon or Cornwall.

G. Perratt.

"Scail."—It may possibly be new to some of your readers that this word, to which reference is made in the notice of Part IV. of the *Cursor Mundi* (*Athenæum*, No. 2597), is of frequent occurrence in Lowland Scotch, the Scandinavian form being even more closely imitated. Thus, a congregation is said to *skail* when it disperses, and a school to *skail* when the children are dismissed for the day. So Motherwell, in his ballad of *Jeanie Morrison*:—

"And mind ye o' the Saturdays
(The scule then *skailt* at noon),
When we ran aff to speel the braes—
The broomy braes o' June?"

This would scarcely merit mention were it not that it strongly confirms the theory of the Norse origin of the word as used in the sense indicated above. In the Scotch usage the verb is always intransitive.

W. C. S.

Queries.

nust request correspondents desiring information
ly matters of only private interest, to affix their
nd addresses to their queries, in order that the
may be addressed to them direct.]

IENT HEBREW ACQUITTANCE.—I am much
ed in identifying the localities mentioned
cequittance (Cotton, Nero, C. iii. p. 183 b)
ich three London Jews release ריקרט
הפריאר משיינט מריניטי מלונדרש והמ
l, Prior of St. Trinity of London, and the
, from certain responsibilities. The re-
creditors sign themselves respectively
יעקב (Jacob Crespin), אליש כהן (Elias
sk), and פייטבין בן בנייט (Peitevin fil'
. The deed speaks of ten אקריש (acres)
and one אקרא (acre) of pratum in the
of וישמילנא (Westmelne), thus specified:
res in a field called למיש אפלטן; two
a field called מידלפילט (Middlefield),
e convent; two acres in a field called
(Lemon Grove ?); and two acres in a field
וויטדייא, near the פושיאה (Tower of
?). The deed also speaks of ראול אידוורט
Eadward) and הוא דוורינש (Hugh de
s), and must be at least 630 years old.
ligraphy is very clear and plain. The
for which I have not given the English
ents are those in which I am most in-
. They look like Lammas Appleton, Whit-
Pusia. Can any of your readers, ac-
d with ancient London topography, aid me
ifying the various spots mentioned?

M. D. DAVIS.

FALL OF MORTIMER."—In all the lives
Wilkes I find this tragedy, which he dedi-
Bute, set down as Ben Jonson's. Now
very considerable error. Jonson's play
ment of which not even the first scene is
, while the dedicated play is in five full
he title-page runs thus: "*The Fall of*
r: an Historical Play Revived. *Mount-*
th alterations." I can find no such play
ntfort in Genest's list. Is anything
f the authorship of this work?

was some mystery over the latter years
Jordan, the actress. She died in poverty,
the Duke of Clarence is supposed to
d her back thousands upon their separa-
she made large sums by her profession
t event. The frauds committed upon her
on-in-law do not seem to have exceeded
ndreds. What, again, was the true cause
paration from the duke? Even the date
ath seems doubtful. Is there any infor-
eyond that of Sir *Jonah Barrington's* narrative to be gained upon these points? If so, where?

As I am preparing biographies of these two personages, I desire very much to be resolved upon the facts I mention. H. B. B.

DR. DILLINGHAM, MASTER OF EMANUEL COLLEGE, CAMBRIDGE.—Where can I find a memoir of this divine? He was the intimate friend of Archbishop Sancroft, and the author of several works. He died Rector of Odell, Bedfordshire, in Nov., 1689. I do not recognize him in the pedigree of Dillingham printed in Nichols's *Hist. of Leicestershire*. He had two wives, of whom the first was the mother of his two sons. His second wife, Mary, was buried at Horbling, in Lincolnshire, June 21, 1690. He was her fourth husband, but her maiden name is unknown.

CASTRA IN AQUIS.

EAST ANGLIAN SAGAS.—

"East Anglia, writes Lappenberg, contains a rich store, little known and less investigated, of old traditions. Among its sagas existing in MS. are those of King Atla, of Northfolk, the founder of Attlebury, a poem of 12,000 verses; and that of Roud, King of Thetford. It owns also the more wide-spread one of Havelok or Cuharan (Cwiran), King of Northfolk, and son of Ethelbert the Dane, who dwelt in that county before the time of Hengist and Horsa."—Nall's *Great Yarmouth*, &c., 1866, p. 439, note ‡.

Where can the two MSS. referred to be consulted? Is either of them in print? J. S.

"THE ARCHITECTURAL ANTIQUITIES OF BRISTOL AND ITS NEIGHBOURHOOD."—Has this work, by Burder, Hine, and Godwin (of which I have part i., Bristol, 1851, 4to.), been ever completed? If not, how many parts have been published?

ABHBA.

THE SKELETON OF A GIANT.—Some years ago I saw in one of the newspapers a brief account of the skeleton of a giant, said to have been brought from the Holy Land, then being exhibited in London. Can any of your correspondents kindly inform me whether the skeleton in question was ever examined by any professional man, whether it is still to be seen now, and what height the man is supposed to have been when alive?

H. W. COOKES.

Astley Rectory, Stourport.

JOHN GOBERT, OF COVENTRY, and somewhile of Bosworth, whose benefactions are, or were, recorded on a brass plate nailed on the door of the reading desk in Somerby Church (cf. Nichols's *Leicestershire*, vol. ii. pt. i. p. 321), divided his property between his two daughters and co-heiresses, Anne, wife of Thomas Legh and, later, of Sir John Booth, and *another* Anne, wife of Sir Thomas Barrington, whose present representatives are Mr. Legh, of Adlington Hall, Cheshire, and Viscount Barrington. By his will, proved in London, May,

1625, he left, besides, legacies to the children of his sister Ann Brown, his nieces Finch and "Sickes" (Sikes), his son-in-law Calcott Chambre, and his "deare brother and friend Richard Chamberlayne, Esquier." Information respecting his family and origin is asked for. There was a *later* John Gobert, apparently a Huguenot refugee, born "in partibus transmarinis," and naturalized in 1682. H. W.

New Univ. Club.

The National Anthems of England and Prussia.—The other night, at the Casino of this gossiping place, I heard Weber's overture *Jubel*, which concludes with the National Anthem. An old lady sitting near me was very indignant that "the audience did not rise when *God save the Queen* was played." This similarity in the two airs has struck me on other occasions. Here I should say that not one in fifty of the French present had heard either one or the other to identify them.

Will Mr. Chappell, or some other musical correspondent, kindly inform me whether Dr. John Bull copied from the Prussians, or whether the Prussians "annexed" Dr. John Bull, as they have our business, manufactures, clerkships, and street music, by emigration?

I remember hearing the same overture played at Homburg, on the night of the declaration of war in 1870. I shall never forget the enthusiasm manifested at the playing of the National Anthem. That war illustrated a remark of the Duke of Wellington, if I recollect correctly. A lady said to him, "How terrible must be a defeat!" The duke replied, "Yes, only second to a victory." Clarry.

Dieppe.

Shakspeare: Milton.—

"Tieck told me to-day (Jan. 20, 1836) that he thinks Milton superintended the edition of Shakespeare to which his sonnet is prefixed, because the changes and emendations made in it upon the first folio are poetical and plainly made by a poet. It would be a beautiful circumstance if it could be proved true."—Ticknor's *Life and Letters*, vol. i. p. 472.

Did Tieck ever express this opinion in print? if so, where? Has the point been considered elsewhere? William George Black.

"In Pimlico."—In a locally printed "chap book" I find a very quaint story of the *King* [Henry VIII.] *and the Cobbler*. I quote from the veritable pamphlet:—

"Christopher Crispin, for he was so named, with whom King Henry VIII. made himself so exceedingly familiar, having been at court, where he was so much made of for the mirth he made, goes home in the afternoon full freighted with wine and wonderful expectations. His heart and head being light, he went capering *along, crying Long live* old Harry Tudor, with an hun*dred boys at his heels; his* i fe standing at the door, and seeing him prance along in such an odd manner put on one of her crabby looks, saying, I 'll Harry Tudor you with a vengeance, was it for this I dressed you up in pimlico, to have you come home like one broken out of Bedlam?"

What is "pimlico"? J. W. J.

Dr. Robert Sanderson, Bishop of Lincoln.—I am desirous of obtaining information respecting the lineal descendants of Bishop Sanderson, and shall be glad if any of your numerous readers can render me assistance in the matter. I have a notice from the obituary of the *Gentleman's Magazine*, 1815, of the death of "the last surviving daughter of the Rev. J. Sanderson, Rector of Addington, Northants, and fifth in descent from the learned Bishop Sanderson," which may perhaps afford some guide in procuring the knowledge desired. H. W. S.

Lockhart and M'Elligot Families.—George Lockhart, author of the *Lockhart Papers*, who died in 1731, is said to have married the Lady Euphemia Montgomery, and to have had by her, with other children, two daughters, viz., 1. Euphemia, who married first the sixth Earl of Wigton, and secondly Peter M'Elligot, general in the service of Maria Theresa, and 2. Grace, married John, third Earl of Aboyne, and had a son, the fourth Earl, father of the ninth Marquis of Huntly and of Lady Margaret Beckford, grandmother of the eleventh Duke of Hamilton. I want to ascertain if there are any direct or collateral descendants living of the above mentioned Peter M'Elligot, the Austrian general. Can any of the good genealogists who read "N. & Q." assist me in this search, or could any one of them lend me the *Lockhart Papers* for a few weeks, when the book would be returned safely with best thanks? Hibernia.

A Dr. George Buchanan came from Scotland, purchased lands, and practised medicine in Baltimore county, Maryland, U.S.A., from the year 1723. He was one of the founders of Baltimore, and appointed one of the commissioners in 1730, and again in 1745. He was a prominent member of the General Assembly of the colony of Maryland, a deputy commissary-general of Baltimore county for many years, and a justice. His tombstone states that he was born in 1698. He died in 1750. The tradition is that he is a descendant of the "Leny" branch. Have any of your readers in their researches found anything that would aid in making a connexion? Welford Herman Buchanan.

Washington, U.S.A.

Heraldic.—To whom do the following arms belong?—Argent, a chevron sable between three harts trippant (qy. proper). Crest, a har

, ducally gorged or. As a clue I mention
s of Raleigh and Rogers. F. B.
n, Ontario.

LEY : MARCHANT : COLES.—I have a book,
l in 1714, which contains the following
dum on the title-page :—
ift of the Revd Mr. Thos Westley to Wm Mar-
rill, 1724.—The gift of Mr. Marchant to John

of your readers identify these persons?
K. P. D. E.

."—What is the meaning of the word *kex*
y Tennyson, *Princess*, iv. 59?—
"Tho' the rough kex break
starred mosaic."
lways taken it to mean "couch grass,"
interpretation was challenged the other
I could not remember whence I had
t. The only other instance of the use of
that I could recall was in Beaumont and
King and no King:—
make these withered kexes bear my body
hours together above ground."
MOTH.

CRAFT.—Where shall I find a report of
rkable trial for witchcraft, save the cele-
cottish case and the cases referred to
dams's book, entitled *Dwellers on the*
? OBEDIAH M. SWINY.

T IN FRANCE.—Is there any foundation
r the anecdote in the following extract
baer's Monthly for August, 1877?—
IAN SPORTS.—It is rather a strange feature of
ian sports that the French population have so
for their indulgence. Any one familiar with
life and character of the people of France will
the remark of the Duchesse de Berry, at
when witnessing a cricket match by the Eng-
ts. After some half a dozen fine innings had
d for her benefit, she sent one of her retinue
en the game would begin, as 'Madame la
était terriblement ennuyée.' It will not be
of wonder that the French Canadians show
much interest in field sports, and that their
have more of the Gallic flavour of the *ballet*
c."
J. BRANDER MATTHEWS.
ub, New York.

S OR MORRICE.—Is the rather common
ntertained in Scotland, as to the old sur-
Morris having its origin from a Moorish
ell founded or not? The name is un-
bly a very old one. *Gil Morrice*, one of
t Scotch ballads (on which Home's
tragedy of *Douglas* is founded), is said
d additions and emendations made to it
turies ago; and Burns took his *Auld*
ie from another old song of the same
J. M.

THE BRITISH RACE OF KINGS AND QUEENS.—In *Life from the Dead* for August, 1877, p. 287, I read:—

"We can trace the British race of kings and queens in one unbroken line of regal descent from David down to Victoria, from 1063 years before the birth of Christ down to 1876 years after the birth of Christ, a full period of 2,939 years. There is no other race of kings in existence that can declare as much for one-half the time."

Is this statement concerning the house that reigns over Great Britain literally true?
THOS. RATCLIFFE.

SIR THOMAS SWINNERTON.—Will any one kindly inform me if Sir Thomas Swinnerton of Swinnerton, who flourished in the reign of Edward III., served in any of the wars of that period? An emblazonment of his war standard is preserved in the College of Arms.
C. SWINNERTON.

AUTHORS OF BOOKS WANTED.—

"Poetical Portraits."—They originally appeared in *Blackwood's Magazine* about fifty years since. Who was the author? CH. EL. MATHEWS.

AUTHORS OF QUOTATIONS WANTED.—

Who is the author and what the context of the lines—
"And never once possess our souls
Until we die"? ACHE.

Who was the author of a poem containing these words?—
"'Twas at Badajoz one evening, one evening in May,
When we'd turned to rest ourselves after a bloody day," &c. FREDERIC VINTON.

"Though sprightly Sappho force our love or praise,
A softer wonder my pleased soul surveys."
E. BEAUCHAMP.

Replies.

BOOKS ON SPECIAL SUBJECTS.

(5th S. vi. 181, 296, 323, 358; vii. 110, 173, 182, 254, 276, 362, 437, 473, 476.)

WORKS ON CRYPTOGRAPHY.

The following titles, &c., chronologically arranged, are in part taken from works in my own possession, or which have come under my notice, and in part from Klüber's *Kryptographik*, 1809, and the article "Cipher" in Rees's *Cyclopædia*. Several other works are mentioned in 1st S. xii. 385; 2nd S. v. 397, &c.; and 4th S. vi. 320, &c.; vii. 155, &c.; viii. 317. Many more books or articles might be added to the list.

Trithemius, J. His *Poligraphics* was first published in 1499-1500. Later on this work was published under the following title:—Poligraphiæ libri sex, Ioannis Trithemii Abbatis Peapolitani, quondam Spanheimensis, ad Maximilianum Cæsarem. Accessit clauis Poligraphiæ liber unus, eodem authore. Francof., 1550, 4to.—Colon., 1564, 8vo.; Argent., 1613, 8vo.; Latin translation, Paris, 1561. After his death was published:—Steganographia,

hoc est, ars per occultam scripturam animi sui voluntatem absentibus aperiendi certa. Francof., 1606, 1608, 4to.; Darmst, 1606, 1621, 4to.; Colon., 1635, 4to. His Clavis Steganographiæ was issued in 4to., Francof., 1621.—Trithemius was edited or adapted by Augustus, Duke of Brunswick (*Cryptomenytices et Cryptographicæ*, libri ix.), Luneb., 1624, fol.; by Caramuel, Colon., 1634, 4to.; by Heidel, Moguntiæ, 1676, 4to.; Norimb., 1721, 4to. See Watt, pp. 76 *u*, 56 *i*.

Palatino, G. B. Libro Nuovo d'Imparare à Scrivere tutte sorte Lettere. Rome, 1540, &c.

Bellasi, G. B. Vero Modo di Scrivere in Cifra. Brer., 1564.

Porta, J. B., the mathematician of Naples who invented the Camera Obscura. De occvltis literarum notis, seu artis animi sensa occulte alijs significandi, aut ab alijs significata expiscandi enodandique Libri IIII..... Montisbeligardi, 1593, 8vo.—Second edition, Argent., 1603, 8vo.—His work, De fvrtivis litterarum notis, vulgo de Zifferis Libri V., was published at Naples, 1563 (?), 4to.; again, in 1602, 4to.; London, 1591, 4to.

Vigenere, B. de. Traicté des Chiffres, ov secretes manieres d'escrire: Par Blaise de Vigenere, Bovrbonnois. Paris, 1587, 4to. (Leaves 331-335 contain the first European representation of the Japanese language and writing.)

Colorni, Abr. Scotographia italica. Prag., 1593, 4to.

Hottinga, D. de. Polygraphie, ou méthode universelle de l'Écriture cachée et cabbalistique. Groning., 1620, 4to.

Cospi, A. M. L'Interpretation des Chiffres.....Tiré de l'Italien du.....Cospi, Secretaire du Grand Duc de Toscane. Paris, 1641, 8vo. (Adapted to French and Spanish.)

W., J. (*i.e.* John Wilkins, afterwards Bp. of Chester). Mercvry, or the Secret and Swift Messenger: shewing, How a Man may with *Privacy* and *Speed* communicate his *Thoughts* to a friend at any distance. London, Printed by *I. Norton*, for *John Maynard*, and *Timothy Wilkins*, and are to be sold at the *George* in Fleetstreet, neere Saint *Dunstans* Church, 1641.—Dedicated to George, Lord Berkeley; with commendatory verses by Sir Francis Kinaston, Knight; Anthony Aucher, Esquire; Richard Hatton, Esquire; Tob. Worlrich, I.C. Doct.; and Richard West, C.C. Ox. 8vo. Again, 1694.

Worcester, Marquis of. MS. Collections, written in 1659, in Brit. Mus., Harl., No. 2428.

Schott, C., a Jesuit, the friend of A. Kircher (who wrote *Artificium Cryptographicum*). Schola stenographica in classes orto distributa. Norimb., 1665, 1666, 1680, 4to.

Hiller, L. H. Mysterium Artis Steganographicæ novissimum, in gratiam collegii curiosorum, modum omnes epistolas aliaque scripta incognita, characteribus furtivis exarata in omnibus linguis, præsertim Latinâ, Germanicâ, Gallicâ, Italicâ, expedite solvendi, pandens, editum in lucem ex musæo M. Ludovici Henrici Hilleri, Diaconi Esslingensis. Ulmæ, 1682, 8vo.; Francof. and Lips., 1705, 8vo.

Friderichi, J. B. Cryptographia, oder geheime, schrift-, münd- und wirkliche Correspondenz, &c. Hamb., 1684, 4to.

F., J. (Falconer, J.). *Cryptomenysis Patefacta*: Or the Art of Secret Information disclosed without a *Key*. *Containing* Plain and Demonstrative Rules, for Decyphering all Manner of Secret Writing. With exact Methods, for Resolving Secret Intimations by Signs or Gestures, or in Speech. As also an Inquiry into the Secret Ways of Conveying Written Messages: and the several Mysterious Proposals for Secret Information, mentioned by *Trithemius*, &c. By J. F. *Et varias usus meditando extunderet Artes*, Virg., G. 1. London, printed for *David Brown, at the black Swan* and *Bible*, without *Temple-Bar*, 1685, 8vo. Dedicated to the Earl of Middleton.—Another title:—Rules for Explaining and Decyphering all Manner of Secret Writing, Plain and Demonstrative. With Exact Methods for Understanding Intimations by Signs, Gestures, or Speech. Also an Account of the Secret Ways of Conveying Written Messages. Discovered by *Trithemius*, *Schottus*, Lord *Fran. Bacon*, Bishop *Wilkins*, &c. With exact Tables and Examples. By J. F. *London*, printed for *Dan. Brown*, at the *Black Swan and Bible* without *Temple-Bar*, and *Sam. Manship*, at the *Black Bull*, in Cornhill, 1692. 8vo.

Comiers, Claude, Canon of Embrum, his native place; died Paris, 1693. A Treatise on.....the Art of Secret Speaking and Writing. Paris, 1690, 12mo.; Brus., 1691, 12mo.; Liege, 1691, 12mo.

Crelii, L. C. Diss. de Scytala Laconica Lips., 1697, 4to.

Forelius, H. Diss. de modis occulte Scribendi, et præcipue de Scytala Laconica. Holm., 1697, 8vo.

Wallis, John. Opera Miscellanea. Oxon., 1699, fol.

Nicholas, J. Tractatus de Siglis Veterum. Lugd.-Bat., 1703, 4to.

Solbrig, Dav. Ratio Scribendi per Zifras. Soltqu., 1726, 8vo.

Davys, John, M.A., Rector of Castle Ashby, Northamptonshire. An Essay on the Art of Decyphering. In which is inserted a Discourse of Dr. Wallis. Now first publish'd from his Original Manuscript in the Publick Library at Oxford.....*Sequiturque Patrem non Passibus æquis*.—Virg. London.....1737, 4to.

Baring, E. (who first collected materials for a diplomatic library). Clavis Diplomatica. Hanover, 1737, 4to.; 1754, 4to.

Breithaupt, Chr. Disquisitio historica critica curiosa de variis modis occulte scribendi tam apud veteres quam apud recentiores usitatis. Helmstadii, 1727, 8vo.—Ars Decifratoria, sive scientia occvltas scripturas solvendi et legendi. Præmissa est Disqvisitio historica de variis modis occvlte scribendi tam apud veteres quam recentiores usitatis. Helmstadii, 1737, 8vo.

Conrad, D. A. Cryptographia denudata sive ars deciferendi quæ occultæ scripta sunt in quocunque linguarum genere, præcipue in Germanica, Batava, Latina, Anglica, Gallica, Italica, Græca. Lug. Bat., 1739, 8vo.

Waltheri, J. L. Lexicon diplomaticum. Goett., 1747 and 1751; Ulm, 1756, fol.

Uken, M. Steganometrographia. Francof. and Lips., 1751, 8vo.

Bielfield, J. B. de. Institutions politiques. Vol. ii. 191. The Hague, 1760, 4to.

Swaine and Sims's Cryptography, 1762, is a method of shorthand.

Bequelin, M. Memoirs of Berlin Royal Academy. 1765, 4to. Vol. xiv. 369-389.

Lindner, S. Elementa artis decifratoria. Regiom., 1770.

Thicknesse, P. A Treatise on the Art of Decyphering, and of Writing in Cypher. With an Harmonic Alphabet. London, printed for W. Brown, the corner of Essex-street in the Strand, 1772, 8vo. Dedicated to Lord Viscount Bateman, Baron of Culmore.

Kortum, C. A. Aufangsgrunde der Entzifferungskunst deutscher Zifferschriften. Duisburg, 1782, 8vo.

Huchs, F. A. Literatur der Diplomatik. Buch ii. Erl., 1792, 8vo.

Lemang, G. Die Kunst der Geheimschreiberei. Leipz., 1797, 4to.

Prasse, M. de. Progr. de reticulis cryptographicis. Lips., 1799, 4to.

Klüber, J. L. Kryptographik. Lehrbuch der Geheimschreibekunst (Chiffrir- und Dechiffrir-Kunst) in S und Privatgeschäften.....Tübingen, 1809, 8vo.

, Wm.) Article "Cipher," in vol. viii. of Rees's 1809, 4to. "This forms the most exhaustive which has ever appeared on the subject. The f the model cypher proposed therein by Mr. s discovered by Michael Gage, who disclosed it phlet now rarely to be met with" (Mr. Thomp- er's *New Biog. Dict.*, 1873, p. 234).
n, G. von. Guide Diplomatique. Fourth edit.

stone, Profr. Interpretation of an important d Document in Cipher. (Instructions [by I.] pour le Sieur de Goffe.) Philobiblon Society, o.
ort, W. M. Cryptography, a System of Secret by the late Admiral Sir Francis Beaufort, Adapted for Telegrams, and the New Half- stage Cards. Price Sixpence. London, Edward . (About 1870.)
L. C. Postal Cryptograms. A complete Sys- Secret Writing and Cypher Communication, y adapted for the purposes of correspondence by halfpenny postage cards; to which are added yptographic Codes.....London, J. Neal & Co., bout 1870.)

J. E. Bailey.

HOOK'S MISLEADING STATEMENT.

(5th S. vii. 282, 350; viii. 49, 119.)

uestion between E. R. and his opponents simple fact, and can be easily decided by ho have the opportunity of referring to the of the great fathers of the Church whose re mentioned in the correspondence. Being m my books, I cannot make the necessary es; but I venture to affirm, from a recol- f former investigations, that E. R. is right, possibility of denial, in saying that the of the early part of the Middle Ages, as as the fourth century, did sanction a cultus of the saints as regards them as and intercessors, and accordingly asks ayers to God in behalf of the Church ; whilst on the other hand the Church of leed, of every) age smote with anathema a cultus of the saints as regards them as lent sources of the blessings asked for. r's quotations prove this latter point, but all touch E. R.'s contention with regard rmer point. H. P. D.'s final quotation first sight, to condemn the former kind , but I can conceive it to have another whereas I cannot conceive that St. Chry- atly contradicted himself, or was capable norance and confusion of thought involved tion that such a cultus is an invasion of gatives of Him who is the one Mediator God and man. E. R., too, is indisputably saying that the word "worship" has a well as a higher sense; but as the lower infrequent, and almost obsolete, charity that the word should not be used in that popular books without explanation. I gree with E. R. in thinking that the passage from Dr. Hook, on which he founds his remarks, is "misleading" in this sense, that it does not give the uninformed reader a full and correct idea of the facts of the case, as it ought to have done, unless indeed previous explanations have been given. I think it extremely likely that Dr. Hook meant to condemn not only the anathematized abuse, but also the sanctioned use; ninety-nine out of a hundred Anglicans do so. But this cannot be inferred from his condemnation of the Prayer of St. Edmund, because the expressions in the latter part of that prayer, understood in their only natural and correct sense, go far beyond the simple "Orate pro nobis." Here I am obliged to differ from E. R. I do not think it a "captious criticism" which objects to these expressions; nor do I consider, as he appears to do, the latter part of the prayer as simply equivalent to the former part. "Grant that I may finish my course sound in faith," &c., cannot, without a violent wrenching of language, be made to mean, "Pray to God that he may give me his grace to enable me to finish my course," &c. The words imply at least that the saint so addressed has a delegated power to grant the blessings asked for, and such probably was St. Edmund's belief; at least, it is certainly the belief of tens of thousands in those portions of the Church where such addresses (and others more strangely extravagant) are still sanctioned. No reasonable man can doubt that holy men of the educated classes, who are trained from their childhood to pray to the saints in exactly the same terms in which they pray to God, and who are guarded by theological distinctions, use such prayers without the slightest idea that they are invading the Divine prerogatives. Nor, again, is it to be denied that such devotions were in use throughout the whole Church for many ages, and can claim the sanction of great and venerable names. But all this is no adequate plea for their retention in times when the long experience of history has proved to demonstration that they lead at least the uneducated masses into blasphemous superstitions, and that the most carefully constructed safeguards are insufficient to avert the deadly peril. To hold, with some, that devotions claiming such sanction cannot, without denying the Catholic Church's prerogative, be supposed to be wrong and misleading, and to condemn their suppression by the separate action of a portion only of the Church, when the divisions of Christendom rendered general action impossible, is, on the one hand, to misunderstand and exaggerate the promise of Divine guidance made to the Catholic Church, and, on the other hand, to ignore the rights and duties of particular churches.

The main object of E. R.'s letter seems to be to prove the prevalence of saint-worship in a certain sense, at a certain epoch of time. This is but a part of the general question of saint-worship—a

deeply interesting question, and one that has a long and sad history, all the facts of which (not only a part of them) should be carefully pondered. Whether saint-worship, in the defined sense, has the sanction of the first ages—whether it is a legitimate development from a Scriptural germ—whether every branch of the Church of the present day may not have to confess to some departure (either by excess or defect) from the teaching of the Primitive Church, are inquiries too large to be fully discussed in the pages of "N. & Q."

M. A. C.

Much misconception appears to have arisen with reference to the subject discussed in these articles from the different meanings attached to the words "worship" and "invocation." There is hardly a word in our language which appears to have changed its meaning more, or to be more used to express different ideas, than the word "worship." So great is the poverty of our language, that even now it is difficult to find a word which conveys the exact sentiment or thought it is sometimes used to express. E. R. (5th S. viii. 49) deals with it in a foot-note; but a few additional remarks may be allowable. Chambers's *Etymological Dictionary*, a work which, in a small compass, contains a large amount of correct information, gives, as the literal meaning of "worship," "a state of having worth or worthiness," and as one of the meanings "adoration"; the latter word means "to speak," "to pray," literally "from the mouth." It has also been used in a very different sense. Byron, writing of waltzing, exclaims:—

"What! the girl I *adore* by another embraced!"

The act of "adoration" appears to have been referred to by Job when he speaks of kissing the hand to the sun, the moon, or the stars. "Worship" is used by the translators of the Bible to express respect; thus in Luke xiv. 10, the Saviour, speaking of the guest whom the master of the feast asks to go up higher, uses the expression, "Then shalt thou have *worship* of them that sit at meat with thee." If worship of saints is used in that sense it conveys a very different idea from that usually attached to it. In the marriage service the word is used in the same sense. "With my body I thee *worship*" is meant to express the respect with which that intimate relationship should be regarded. In the translation of the *Te Deum* the words "Omnis terra *veneratur*" are translated, "All the earth doth *worship* (thee)." This translation is common alike to the Protestant and Catholic translations; but *veneratur* does not mean *worship* in the sense in which it is now used. In a phrase nearer the end the word *laudamus*, which in the Protestant version is made "worship," is in the Catholic version more correctly given "praise."

In addressing magistrates "worship" is applied to the inferior, and "lordship" to the superior, evidently showing that the sacred meaning which is now applied to it did not prevail centuries ago. My principal object in writing is to show that the word "worship" does not invariably express a definite abstract idea, but may suggest different thoughts to different persons.

Joseph Fisher.

Waterford.

WILLIAM, FIRST DUKE OF QUEENSBERRY.

(5th S. vii. 243; viii. 10, 69, 110.)

"Ed., 31 Aug., 1688.

"Cusin,—Yesterday Morning the bearer brought me yours of 27 Current, and I had dispatched him last night, bot I was soe taken up with James —— affairs and wreating to my son that I had not one spare minuit, bot now you shall hear from me as to all things. As to Mr. Rose's offer, I will by no meanes accept of it, for I may have the same heir; bot if he 'll settle for 4 or 4½ or at most 5 per Cent you may make the bargaine, bot I 'll only be oblidged to pay the Money heir. Bring it as low as you can, for ther will be a considerable soume to Remitt, which is not to be shuned. Try Lykewise if upon receat of Money here he can give me bills upon Berwick, and upon what Rate. Of all this it Concernes me extreamly to have a speedy and distinct account, which I long for, soe pray Mind it, and if you can make the bargain at 4 or 4½, it will do weill. Receaved Littleparks letter, which is just of the natur I expected. As to the 100lib. sterling Mr. Rose desyred you to answer to the two Drovers, you doe weill not to do it without sufficient security, bot, having that, the more money you get up ther upon these soumes, the better. As to the vacancy of Dornock, you shall hear fully when Mr. Reid comes out, and the delay of his presentation now is that I have forgott whether I have been in use to present to the Tythes or Modified Stipend of the Church. And the late Minister wants the presentation. However, I 'm taking wayes to Clear it by my own papers, whereof you shall have account. In the meantyme Mr. Finnie has intimate an act of Counsell in his favours for halfe a yeares Stipend mor than he formerly gott, soe you see Godliness is still a great gain. Howiver, I contend it 's not at the Counsell's dispose and am resolved to speak verrie firmly to the Chancellour about it when he comes heir, which I 'm told will be to-morrow. You would acquaint my sone what Money you give in to be answered at London and when. I doubt not you 'll Mind the letter and bussines with Mrs. Alison, whereof lett Mr. Jo. Richardsone and me have account soe soon as possible. Mynd the list of the disorderly people in my Bounds, and see that it be exact, bot it requires no great haist, only I wish it be ready against my coming to the Country. As to Wm. Lukup's affair, I 'll allow noe mor money till the supply at Drumlangrig be exhausted, nor can they have use of any soe long as it lasts, which I 'm sure will be till I come to the Country. In the Meantyme tell him to be bussied and assur him that James Smyth shall come along, and the first bussines I fall upon shall be to clear with him in everything both as to what 's past and to come. And till then advise him to be bussie and Cairfull, and tell both Stenhouse and him that they remember cairfully what my Instructions bear in those Matters, particullarly about having the office-houses ready for me and all the rest of the House made clean and Lock and Lykewise what 's ordered about the gardens and hedges. By your first letter to Drumlangr the enclosed list of seeds in a line to the G-

to consider exactly if he gott them all, and
r me against I come to the Country of
ting. Lykewise Mind him that September
t tyme for sowing the grasses lately sent,
ake use of proper ground in the park for
rder And. Douglass to see made soe as the
ks fitt, who I find a verrie usefull servant,
Lukup I will not allow him to be runne
lly for doing his duty; pray take paines in
f the Carchshags in which I 'm sure your
olme may be of use. I wish you have gott
r Springkill in that affair: bot his informa-
ways stood to the back. I know nothing
this place, nor have I seen or heard of
nnandaille went from this last week, and
d in verrie good termes, and what his pre-
be ther, My sone, I believe, may give
antyme assur yourself he promises verrie
is about him only to yourself. Soe soon
eat to David Reed (to whom ther 's noe
from this) that imediatly he meit with
and cause him send some of his men to
ake in the Chimneyes of my Chamber, the
e and hall, which ar by a great deall too
taking them in as they ought will both
mes warmer and prevent smoaking. This
with the tile ther and cannot take up much
es, and I 'll not be pleased if I find it not
ome. Lykewise tell David to take exact
vens, both in the Kitchen and Bakehouse,
any wave faultie, that they be presently
ade sufficient, for it will not be proper
e doing when I 'm ther. Tell him Lyke-
and Wm. Johnstoune consider what useless
[pewter] is ther and unfitt to be made
at he send it in by the first occasion heir
ht of it. And new from ther shall be sent
it; and that he may doe this mor exactly,
arou the wholle Roumes and Wardrobes,
have the Keyes of the Wardrob at Drum-
he old washbasins and what useless pouder
send it to Sanquhar and keep it ther.
lls me that ther is ane old brewing Lead
uyt useless and that it is not possible to
r David and Wm. Johnstoune to consider
soe, lett the said Lead be sent heir with
tourned Carts from Drumlanrig or San-
ill to be kept. Tell David and Wm.
cause cleer the Bartisans of Sanquhar,
doors be made sufficient and locks putt
Tell Wm. Johnstoune that I have lost the
ions to be sent to Sanquhar that he gave
as heir, soe order him by the first occasion
e exact note of every thing to be provided
this, and that they have ther thoughts
shall be provided to the best advantage
, and that they remember former direc-
every thing in order. Tell David that he
both the old Bucks and send them heir
mes Weir used to doe: I would not putt
bot that David in his letter assures me
do it as weill as James Weir, bot tell them
rie ill if they kill the wrong deer; soe if
least distrust of themselves, tell them not
it, bot send me word and I 'll wreat to
go ther. James Weir tells me one of the
led is whyte and the other brown."

liam refers in this letter to Sanquhar
a mere ruin, as then inhabited. It
ence of the family while Drumlanrig
built, and *shortly after* was allowed to sink into ruin. The barony and castle had been bought by the first Earl of Queensberry from the Earl of Dumfries in 1639, and last year the Marquess of Bute felt so much interested in the old and, I believe, original possession of his family, that he obtained permission from the Duke of Buccleuch to clear out the foundations and make drawings of the original castle. I have not heard that any relics of importance were found during the operations; but as Sanquhar Castle was in early times one of the bulwarks of the south of Scotland against the English, perhaps the Marquess of Bute may be induced to favour, with his usual munificence, the antiquaries of Scotland with the drawings of the castle and an account of its early history, so far as it is known.

C. T. Ramage.

Descendants of the Regicides (5th S. vii. 47, 196, 253, 276, 379, 479; viii. 19, 118)—Permit me to correct a slight mistake in Mr. Passingham's note respecting the regicides. He writes: "Grey of Groby, the second name on the king's death warrant, has descendants still enjoying his honours." Lord Grey of Groby, the eldest son of the Earl of Stamford, married my great aunt of the fifth generation, the Lady Dorothy Bourchier, dau. and co-heiress of Edward, fourth Earl of Bath; and I am in a position to point out that, though Lord Grey's (who predeceased his father) son succeeded his grandfather as second earl, as he died childless in 1720 the earldom reverted to his cousin, from whom the present earl is descended, and not from the "Grey of Groby" mentioned by your correspondent. It is true that Lord Grey's wife, being a co-heiress of Edward, Earl of Bath, inherited, on the death of her father, a part claim to the two old baronies of Fitz Warine and Daubeney (both created in 1295), which have been in abeyance for the last 241 years; but it is very doubtful whether any descendant of that marriage could inherit in consequence of the father having been a regicide. A very interesting anecdote is related of the Earl of Denbigh (too long to be recorded here) who married Lady Elizabeth Bourchier, but died childless, and was consequently brother-in-law of Grey of Groby, when the vindictive measures of the House of Lords were passed with unexampled rapidity against all the survivors of the grand Commonwealth, which had done so much for the Protestant cause, as well as in overthrowing the base and faithless Stuarts. The third daughter, Lady Anne Bourchier, Countess of Middlesex, married Sir Chichester Wrey, the third baronet of that name, and from him the present Sir Bourchier Wrey is lineally descended. It is a curious fact that while the death warrant of Charles contains the names of some of the oldest families in England, such as Grey of Groby, Bourchier, Pelham, Tichborne, and

Cromwell, all of the above being as old as the Conquest, the second and third names on the death warrant, viz., Grey and Cromwell, both married a Bourchier, yet no relation to each other. The former I have already named; and his wife must have been a cousin of Sir John Bourchier, whose signature (the eighth) and seal, both of which are very plain, prove him to have been of the old stock of the Bourchiers of Essex, who possessed in different branches of the family no less than three earldoms, viz. of Ewe, Essex, and Bath; whereas Cromwell's wife, Elizabeth, daughter of Sir James Bourchier, of Felsted, in Essex, is proved by her armorial bearings to have been in no wise related to the historic family of that name.

Bourchier Wrey Savile,
Rector of Shillingford.

John Russell, Artist in Crayons (5th S. viii. 88, 134.)—In addition to the published replies to my query, I have to thank another correspondent of "N. & Q.," Mr. Ralph N. James, for his courteous kindness in sending, for my acceptance, a copy of *Elements of Painting with Crayons*, by John Russell (Dublin, 1773, pp. 77). The edition of this work mentioned by H. W. is probably the second edition. The dedication to his Grace the Duke of Chandos, in the first edition, is dated from "Mortimer Street, May 4, 1773." It is to be observed that the artist spells his name with the double *l*. The method of painting described in his book corresponds, in every respect, to the execution of the family portraits mentioned in my note. The dates are also such as lead to the supposition that the "Russell of Stourbridge" was this same John Russell, the Royal Academician. I may now say that the portraits, eleven in number, are in the possession of Mr. Wm. Bradley, Sherwood Villa, Willes Road, Leamington. The largest and best of the eleven is an extraordinarily fine half-length portrait, life size, of his grandfather, the Rev. Thos. Bradley, M.A., Rector of Naunton Beauchamp, chaplain to Lord Foley, and Vicar of Chaddesley Corbett, Worcestershire. At the age of thirty-two he was married, on August 22, 1763, to Elizabeth, daughter of John Highway, Esq., of Drayton Hall, near Chaddesley, High Sheriff of the county. Seven of the crayon portraits are those of Mr. and Mrs. Highway, their two sons and three daughters; the other four portraits are of the Bradley family. As Stourbridge is not far from Drayton and Chaddesley, it may have led to the supposition, at a later date, that the portraits were executed there. Perhaps the family papers of the Russell family, as suggested by General Rigaud, may contain some mention of these Bradley and Highway portraits. The Rev. T. Bradley was the son of the Rev. Wm. Bradley, D.D., who, at the age of twenty-eight, was presented by the Lord Chancellor to the living of Chaddesley, in 1715; and, 1727, was also appointed to the rectory of Astley, Worcestershire. At his death the Lord Chancellor presented his son, T. Bradley, to the living of Chaddesley, which is the only instance within my knowledge where an important Chancellor's living has been held by father and son, in succession, for a considerable term of years.

Cuthbert Bede.

"The Fortune Teller" (5th S. viii. 108, 154.)—The artist of this picture, the proper title of which is "Cup Tossing," was N. J. Crowley, of 13, Upper Fitzroy Street, Fitzroy Square, London, a member of the Royal Hibernian Academy. It became very popular, was engraved in the *Art-Journal*, and was admirably reproduced in "fictile ivory" by Mr. S. C. Stanton, of Birmingham, and issued by the late Henry Elkington of that town.

William Bates.

Birmingham.

The "Crisis" Tracts (5th S. iii. 487; iv. 78; vii. 467; viii. 14.)—Though I cannot answer Este's query as to the author of these tracts, some additional particulars may prove useful. In that invaluable *Dictionary of Books relating to America, from its Discovery to the Present Time*, by Joseph Sabin, New York and London, 1871, there is a notice of an edition that seems more complete than any yet mentioned in your pages:—

"The *Crisis*. To be continued weekly during the present Bloody Civil War in America. [London] Printed and published for the Authors by T. W. Shaw, Fleet Street, where letters to the publisher will be thankfully received. 1775-1776. 2 vols. folio, 91 numbers, pp. 574, and Broadside of the Declaration, July 4, 1776."

In a note, Sabin says:—

"In one of Welford's catalogues there are said to be 98 numbers, the last being dated Oct. 12, 1776. It was reprinted in part as below: 'The *Crisis*, vol. i. containing xxviii. numbers, London printed; New York, reprinted by John Anderson, at Beekman Slip. M.DCC.LXXVI. 12mo. Pp. 236.'"

Another authority (Gowans) states this to be very rare, and all ever published by Anderson. Sabin mentions a few other editions of only a few numbers printed at Newport, R.I., and New London, but omits one printed at Hartford in 1775, mentioned in the bibliography of ante- (American) revolutionary publications in the 1874 edition of Thomas's *History of Printing*, vol. ii. p. 657.

In the *Gentleman's Magazine* for March, 1775, will be found the following interesting details in regard to this tract, and a fellow-martyr with a nearly similar title:—

"House of Peers, Feb. 24, 1775. Lord Effingham complained of the licentiousness of the press, and produced a pamphlet entitled 'The Present Crisis with Res America Considered,' published by T. Becket, wl Lordship declared to be a most daring insu[lt] King, and moved that the House would com[e] tions to the following effect: That the said

a false, malicious, and dangerous libel, subversive of the principles of the glorious Revolution to which we owe our present invaluable constitution, and of the rights of the people; that one of the said pamphlets be burnt by the hands of the common hangman in Old Palace Yard, and another at the Royal Exchange; that these resolutions be communicated to the House of Commons at a conference, and that the concurrence of that House be desired. Which resolutions, being read, were unanimously agreed to.

"Feb. 27. A conference was held between the two Houses of Parliament on the subject of the pamphlet published by T. Becket, when the concurrence of the Commons with the resolutions of the Lords on the 24th was agreed, and the pamphlet ordered to be burnt accordingly. A second conference ensued, arising from a complaint of the Earl of Radnor in the Upper House, and a like complaint in the Lower House preferred by Lord Chewton, against a periodical paper called the *Crisis*, No. 3, published for T. Shaw. In the Lower House the paper in question had been voted a false, malicious, and seditious libel; in the Upper House the word *treasonable* was added, but upon reconsidering the matter that word was omitted, and the paper ordered, like the other, to be burnt by the hands of the common hangman.

"The principles of these offensive publications were diametrically opposite: the pamphlet asserted a right in the sovereign to levy taxes without consent of Parliament, provided this consent was withheld; the other, that every attack upon the fundamental principles of the constitution was treason against the people."

The same magazine says, p. 148, under date "Tuesday, March 7":—

"The *Crisis*, No. iii., and a pamphlet entitled 'The Present Crisis with Respect to America' were both burnt at the Royal Exchange gate by the hands of the common hangman. There was a prodigious concourse of people, some of whom were at first very riotous; they seized and threw about the first brush faggots which were brought, and treated the city marshall and the hangman very ill; but more faggots being sent, which were dipped in turpentine, they immediately took fire, and the pamphlet and periodical paper were soon consumed. Both the said publications were burnt in like manner at Whitehall the day before."

WILLIAM JOHN POTTS.

Camden, New Jersey.

PASSION WEEK: HOLY WEEK (5th S. viii. 129.)—No doubt Holy week is the more ancient name for this particular season, but as it is the week in which our Lord's Passion is commemorated, it may without impropriety be also called Passion week. Bishop Sparrow, a Liturgiologist of admitted authority, seems to allow the propriety of the term, for in the index to his *Rationale*, under the article "Passion week," he directs the reader to "Holy week."

Still, as Holy week has antiquity in its favour, while Passion week is a term of comparatively modern date, I think it may be best replied to r correspondent's query thus—that though posi- ly not wrong in using the latter, he would be right in using the former.

er name used by the Early Church was *magna*, or the Great week; the reason for which is given at length by St. Chrysostom in two of his homilies, viz., that on Psalm cxlv. and the thirtieth on the Book of Genesis.

In Ducange I find:—

"*Hebdomada Passionis*, pro hebdomada majori, quæ est post Palmas accipi videtur à Bartholomæo Scriba, lib. 6, Annal. Genuens., ad an. 1227."

Passion week, which, as it appears from Bartholomew the scribe (?), is to be taken as identical with the Great week, coming immediately after Palm Sunday.

From which it is plain that it went under this name as early at least as the beginning of the thirteenth century. EDMUND TEW, M.A.

Modern popular use has transferred the title of Passion week from the fifth week of Lent to the sixth, which is more properly termed the Holy week or Great week.

Mr. Blunt, in his *Annotated Book of Common Prayer*, says:—

"The name of Passion Sunday has been given to the second Sunday before Good Friday from time immemorial, because on that day our Lord began to make open prediction of His coming sufferings. The Epistle refers to our Lord's Passion; the Gospel narrates the beginning of it in that fearful rejection of Him by the Jews," &c.

T. F. R.

"SQUENCHES" (5th S. viii. 126.)—There is less difficulty about this word than ANGLO-SCOTUS seems to think. If it is not, which is improbable, a misprint for *squinches*, *i.e.* "squints" or hagioscopes, it refers to *squenches* or *squanches* (query *haunches*), which, in towers built in diminishing stages, support within, and in the manner of the pendentives of a dome, an upper stage on a lower one, and, being otherwise called brackets, are constructed at the angles of the lower structure to sustain those of an upper one, and bisect the complementary angles of both. O.

I conceive this to be merely another spelling of *squinches*, *i.e.* "small arches formed across the angles of walls in towers to support the alternate sides of an octagonal superstructure." The word is given in *Sacred Archæology;* also, with an illustration, in the *Glossary of Architecture.*

T. F. R.

Pewsey.

THE CRESCENT (5th S. vii. 347; viii. 91.)—In connexion with the discussion on this subject, it may interest your readers to be informed, or reminded, that the crescent has been the badge of a Christian and religious order of knighthood, viz., of that established at Angers by René, Duke of Anjou, in A.D. 1464. This René was brother and heir of Louis III., King of Naples. The objects of the order were those common to the chief orders of those days, viz, the honour of God, defence of the Church, and the encouragement of

noble actions. The Dukes of Anjou and Kings of Sicily were sovereigns of the order. The badge was a crescent of gold, on which was inscribed, in red letters, the word "Loz," the import being "Loz (laus) en Croissant," Praise by increasing. Like many other similar orders, I believe that of the Crescent expired with the life of its founder.

W. D.

LETTER FROM MR. HUME TO DR. ROBERTSON (5th S. viii. 105.)—MR. HYATT has weakened the force of Mr. Hume's letter by not quoting it fully:

"But you tell me that Swift does otherwise. To be sure there is no reply to that; and we must swallow your *hath* too upon the same authority. *I will see you d—d sooner.—But I will endeavour to keep my temper.*"

MR. HYATT's introductory remarks are word for word from Dugald Stewart (see *Works of William Robertson, D.D., to which is Prefixed an Account of his Life and Writings by Dugald Stewart*, p. xii, London, Frederick Westley & A. H. Davis, 1834).

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

THE METROPOLITAN BENEFIT SOCIETIES' ASYLUM (5th S. viii. 128) is an institution for the reception of aged persons of both sexes, members of any friendly or benefit societies (within twenty miles of the Post Office), who are provided with a free residence, coal, light, medical attendance, &c., and a weekly allowance towards maintenance. It was founded in 1829. The building was erected in 1836-7, Alderman Copeland (then Lord Mayor) laying the foundation stone. The west wing was added in 1853-54, Lord Ebury laying the first stone. The asylum is supported by voluntary contributions. The income of the capital is divided amongst the inmates towards their maintenance. The east wing and two houses were built in 1866 at the cost of 2,670*l.* (under the direction of myself), with accommodation for sixty-nine married couples or 138 inmates. The Lord Mayor, Alderman Sir B. S. Phillips, laid the foundation stone, attended by Mr. Alderman and Sheriff Gibbons and other gentlemen.

W. PETTIT GRIFFITH, F.S.A.

"PERTURBABANTUR CONSTANTINOPOLITANI," &c. (5th S. viii. 140.)—MR. COLLINS TRELAWNY, in quoting this familiar couplet, is wrong in speaking of it as containing a *perfect* hexameter. It has been often pointed out that the word *Constantinōpolītani* is made to carry *two* false quantities; the *o* should be short and the *i* long.

D. C. T.

"MAZAGRAN" (5th S. viii. 26, 76, 118.)—"Mazagran," though now much in use, and though not of *very* recent introduction, is absent from Littré's *Dictionnaire*. But the valiant old lexicographer is now preparing a supplement, in which the word is to be duly noticed. From this supplement, of which only the first sheets have as yet been issued, the publishers, Messrs. Hachette & Co., have kindly permitted me to make the following extract for "N. & Q." :—

"*Mazagran*, s.m. Breuvage dont le nom et l'usage datent de l'héroïque défense de Mazagran, en Algérie, par le capitaine Lelièvre; on sert, dans un verre profond, du café noir, avec une cuiller à long manche, pour mêler le sucre et l'eau, et quelquefois l'eau de vie, que le consommateur ajoute."

I need hardly add that the above definition is entirely correct, and will be endorsed by all Frenchmen.

A. BELJAME.

Paris.

"VERTAGUS ACER" (5th S. vii. 426.)—Riddle would seem to consider *vertraha* another orthography of *vertagus*; Littleton and Ainsworth derive the latter from *verto* and *ago*. Farnabius says, "*vertrahus* ab *agiliter vertendo*"; Caius, "a *vertendo*"; Turnebus says that "a *feram trahendo* dictos *vertrahos*." Menage, after deriving *braque* from *braccus* (from G. *brack*), whence It. *bracco*, quotes Gratius, who thinks *vertraha* was originally *vertracha*, which he would derive from *velt*, campus, and Sax. *racha* (A.-S. *ræcc*), whence the Sco. *rache*, Eng. *brache*. Dufresne—who renders *veltraha*, *veltrahus*, *veltris*, "canis sagax," and refers to "Canis Veltris," whence G. *welter*, It. *veltro*, Fr. *viautre*—after referring to Turnebus, Caius, and Farnabius, says:—"Proinde quidam *veltres* appellatos putant a *velt*, campus Theutonibus . . . vel ex *velt-jaghere*, *veltragos* appellatos, quasi campestres venatores, ex *velt*, campus, et *jaghere*, venator." Littré, under *vautre*, says Elian gives *ουερτραγοι* as a Celtic word:—"Il est dans le celtique de Cornouailles sous la forme de *guiltr*; et Zeuss pense que vertragus représente l'anc. *traig*, pied, avec la particule intensive *ver*." Arrianus (Flav.), who lived in the second century, speaks of the Celtic breed of dogs:—Αι δε ποδωκεις κυνες αι Κελτικαι καλουνται μεν Ουερτραγοι κυνες, ιδιαν τη Κελτικη . . . απο της ωκυτητος. Ουερτράγος occurs in Stephens, but not in most dictionaries. Sophocles, in his *Lexicon of the Roman and Byzantine Periods*, gives "ουερτραγος (Keltic), *vertragus*, greyhound, Arr., *Venat.*, iii. 6." The word might perhaps be tortured from the Celtic to mean a quick hound (*grad-ruaig*), or field dog (*feart-ruaig*), or a sharp dog (*gur-ruaig*). From this *vertrahus* is probably derived indirectly the name Fetter [Lane]. Bailey renders *feuterer*, *fewterer*, "a dog-keeper, he who lets them loose in a chase"; and Stow says:—"Then is Fewter Lane, which stretcheth south into Fleet Street by the east end of St. Dunstan's Church, and is so called of *fewters* (or idle people) lying there, in a way leading to gardens."

The *ver* in *vercingetorix* is the Gaelic *fear*, a man.

R. S. CHARNOCK.

MINNIS=MYNNYD (5th S. vii. 328, 374, 416, 499.)—In Halliwell's *Archaic Dict.*, ii. 549, the word *mennys* is explained as a large common—a

term used in Kent; it is also a local patronymic. A full pedigree of the Mennes family will be found in Boy's *History of Sandwich*, 1792, 4to., facing p. 350. This is so very close to the word *minnis* (La Menesse) as to serve for analogy. A. H.

In connexion with MR. SKEAT'S note on the possible derivation of this word from the Welsh *mynydd*, and MR. WEDGWOOD'S citation in support of it, it may not be out of place to add that the use of *mynydd* in the sense named by MR. WEDGWOOD is not confined to Pembrokeshire, but is quite common throughout the whole of the principality. Certainly many of the *mynyddoedd* I have seen would raise a smile on Saxon faces, although, on the other hand, such as may be seen in the region of Snowdonia by Englishmen of the same opinions as that enlightened statesman, Lord F. Hervey, can only raise a feeling of envy and an unreasoning jealousy that such genuine natural attractions should exist in the land of a "semi-barbarian race." R. P. HAMPTON ROBERTS.

STEPMOTHERS (5th S. vii. 250, 394, 474.)—A few instances of excellent stepmothers are within my knowledge. A gentleman, who resided thirty years ago in the interior of New York, told me that he lost his mother when only a few months old. His father had a second and a third wife. He said to me, speaking of his two stepmothers, "No mother could have done her duty to me more faithfully than these two stepmothers did." When his eldest daughter was born he christened her after his mother and his two stepmothers, "Abby Eunice Elizabeth." This gentleman was married twice. At the time of his second marriage his youngest daughter was about six years old. She called her stepmother "mother," as was proper. Some of her young companions felt called upon to inform her that she ought to say "stepmother," to which she replied, "There is no *step* about it." Very admirably did this lady discharge her duty to her six stepchildren. It happened that the child above mentioned and her stepmother were remarkably alike in features, hair, and complexion, so much so that, after the family removed to Detroit, the stepmother was often told how much her youngest daughter resembled her. UNEDA.

Philadelphia.

LAPIS LYNCURIUS (5th S. vii. 329, 457, 497.)—In Salmon's *London Dispensatory*, 1707, I find the following:—

"Lyncis Lapis, Lyncurius, Bilemites, Dactylus Idæus, Λυγκουριον—the Lynx Stone. It receives its Name either from its Matter or its Form. It is call'd the Lynx Stone from its matter, because it is said to be generated of a Lynx's Urine: *Belemites*, from its likeness to an arrow, and *Dactylus Idæus* from its resemblance to the Idæan date, or that which grows upon Mount *Ida*. It is a shining Stone, almost like Amber, and is found in *Germany*, *Pomerania*, *Helvetia*, *Borussia*, &c..... *Schroder* saith, if it be old it stinks, nor can it be taken away by burning."

There is nothing about its effect on the growth of mushrooms.

James, in his *English Dispensatory*, 1747, says, *re Belemnites*:—

"It is without Ground taken for the Lapis Lyncurius of the Antients, since it is evident that by that word *Dioscorides* understood Amber, which he tells us was by some taken to be the concreted and indurated Urine of the Lynx."

Mathiolus, in his large commentary on Dioscorides, adopts the amber theory, but repudiates its animal origin. THOS. B. GROVES.

Weymouth.

EDWARD WHALLEY, THE REGICIDE (5th S. viii. 29, 118, 137.)—The latest account of Whalley is to be found in the *Pennsylvania Magazine of History and Biography*, Philadelphia, printed by the Publication Fund of the Historical Society of Penna., 1877. It occupies twelve 8vo. pages in No. 1. The author is Robt. Patterson Robins, Esq., *the son* of the Rev. James Robins, an Episcopal clergyman (see 5th S. vii. 479).

No. 2 of the same magazine contains some critical remarks on this article of particular interest, as they are from the pen of Wm. H. Whitmore, of Boston; also a pedigree of the Whalley family, beginning with the regicide's father, Richard, and his wife, their children, and Major-Gen. Whalley's children by his two wives, taken from the *Visitation of Nottinghamshire*, published by the Harleian Society.

WILLIAM JOHN POTTS.

Camden, New Jersey.

"SEMPER EADEM" (5th S. viii. 20, 75, 119, 136.)—Norden's very scarce view of London Bridge in its first state is engraved within a border surmounted by the arms and supporters of the queen, under which is her motto "Semper Eadem." The print is dedicated to Sir Richard Salstondall, Lord Mayor of London in 1597. Two naked boys flying bear each a shield, one with Sir Richard's arms, the other those of the City.

SAMUEL SHAW.

Andover.

THE KEY AS AN EMBLEM (5th S. vii. 409; viii. 129.)—In the *Gilda Theutonicorum* the alderman on election received from his predecessor a key as the symbol of his power and functions.

WILLIAM E. A. AXON.

TRIAL OF KING CHARLES I. (5th S. viii. 66, 114.)—The following is the full title of the folio volume referred to:—

"A True Copy of the Journal of the High Court of Justice for the Tryal of King Charles I. as it was Read in the House of Commons and Attested under the Hand of Phelps, Clerk to that Infamous Court. Taken by

J. Nalson, LL.D., Jan. 4, 1683 (with a large Introduction). London, Printed by H. C. for Thomas Dring at the Harrow, at the Corner of Chancery Lane, in Fleet Street, 1684."

H. W. S.

Heraldic Book-plates (5th S. vi. 465, 469; vii. 36, 76, 233, 435, 515; viii. 38, 79, 118, 158.)—To the list of collectors of heraldic book-plates please to add the name of

A. E. Lawson Lowe.

Highfield, Nottinghamshire.

Bailey's "Dictionary" (5th S. vii. 447; viii. 52.)—My copy of Bailey is a thick 8vo. (one vol.), dated 1726, "The third edition, with large additions." The "gunpowder" error is corrected. The second edition must have appeared between 1721 and 1726. The "five-and-twentieth edition" bears date 1790, and includes "Preface to twenty-fourth edition," dated London, January 1, 1782.

Kingston.

Joan of Arc (5th S. viii. 8, 76, 137.)—Having close to my hand Rymer's *Fœdera*, I collated the passage extracted into Creasy's *Fifteen Decisive Battles* (8vo. edit, 1856, p. 338) with the *Fœdera*, vol. x. p. 408.

I find that Prof. Creasy has given every word, with the exact spelling, from Rymer, beginning "And alle thing," ending "in grete nombre, &c." The &c., I presume, marks it as a fragment, and that the remainder was of no value. There is a heading to the passage, "Super mortē Comitis Sarum, super Incantamentis diaboliæ Fœminæ, quam Puellam nuncupant, &c.," and, in the margin, Rymer's reference, "A.D. 1428. An. 7 H. 6. Coton. Bibl. Titus, E. 5."

The passage from Johan. de Fordun, *Scoti-chronicon*, is too long for me to extract for your pages. It takes four 8vo. sides; but the correct reference may be useful to Mr. Barré, and he may get it copied. It will be found in Hearne's edition, vol. iv. pp. 1224-27, capitulum xxxvi., "De victrice puella Franciæ, et de morte ejus." I may add that there is no allusion to the heroine being otherwise than maiden. After stating that the king was crowned at Rheims, and then the wounding of Joan, "la Pucel per utraque femora ictu garaldi transfixa est," there follows:—

"Quo comperto, rex transulit se Aurelianis, et ipsa transducta ad Valeis, ubi curata, translata est ad Compendium, et ibi explorata & capta ab Anglis & Burgundis transmissa fuit Rothomago, ubi judicio Domini Johannis Regentis, dolio inclusa incinerata est," &c.

Caxton's *Polychronicon* states that the poor maid strove to avoid her cruel death by saying she was with child. The passage is in the eighth book, fo. cccxxxv, the fifth year of the reign of Henry VI., then seven years old:—

"*This yere y^e good erle of* Salysbury syre Thomas *Montague layd syege unto Orleaunce.* At whiche syege he was slayne with a gonne, which came out of the towne.

"On whoos soule god have mercy. For syth y^t he was slayne Englysshe men never gate ne prevayl'ed in Fraunce. But ever after began too leese lytell & lytell tyll all was loste.

. . . . . .

"This yere on Saint Leonards daye kynge Henry beynge seven yere of aege was crowned at Westmenstre. At whoos coronacyon were made syx and thyrty knyghtes. This yere on Saynte Georges daye he passed over see to Calays towarde Fraunce. Aboute this tyme and afore the reame beynge in grete myserrie and trybulacion, the Dolphyn with his partye began to make warre and gate certayne places, and made destrusses upon Englysshe men, by the meane of his capytaines. That is to wyte La Heer and Poton de Sestraylles.

"And in especyall a mayde which they namyd La Pucell de dieu. This mayde roode lyke a man. And was a valyaunt capytayne among them. And toke upon her many and grete enterpryses. In so muche that they had a byleve to have recoverde all theyr losses by her. Notwythstandyng at laste after many grete faytes by helpe and promesse of Sir John Lurembrydge whiche was a noble capytayne of the dukes of Burgoyne, and many Englysshe men, Pycardes, and Burgonyons, whiche were of our party before the towne of Compyne, the thre and twentyest day of Maye, the sayd Pucell was take in the felde armyd lyke a man, and many other capytayns with her. And all brought to Roan and there she was put in pryson, and there she was juged by the lawe to be brente.

"And thenne she sayde that she was with chylde, whereby she was respyted a whyle. But in conclusyon it was founde that she was not with chylde. And thenne she was brente in Roan. And the other capytaynes were put to raunsonne, and entreated as men of warre ben acustomed....."

Gibbes Rigaud.

Magdalen College.

Watt's "Bibliotheca Britannica" (5th S. vi. 342; viii. 151.)—Olphar Hamst, if I understand him, attributes to me the authorship of the *Index to the Baker MSS.*, a work to which, from the day of its publication, I have been much indebted as a guide, but in which I had no hand whatever. Probably your correspondent is thinking of the calendar of that portion of the Baker MSS. which is preserved at Cambridge. This is my work, and Olphar Hamst will be doing a service to letters if he will point out in it errors as flagrant as occur in almost every page of Allibone. He is right in saying that I have made corrections in the *Index*; indeed, I may safely assume that no one is so familiar with the book as I am, since I have printed several hundred pages from the Baker collections. When Olphar Hamst goes on to ask, "Will Prof. Mayor vouch for the accuracy of any one of the titles or statements in his list?" I must leave it to him to point out which statement is inaccurate. I may be allowed to add that he seems to be unconscious of the magnitude of the error which detract from the usefulness of Wa[illegible] gigantic work.

John E. B. Ma[illegible]

St. John's College, Cambridge.

ALFRED AND THE CAKES (5th S. viii. 68.) "apocryphal story," as A. O. V. P. is to call it, is as old as the time of Alfred and being recorded by the king's own most friend and biographer, Asser Meneviensis, stion whether it be true seems not quite so your correspondent imagines. Asser wrote ory while the king was still living, and kely had the account from Alfred's own

F. N.

LOCAL NEWSPAPERS (5th S. viii. 72, 140, In reply to MR. DUNN, I would state that t profess to give a complete list of local o the year 1730. I only gave the *first* inted in each town. WM. RAYNER.

ENGLISH, D.D. (5th S. viii. 67.)—Wood, con., an. 1630, has:—"D.D., June 22, glish, of Balliol Coll." Le Neve (*Fasti*, 449, Oxf., 1854), under the "Cathedral ucester," has that he was "presented v., 1633; installed 22nd April, 1634; *ob.* g., 1643." Rudder (*Hist. of Glouc.*, p. 160, ys that he also was rector of Rudford in

ED. MARSHALL.

er (*Suff. Clergy*, fol., 1714, pt. ii. p. 33) s this clergyman as one of the prebendaries cester, and states:—"He had been Fellow ol College in Oxford, became D.D. in the 30, and died in 1648."

JOHN I. DREDGE.

T: BOOST: BOUST (5th S. viii. 49.)—This Scotch for the mark set on cattle by the ; cf. the *Monastery*, where Christie of the l says of Henry Warden, "He has not the f those black cattle"—the monks of St.

C. F. S. WARREN, M.A.

N OF THE AMERICAN DOLLAR MARK (5th 36, 434; vii. 98, 155, 317, 355, 495.)—In on with this subject, as alluded to by MR. ss, permit me to say, touching the signifi- f the "two slanting lines" originally placed r side of the figure /8/, and subsequently it, as mentioned, that, in the opinion of n numismatists, these lines were intended esent the pillars which appeared on the dollar, or "piece of eight," to distinguish the ordinary Spanish dollar of less value, ore the Spanish shield without the pillars. he pillars were, of course, perpendicular on s, the strokes of the pen or lines, which y when written were placed on either side (in keeping with the pillars on the coins side of the shield), naturally inclined at an keeping with the writing entire.

H. K. W. WILCOX.

yn, N.Y.

"TWITTEN" (5th S. vii. 348, 518; viii. 117.)—I know of one narrow lane in Derbyshire which is called "Twitchill," but such lanes or passages are generally called "channels" in that county. *To twitchill* signifies to beat, not with heavy blows of a stick, but in sharp, stinging blows with a pliant and slender twig cut from a hedge, or with a rod. *To twitchill* a dog is to put him through that awful torture of tying a tin kettle to his tail and thus sending him abroad. The man who chastises his dog with a whip, holding him the while with the other hand by the collar, is giving his dog "a twitchilling."

THOS. RATCLIFFE.

Worksop.

CURIOUS USE OF WORDS (5th S. vii. 468; viii. 15.)—*Pash*: "as rotten as *pash*"—very tender or rotten indeed. In every-day use in Lincolnshire.

R. R.

Boston, Lincolnshire.

I used to hear *pash* in Weardale and the neighbourhood. It was applied to a great number of anything: a "*pash* of birds," a large flock; a "*pash* of potatoes," &c.

E. LEATON BLENKINSOPP.

THE SIMILE: MILTON (5th S. vii. 186, 296, 437; viii. 53.)—Compare Herrick:—

> "When I behold another grace
> In the ascent of curious lace,
> Which, like a pinnacle, doth show
> The top, and the top-gallant too."
> *Golden Treasury*, ed. 1877, p. 90.

WILLIAM GEORGE BLACK.

Glasgow.

DE SOZIER AND DA SOUZA FAMILIES (5th S. viii. 48.)—Is SIGMA acquainted with M. de Sousa Moreyra's *Casa de Sousa*, published in 1694?

HIRONDELLE.

AUTHORS OF BOOKS WANTED (5th S. viii. 149.)—

The Modern Athens; Babylon the Great; Attic Fragments.—The author was Robert Mudie. He also wrote *A Second Judgment of Babylon the Great*, and a large number of works of a different character, to which his name was affixed. C. ROSS.

AUTHORS OF QUOTATIONS WANTED (4th S. viii. 285.)—

"Passing away is written on the world, and all the world contains."—Mrs. F. Hemans, and used as the text of her poem entitled "Passing Away" (*vide Songs of the Affections*, Edin., 1840, p. 153). J. MANUEL.

(5th S. viii 90, 119, 159.)

"Thou too, Dalhousie," &c.

I disavow responsibility for any wrong authorship or incorrect reading of the above. I gave my reference, to which had A. C. B. turned, he would have been able to put the saddle on the right horse. A. C. B. is again referred to "N. & Q.," 4th S. ii. 119. W. T. M.

"And thou, Dalhoussy, the great god of War," &c.

Such is Pope's version of the line, as given in the edition of his *Works* edited by Warburton (1757); therefore, if there be an error, Pope, rather than W. T. M., ought to be credited with the misquotation. A. T.'s rendering of the line (*ante*, p. 90) is far more incorrect.

FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

A Letter to the Archbishop of Canterbury on the Present Crisis in the Church of England. By a Layman. (H. S. King & Co.)

A SHARP letter, the writer of which demands energetic episcopal action to suppress Auricular Confession; to clear the Prayer Book of all passages seeming to support the practice; to exact a declaration of pure Protestantism from candidates at ordination; and to have inserted in the order for divine service a prayer for Presbyterian churches generally, and those of Scotland and Ireland in particular.

Notes on Fish and Fishing. By J. J. Manley, M.A. With Illustrations. (Sampson Low & Co.)

IN the preface to this amusing book the author says: "It pleased me to write it, and an eminent firm of publishers, whose house stands, appropriately enough in this instance, on the spot where old Izaak Walton lived for many years, to publish it—the firm of Messrs. Low & Co., at 'Crown Buildings, 188, Fleet Street.'" Mr. Manley opens his subject with a word or two on the term *angler*, "which is applied to those who fish with hooks, *ἀγκίον*, the elbow, Latin *angulus*, which orginally signified anything bent, being probably the origin of the word; unless, indeed, we refer it to the German *anken*, to fix, pierce, or to the Dutch *hanghen*, to hang." The old angler's shop, where he sold hosiery, is described as being in Fleet Street, near Chancery Lane—in fact, ten doors west of the latter. Izaak removed here, after occupying a shop, booth, or stall in the Royal Exchange, Cornhill. Subsequently, he went into Chancery Lane, seven doors up, on the west side. Dr. Latham, in his late abridgment of Johnson's *Dictionary*, derives *angle*=a corner, from Latin *angulus*, giving as an example a line from Spenser:—

"Into the utmost *angle* of the world."

Angle=a hook Dr. Latham derives from A.-S. *angul*, having the same meaning, and illustrates it from Sir Philip Sidney: "She also had an *angle* in her hand; but the taker was so taken that she had forgotten taking." Mr. Manley has treated an old subject in a fresh and charming manner. He has a page for every day in the year, or nearly so (363), and there is not a dull one amongst them.

The Genealogist. Edited by G. W. Marshall, LL.D. (Golding & Lawrence.)

THE July and August numbers of the above contain a "History of the Beautiful Elizabeth Blount," the one mistress of Henry VIII. and mother (by him) of Henry Fitzroy, Duke of Richmond. This account is very interesting.

The Effects of Free Trade without Reciprocity. By Captain C. Halford Thompson. (Exeter, H. S. Eland.)

A PAMPHLET urging the propriety of confining trade privileges to those nations only that will extend the same privileges to England.

LAMBETH PALACE LIBRARY.—It is hoped that the Ecclesiastical Commissioners will provide for the *arrangement of several* ancient parchment and paper rolls of manors and rentals, relating to the See of Canterbury. The nature of these documents is fully described in the Sixth Report of the Historical MSS. Commission; but at present their contents are inaccessible. Urgent representations have been lately made to render them equally serviceable with the other portions of the archiepiscopal records.

THE "MORAL THEOLOGY" OF LIGUORI.—H. asks: "Where can I get a copy of the alleged Papal letter which constitutes this book a text-book in schools? and where can I obtain a copy of the original *Constitutions* of the Society of Jesus (in English)?"

D. BARRON BRIGHTWELL corrects a slip made in the notice of *The Apophthegmes of Erasmus*. It is in *Gammar Gurton's Needle* the drinking song alluded to occurs. A song in Udall's play, "Christian Custance have I Found," &c., furnishes Petruchio, probably, with the snatch in Act ii sc. 1 of *Taming of the Shrew*—"Kiss me, Kate, we will be married o' Sunday."

EUNICE BAGSTER, *née* Birch, widow of Samuel Bagster, the celebrated publisher of Bibles in all languages, recently died within a few hours of completing her hundredth year. This revered lady was born August 23, 1777, and she died at Old Windsor, August 22, 1877. We have just seen a photograph of a leaf in her father Birch's Bible, on which the birth of this lady is recorded by her father on the above day, month, and year of the last century. We have also just seen an autograph of this lady written so recently as the 29th of January of the present year. If all our correspondents wrote as boldly and clearly, there would be a great increase of happiness in the editorial department of "N. & Q."

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CIVIS.—Whether an ancestor of Alderman Sir John Bennett came over with the Conqueror or not we are unable to say, but we are told that the Bennett family have been in possession of the land—The Banks, Mountfield, near Battle—ever since the Conquest. See *City Press*, 1871, when Sir John was elected sheriff.

G. S. draws attention to the fact that *The Greek Testament, with English Notes, Critical, Philological, and Exegetical*, &c., is by the Rev. S. T. Bloomfield, D.D., and not, as implied and stated (5th S. vii. 409; viii. 129, 131), by the late Bishop Blomfield.

P. A. C.—Such assignats are common, and of little value.

JOHN GREEN.—Consult the Map department in the British Museum.

TOM COOK.—For Guercino, see any dictionary of painters.

G. LLOYD (Cramlington.)—Quotation wanted. See Gray's *Poems*.

A. C. B.—We have forwarded your letter to APIS.

L. B.—Received.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

NDON, SATURDAY, SEPTEMBER 8, 1877.

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ooks, &c.

Notes.

FOLK-LORE.

ESS.—The late eclipse of the moon re-ne of a quaint Mongolian legend, which I d in my scrap-book with the reference Grimm's *Deutsche Mythologie*":—

o had offended the gods. Their patience and ing were wearied with his repeated trans-and they had resolved to inflict upon him the t which he justly deserved. Aracho, however, heir intention, fled from their wrath, and kept closely concealed that they were unable to s hiding-place. In their difficulty they had o the sun and moon, from whose searching ing is hid, and asked their aid to discover the The sun returned but unsatisfactory answers estions. By the help of the moon, however, gged from his concealment and delivered up tice of the offended deities. From that time arning to revenge himself, continually pursues and moon, and whenever he comes up with eir flight there ensues a hand-to-hand struggle, ich their rays are obscured. To help the hard-minaries it is customary to raise loud cries, to trumpets and to beat the drums, till Aracho, the unusual noise, retires from the conflict."

trange custom is also said to exist in where one would scarcely expect to find Mongolian tradition, in Greenland and in The Greenlanders during eclipses carry l vessels of metal to the roofs of their nd there beat upon them till the darkness disappears. The Africans fire into the clouds to terrify the monster who they believe is threatening to devour the planet.

This may, however, have less connexion with the Mongolian legend than with a superstition of which we find traces in the fifth, seventh, and even as late as the beginning of the eleventh century. St. Maximus, preaching against it in the fifth century, says:—

"Cum ante dies plerosque de vestræ avaritiæ cupiditate pulsaverim, ipsa die circa vesperam tanta vociferatio populi exstitit, ut irreligiositas ejus penetraret ad cœlum. Quod quum requirerem, quid sibi clamor hic velit, dixerunt mihi, quod *laboranti lunæ vestra vociferatio subveniret et defectum ejus suis clamoribus adjuvaret.*"

By forbidding it in one of his sermons Eligius (588-659) gives us a proof that it still existed in the seventh century:—"Nullus, si quando luna obscuratur, vociferare præsumat, quia Deo jubente, certis temporibus obscuratur." Even four centuries later Burchard of Worms (1024) records the penance to be inflicted on those who by their cries (the formula was "vince luna!") attempted "splendorem lunæ laborantis restaurare." L. Barbé.

Bückeburg.

Cure of Styes by Rings.—In the course of a review, in the *Glasgow Herald* of 30th December last, of Mr. Jones's *Finger-Ring Lore*, the following paragraph appeared:—

"At p. 155, 'It is still an article of belief in some persons that there is virtue enough in a gold ring to remove a stye from the eye, if it be rubbed with it.' Mr. Jones will find a reference to this in Beaumont and Fletcher's *The Mad Lovers*; further, in the West Indies the explanation of the merits of the gold wedding-ring given is *not* because it is *gold*, but because it is something which once given can never be taken back; and the Barbadians, according to Mr. C. J. Branch, believe if you give anything away and take it back you are sure of a stye, or 'cat-boil' as they call it."

I recently came across a passage in the first volume of Mr. Oswald Cockayne's *Leechdoms, Wortcunning, and Starcraft of Early England*, which shows the great antiquity of the association:—

"*Knotgrass* (Polygonum aviculare)...For sore of eyes, before sunrise, or shortly before it begins fully to set, go to the same wort proserpinæa, and scratch it round about *with a golden ring*, and say that thou wilt take it for leechdom of eyes, and after three days go again thereto before rising of sun, and take it, and hang it about the man's severe (*neck*); it will profit well."—*Herbarium Apuleii: Leechdoms, Wortcunning, and Starcraft of Early England*, i. 113.

William George Black.

A Daffodil Superstition.—E. Parfitt writes as follows in the *Western Times*:—

"The following superstition was related to me by a friend who had been staying at a farm-house near Christow, and as far as I can learn the superstition is prevalent in the Valley of the Teign.

"My friend had been out for a walk in the meadows near the river. Along the banks the daffodils are very

abundant; he picked one, and when he got to the farm-house he laid it on the table. Soon after a servant came into the room and saw the flower, and at once exclaimed, 'Who brought in this daffodil? Did you, Mr. G——? We shall have no ducks this year!'

"My friend inquired the reason for such a superstition, but he could get no satisfactory answer, only that it was so."

CHARLES VIVIAN.

A WEDDING PROGNOSTIC.—At Youlgreave, Derbyshire, they say it is a sign of a wedding if three women with the same initial sit at the table together. H. T. C.

FUNERALS AND THE SUN.—Many persons in this neighbourhood consider it very bad luck if, when a body is taken to be buried, the funeral procession proceeds to the churchyard by a way which will make them meet the sun in its course. They call this going to be buried "the back way"; and I know of people who would do almost anything over a funeral rather than not follow the sun. THOMAS RATCLIFFE.

Worksop.

FOREIGN FOLK-LORE (5th S. viii. 45.)—With regard to the belief mentioned as existing in Roumania, that a child, or adult, or animal decorated with red ribbons is impervious to the Evil Eye, I may call attention to the fact that in China favourite charms are red cloth worn in the pockets and red silk braided in the hair of children. Again, Mr. N. B. Dennys, in his recently published *Folk-Lore of China*, gives a translation of a powerful charm which was "written on red paper, that colour being supposed to be peculiarly obnoxious to evil spirits." Charms on yellow paper are also very numerous, a picture or Chinese characters being drawn on the paper with *red* or black ink.

WILLIAM GEORGE BLACK.

SHAKSPEARIANA.

THE OBELI OF THE GLOBE EDITION IN THE "MERCHANT OF VENICE" (5th S. viii. 4, 63, 104, 163.)—A word on the last three passages in MR. SPENCE'S note, viz. 5, 6, and 7.

5. The Globe reading is wrong, of course, but that of the First Folio is equally so, *then* being a case of "the absorption of the cognate." Read,

"Happier, then, *in* this,
She is not bred so dull but she can learn."

Globe edition, p. 194, col. 1.

6. It is a pity MR. SPENCE does not see the difficulty here, for the sense he sees in the passage is very nearly nonsense. He will yet see that *mean* is a verb, and that *to mean it* signifies to exercise moderation. Prof. Corson first pointed this out to me.

"It is very meet
The Lord Bassanio lead an upright life;
For having such a blessing in his lady,
He finds the joys of heaven here on earth";

and if on earth he do not taste those joys in moderation, he will have little chance of getting to heaven; expressed in these two lines:—

"And if on earth he do not *mean it*, then
In reason he should never come to heaven."

Globe edition, p. 197, col. 1.

7. MR. SPENCE will also come in time to *feel* that "woollen bag-pipe" cannot be right. He says: "The pipe, indeed, is not 'woollen,' but the bag is." That is a mistake. The bag is no more woollen than the pipe. The case in which the instrument used to be, and is still sometimes, covered was of wool, but the instrument is not woollen for all that. Besides, the required epithet must connote that peculiar quality of the bag-pipe which was so often found to be "mistress of passion." Mr. A. E. Brae proposed *waullen*, in the sense of *made to waul*. I prefer *wauling*. Anyhow, *woollen* cannot be right. JABEZ.

The Garden of Suffolk.

"ALL 'S WELL THAT ENDS WELL," IV. 2 (5th S. viii. 104.)—

"I see that men make ropes in such a scarre
That we 'll forsake ourselves. Give me that ring."

There is no need, I think, of any alteration in this passage. *Rope* is the O.E. *rôp*, a loud outcry (Stratmann, *s.v.* "Rôp"):—

"There was wop, there was *rop*."

Layamon's *Brut*, 12540.

The Otho MS. has *cri* instead of *rop*. It is the O. Fries. *rop*; Du. *roep*, a loud outcry, clamour; Fries. *ropa*; Du. *roepen*; A.-S. *hreopan*, clamare. In the form of *roup* it is still used in Yorkshire and other parts of England. *Scarre* was a common form of *scare* in the time of Shakspeare:—

"All your speeches and hard conditions shall not *scarre* us." K. James on F. More (*Crav. Gloss.*).

It is still used in the North. *Forsake* meant primarily, as the O.F. *forsaka* and Germ. *versagen*, to refuse, to deny. It is used in this sense by Greene, a contemporary of Shakspeare: "St Peter . . . hearing the mad disposition of the fellowe, departed, leavyng behinde him myselfe . . . and this bricklayer, who *forsooke* to enter heaven because his wife was there" (*News from Heaven and Hell*). Bertram has been protesting vehemently to Diana, and she replies: "I see that men make loud protestations in the fear that we 'll refuse (to give) ourselves." She adds, therefore, because she wished to have something more substantial, "Give me that ring." J. D.

Belsize Square.

"CYMBELINE" (5th S. viii. 64.)—The best sense that I can make is to read—

"The cutter
Was as another *nature*; [the] *dumb* outwent *her*,
Motion and breath left out";

that is to say, the *mute statuary* or *dead* [illegible] made to surpass *speechless humanity* or *dead*

J. B

THE BIRTHPLACE OF CARAUSIUS.

(*Concluded from p.* 162.)

The reproach cast upon Carausius has been that he was "of the lowest origin," "most vilely born"—in fact, "a plebeian"; and as a plebeian in Ireland he had not the slightest chance to rise in life, no matter what were his abilities, talents, gifts, accomplishments, or virtues. In the condition in life in which he was born he was doomed by Milesian laws and customs to remain. He was of the Firbolg race, and how Firbolgs and Menapian plebeians were treated is thus described by Mac Geoghegan:—

"They always remained a body of people and a distinct tribe inferior to the Milesians, and were not allowed to intermarry with them. They were not allowed to emerge from a state of vassalage, nor aspire to any office under the government. Children were obliged to follow the profession of their fathers, which was that of the servile and mechanic arts. They were excluded from all share of the supreme power.....People of the lower order never attained to the first dignities of the State, *as is but too often the case at present.*"—Mac Geoghegan, *History of Ireland*, translated by Patrick O'Kelly, ch. vi. p. 86, New York, 1852.

The inevitable consequences of such a policy were discontent, disturbances, insurrections, rebellion, a civil war, "in which no quarter was given,"* and, finally, a revolution, placing for a time the plebeians in the ascendant, and so leading to a modification in these enactments. But custom is stronger than law, and a prejudice that once takes fixed root in the popular mind can never be completely eradicated. The preceding extract concludes with an expression of the writer's regret that low-born men were in his time permitted to rise to office and dignity: "Les gens de la lie du peuple ne montoient jamais aux premières dignités de l'Etat, comme on ne le voit que trop souvent aujourd'hui." Much more active and virulent must have been such an unjust prejudice in the days of Carausius, when the low-born Firbolg and Menapian plebeian "went to seek his fortune" in a foreign land. As generous Austria, and kindly France, and chivalrous Spain opened their arms to Catholic Irishmen, who fled from persecution in their own country, so doubtless did plebeian Irishmen seek "a harbour of refuge" in the Rhine, the Scheldt, and the Meuse, and found there honourable and lucrative employment, which class prejudices and pernicious customs withheld from them in the land of their birth. As Irishmen have risen to the highest rank and office in Austria, France, and Spain, so did Carausius, the "alumnus of Batavia"; and there, it may be conjectured, his name—which may have been the Irish *Caroc*—he Latinized into *Carausius.*

Circumstances outside of the life of Carausius supply us with motives to his career, first, in being known as "a citizen of Menapia," then as being recognized as "a foster child of Batavia," and, lastly, in giving a key to his policy as "Emperor of Britain." Flying from injustice done to him as a Menapian in Ireland, he appeals to Menapians on the Continent; his claim for hospitality is admitted, and then his own personal merits win for him the highest rank in his profession—that of admiral of the imperial fleet. As "emperor" he sympathizes with the working classes from which he sprang, encourages agriculture, promotes trade, protects commerce, and makes war upon village tyrants—the British "reguli"—and (as Nennius says) "scourges them to the last man," as doubtless he would, if monarch over Ireland, have scourged the persecutors of his race, the Milesian autocrats. All that historians tell of him is, I think, consistent with the suggestion that he was—an Irishman.

Carausius was the Napoleon Bonaparte of his century. He is described in the words of Eutropius (ix. 22) as "virum rei militaris peritissimum." The words are alike applicable to Carausius and Napoleon, and the same pre-eminent genius elevated both from humble life to imperial dignity, and both proved their right to be invested with it by their sagacity as politicians and their administration of the affairs of the people over whom they presided as sovereigns. Their reign as emperors continued for about the same brief period of time. Contradictory statements, rusting medals, and decaying monuments are the poor relics of their extinct empires. Is it not probable that before sixteen centuries have passed away Napoleon will be as little remembered as Carausius is now? And Carausius, we know, has been so much forgotten that, when the imperial title was to be conferred upon a sovereign of England, the distinguished individual who first thought of bestowing it fancied he was the inventor of a novelty, when, in point of fact, he was only furbishing up an antiquated dignity, which there is some foundation for supposing was first actually borne by a militant adventurer from the Menapian district in Ireland.

WM. B. MAC CABE.

35, Booterstown Avenue, Booterstown, Dublin.

* "Les plébéiens d'un côté, ayant la puissance en ..., exercoient des cruautés inouies contre la noblesse. ...re côté quelques nobles, à la tête de leurs troupes, ...soient le pays, mettoient tout à feu et à sang, et ...rivoient les plébéiens sans quartier."—Mac Geo... *Hist. d'Irlande*, vol. ii. livre vi. *pp.* 124, 125.

"RAINING CATS AND DOGS."—The late Dean Lowe, of Exeter, once informed me that he had tried hard to discover the origin of this expression, but without success; and I venture to suggest that it is a corruption of the Italian words, "acqua a catinelle e dogli," rain in basins, or, more strictly, in washhand-basins, and casks. In lately reading the novel of *Niccolò de' Lapi*, by Massimo d'Azeglio

(Baudry's Paris edition of 1841), I found, in vol. i. p. 97, the following sentence: "Freddo e vento ed acqua a catinelle"; the last word gave me the clue to "cats," and the addition of "e dogli" would furnish the clue to "dogs." For this addition I have no authority to adduce; but in the second volume of the same novel, p. 116, is the expression of "acqua a bigonce," rains in tuns, and the substitution of "dogli" is a simple one. How the expression became transferred in a corrupted form into the slang of our own language I am unable to suggest. We have the equivalent of "raining in buckets"; and the French term "à verse," and our own of "pouring," originate in the same idea.

The expression of "cats and dogs" is not given either in Nares's *Glossary*, London, 1822 and 1867, or in the *Slang Dictionary*, London, 1864, nor do I find it in the indexes to "N. & Q.," but we are all familiar with it. Should its derivation be accepted, and any spiritualist among your readers would kindly communicate it, with my compliments, to the shade of the Dean, I should esteem it a favour.

"No great shakes."—This expression is given in the *Slang Dictionary*, and also in Worcester's *Dictionary*, under title "Shake," and in the latter work this word is said to signify "one of the staves of a hogshead taken apart." In California, however, it means a large-sized shingle for roofing buildings, and, taking it in that sense, the slang expression becomes perfectly clear, and indicates that a poor bargain, or a person or thing of little account or value, is in the same relation to a good one that a shingle is to a shake. The distinction between a shake and a shingle probably still exists in the shingle-using counties of England, and was doubtless formerly exported thence to America.

Winslow Jones.

Exeter.

History of the People.—Charles Knight, in his *Pictorial History of England*, enjoys the credit of having most fully realized the idea of writing a history of the people as distinguished from political history, which is but a chronicle of the reigns of kings, the battles and other events brought about by the violence or vulpine craft of the two hundred and odd uppermost men in Europe at a given moment in any epoch. The origination of the idea is sometimes given to him, sometimes to Brougham, and perhaps many others. It is well to note that the idea does not belong to any of these individuals; for in Boswell's *Life of Johnson*, iii. 122, Johnson is made to say, "I have heard Henry's *History of Great Britain* well spoken of; I am told it is carried on in separate divisions, as the civil, the military, the religious history; I wish much to have one branch well done, and that is, the history of manners of common life." Robertson replied, "Henry should have applied his attention to that alone, which is enough for any man."

Had Johnson lived fifty years earlier, the idea would never have found utterance at his lips; and I have no doubt it may be estimated as the pure outcome of Voltaire and Rousseau. The classical republics have formed the seed-plots of modern revolution. Milton taught Europe that in the estimation of men of fine genius kings were of no great account in argument. In the *Iconoclast* he says that, though Henry VIII. got fine titles by writing against Luther,

"No man ever gained much honour by writing against a king, as not usually meeting with that force of argument in such courtly antagonists, which to convince might add to his reputation. Kings most commonly, though strong in legions, are but weak in arguments; as they who ever have been accustomed from the cradle to use their will only as their right hand, their reason always as their left."

It is Milton's soul despiritualized through Voltaire that originates this desire for a history of manners of the common people. C. A. Ward.

Mayfair.

A Curious Will.—At the Waterford Summer Assizes, 1877, an action was brought by a man named Power against his cousin—who had been a Miss Power, but had married a man named Quealy—under the will of one Nicholas Power, who owned a small estate at Coollough in the co. Waterford, and who had made a will in 1832, in which he bequeathed the estate "to his nephew Patrick James Power, and on his death to the most deserving of his issue; if he has none, to the next and *most deserving* male relative who is a regular Power of the family, and it is not to descend to a female for 500 years." The direct descendant from Patrick James Power was his niece, Mrs. Quealy, who as heir-at-law entered into possession in 1861. Her cousin Nicholas Power sought to evict her under the will of 1832. A formal verdict was taken, in order that the question may be argued in the higher courts. The singularity of the will lies in its being a return to the Tanistry system, which prevailed amongst the Irish inhabitants down to 1603. Edmund Spenser (the poet) says: "Upon the death of the chief they do nominate and elect for the most part not the eldest son, nor any of the children of the lord deceased, but the next to him in blood that is *eldest and worthiest*." Sir John Davis, Attorney-General to James I., says: "The next heir to the lord or chieftain was not to inherit the chiefry, but the eldest and worthiest of the sept." With regard to the lands possessed life by the inferior members of the sept he say

"After the death of a ter tenant who had a co portion of land the Caenfinny assembled the s having thrown all their possessions into hotch a new partition of all, in which partition h assign to the son of him who died the portion

had, but he allotted to each of the sept according *to his seniority* the better or greater portion."

I do not suppose that the testator of 1832 knew much of the Tanistry system, which was abrogated by a decision of the judges in 1603; but there is a curious parallel between the terms of his will, by which his estate should go to the "most deserving" male relative, and the words used by Spenser and Davis in describing the system by which land in Ireland went to the "eldest and worthiest" of the sept.

JOSEPH FISHER.

Waterford.

INDIAN EXECUTIONS.—At an execution in Leeds this year the rope broke, and the criminal fell to the ground. Mr. Trevelyan, in his *Cawnpore* (p. 350), records a similar accident at the hanging of a native, when the *sangfroid* of the Indian character was singularly displayed:—

"Now, the Oriental, always polite, becomes doubly courteous when death is in immediate prospect. Then, more than ever, is he anxious to set the company at their ease, and to make away with any disagreeable sense of the false position in which the hangman stands towards the felon. A civilian at Lucknow was superintending an execution, when the rope, which had doubtless borne more than one such strain, gave way, and the convict fell to the ground. As he rose, he turned to the Englishman, and said, in a tone wherein men utter social conventionalities, 'Sahib, the rope's broke.' He felt that it was incumbent on him to do what he could towards relieving the general embarrassment arising from a pause in the proceedings, awkward for all parties, but especially for the commissioner, who was endowed with sensibility and genuine refinement."

It is somewhat remarkable that, possessing ten times his physical courage and nerve, the European, as a rule, does not face death on the scaffold with the cool indifference which is almost invariably manifested by the Oriental. Here is an instance, told in Lang's *Wanderings in India*, of an almost hilarious unconcern exhibited by a native murderer at the supreme moment of his existence:—

"When we had arrived at the place of execution—a field some distance from the gaol, in which had been erected a temporary gallows—I was surprised at not finding a mob. There was no one there but the culprit (who was eating as much rice as he could, and as fast as he could), a couple of native policemen with drawn swords guarding him, the gaoler, who was a Mahommedan, and a Bengalee writer (clerk), who stood with pen, ink, and paper in hand, ready to dot down the official particulars of the scene preparatory to their being forwarded to government, according to a certain regulation.

"'Is everything ready?' said the assistant magistrate to the gaoler.

"'Yes, Sahib,' he replied, 'but he has not yet finished his breakfast.'

"'In one minute, Sahib,' cried the culprit, who overheard the conversation; and hastily taking into his stomach the few grains of rice that remained upon the dish, and drinking the remainder of his half gallon of milk, he sprang up, and called out the word 'Tyear!' signifying, 'I am ready.'"

HUGH A. KENNEDY.

Waterloo Lodge, Reading

WHATELY ON DEFOE.—In that very interesting book, *The Miscellaneous Remains of Archbishop Whately*, there is a chapter on Defoe's *Robinson Crusoe*, in which, amongst other criticisms, Whately says (p. 338, ed. 1865):—

"The above are very great improbabilities; but his culture of *rice* may be pronounced an absolute impossibility. He threw out, it seems, before the entrance of his habitation, among dust and husks, some unperceived grains of barley and rice, which grew and came to perfection, and enabled him thenceforward to cultivate these crops. Now, this is probable enough as regards the *barley*, but Defoe was probably ignorant that *rice*, when designed for human food, is divested of its husk by a process which destroys its power of germinating; so that to sow rice in the state in which it comes to market would be as vain as to sow pearl-barley."

This criticism, which is not unfrequently quoted as an illustration of Whately's keen discrimination and acute power of observation, is, I venture to think, by no means a sound one. It is of course wholly based on the statement that "Defoe was probably ignorant that rice, when designed for human food," &c. Now, Defoe never stated that the rice he found in the old bag was designed for human food; on the contrary, he distinctly states that it was "a little remainder of European corn which had been laid by for some fowls" (p. 57, ed. 1719); "corn for the feeding of poultrey" (p. 90); "a bag of chickens' meat" (p. 91). As, therefore, Defoe clearly describes the grain not as rice prepared for human food, but as rice in the husk, designed for feeding poultry, the very foundation of the criticism fails; and it is quite unnecessary to suggest that Defoe was ignorant that the process of removing the husks of rice destroys the germinating power of the seed.

EDWARD SOLLY.

SALVATOR ROSA.—In *Die Caraffa von Maddaloni*, Berlin, a picture of Naples under the Spaniards, by Alfred von Reumont, in treating of Masaniello's insurrection, July, 1647, I find the following interesting notice relating to some eminent painters of that time:—

"Nor was the mischief confined to the lower class. Aniello Falcone, a painter of some reputation, who had been insulted in a street row by some Spanish soldiers, was joined by a band of young painters, of whom he took the command. They called themselves 'The Band of Death.' The best known of them were Salvator Rosa, who was then about two-and-thirty, and Micco Spadone, who has left so many sketches of the frightful scenes of those days. This 'band of death,' armed with swords and daggers, paraded the streets, dealing death to every Spaniard they met.

"At first, Giuseppe Ribera [Spagnoletto] tried to intercede with the Duke of Arcos, and to excuse the misdoings of the band of young artists, but they shortly committed such excesses that he gave up the attempt. When Masaniello fell, Salvator Rosa and Aniello Falcone escaped to Rome. The latter, after painting many battle pieces for Louis XIV., was suffered, at the intercession of Colbert, to return to Naples."

J. LE BOUTILLIER.

Cincinnati, U.S.

Curious Sun-dial Inscription.—Amongst the places visited by the members of the Royal Archæological Institute, on the 13th ult., was the seat of Sir George Cornewall, Moccas Hall, near Hereford. A remarkable stone sun-dial was shown in the garden. It is supposed to be of the date of 1630. There are carved inscriptions in English and Latin on its numerous faces. It bears the imprint "Phillipvs Jones, fecit." Among the English lines are the following:—

"Amende to-day and slack not,
Dethe cometh and warneth not,
Tyme passeth and speketh not."

The signs of the zodiac are also displayed on the dial. Ch. Elkin Mathews.

St. Leonards-on-Sea.

[On a sun-dial against the residence of the eminent surgeon, Mr. Spencer Wells (Hampstead), is the inscription, "In the day, do the day's work."]

A Royal Keepsake.—At the recent meeting of the Bristol and Gloucestershire Archæological Society at Cheltenham, Mr. John Bellows, of Gloucester, told a curious story:—

"When Peter the Great was about to leave this country he called on William III. to wish him farewell. Having shaken hands with the king, and thanked him for his kindness, he put his hand into his shipwright's waistcoat pocket, and taking out a 'screw' of paper, said, 'Here 's something as a keepsake,' and handed him a jewel worth 30,000*l.*, which now forms part of the Crown jewels."

Alfred Gregory.

A Latin Verse.—I found the following in a Welsh periodical:—

"Nec respua jocos
Et sales innoxios
Versusque facetos
Faciātis,
Dum nequid impurum
(Seu musca unguentum)
Coinquinet (*sic*) totum
Spectātis."

The metre is one of those belonging to the Welsh poetry only, and is called a "Hupynt."

Silurian.

Americanisms.—A newspaper editor, who is obliged by his "party," or other outside influences, to advocate "principles" different from those which he supported a short time before, is said to "eat boiled crow."

We call ourselves "the sovereign people." In Western Pennsylvania, when a candidate for office puts on shabby clothes a short time before an election, drinks whiskey with everybody, and shakes hands with everybody, he is said to be "playing the sovereign." Uneda.

Philadelphia.

A Recent Corruption of the English Language.—Some writers in this country use the word *only* instead of *except*, the meaning of which *is directly the reverse of* that of *only*. The following instance is from a newspaper called *The Pittsburgh Dispatch*:—"There are certain restless individuals who never feel satisfied *only* when they are engaged in some new project, or stirring up bad blood among persons of different religious bodies." Uneda.

Philadelphia.

Mandril.—This name of the miner's pick, which frequently occurs in the accounts of the gallant rescue at Pontypridd, is not to be found in Johnson, Webster, or even Latham. If it be Welsh, I suppose it is compounded of *man*, small, and *drylliau*, to break. M.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

George Wither.—The following tracts are included in the lists given of this author in Lowndes's *Bibliographical Manual* and Hazlitt's *Handbook*, but are not mentioned in the enumeration of his works (he does not profess to include all) by Wither himself in his *Fides Anglicana* and *Fragmenta Prophetica*. Can any of your correspondents afford me the means of ascertaining their authorship, with a view to their being introduced in, or rejected from, the edition of Wither's works now in progress in the Spenser Society's series? If so, I shall be much obliged.

1. The Great Assizes holden in Parnassus by Apollo and his Assessours. Lond., by R. Cotes, 1645, 4to.

This interesting tract, in which Wither figures as foreman of the jury, of which Shakespeare and Ben Jonson form two of the jurors, was attributed to him by Mr. Dalrymple, and on his authority was included in Park's list of Wither's works in the *British Bibliographer*, a notice which was afterwards much amplified by Hazlewood, who seemed rather disposed to favour that attribution. In a copy in the Bodleian it is, I believe, noted as Wither's. Mr. Pulham, however, gives his opinion, *valeat quantum*, that it is not one of his pieces.

2. Respublica Anglicana; or, the Historie of the Parliament in their late Proceedings, &c. The author, G. W. Lege, perlege et judica. Lond., 1650, 4to.

Is there any other reason than that of the initials corresponding with Wither's name why this tract should be attributed to him? The same initials are prefixed to other tracts of the period, some which could not have been written by him. It not given in Park's list, and the internal evide does not appear to me to be conclusive.

3. Vox et Lacrimæ Anglorum; or, the True E men's Complaints to their Representatives in Parli Printed in the year 1668, 12mo.

This is a bitter satire against Clarendon,

lissimilar to Wither's; but unless the " is written by another party, which I k probable, the poem must be with- the Wither list, as it distinctly refers 's flight as having then taken place, ed several months after the death of

s of Lowndes and Hazlitt occurs also *ical Trumpeter sounding an Alarum* ond., n.d. The history of this little is in verse, is exceedingly curious and is too long to give on this occasion, n the subject of a future communica- seldom met with so extraordinary a

nclude by observing that I should a great favour if any possessor of the which the titles follow would grant of either or both of them for a short purpose of the edition of Wither's progress? 1. *The Protector.* Second enlarged. Lond., 1656, 8vo. 2. *A nfection*, 1659, 4to.

JAS. CROSSLEY.

lace, Manchester.

RE AND CHESHIRE NONCONFORMITY, MS. VOL. RELATING TO.—A note- ing information relating to the affairs ters of the above counties, from 1662 entioned by the Rev. Jerom Murch, of his *Hist. Presbyterian and General ches in the West of England*, London, s then belonging to Mr. J. S. Smal- nerton. In whose possession is this olume at present?

JOHN E. BAILEY.

anchester.

Y'S AND W. SCOTT'S GHOST STORIES. Bowring mentions, in his *Autobio-* 4), a house in Hanover Square in rey, whilst living there, once fancied an head enter the room, look at him, (The house was afterwards inhabited d.) Where can the details of the d? Sir John also says (p. 349) that bbotsford he heard Scott "gravely e ghost of Byron had appeared in his he pointed out the curtain from folds Childe Harold had introduced this story given anywhere else?

CYRIL.

P SHARPE.—William, second Lord d Margaret, daughter of the Most Sharpe, Archbishop of St. Andrews, ssinated May 2, 1679 (see Fraser's *ird*, p. 78). Mary Fraser, a daughter ge, married William Dalmahoy, Esq., ho died in 1704. I have a warrant, directed to the magistrates of St. Andrews, to deliver, upon sight, the person of Mr. Alexander Forester to James Dalmahoy, Lieutenant of the Earl of L—— (?), appointed to command the party which was to convey the prisoner to another prison, signed at Edinburgh by order of the Council, August 2, 1676, by "J. St. Andrews, S.P.C.," the archbishop. Are there any records of Scotch regiments, or of the "King's Troop of Guards," or nominal lists of officers?

T. F.

CLOCKS IN SPAIN.—When in Spain some time ago, I noticed that the clocks struck each hour twice, once at the hour exact, the second time about three minutes afterwards. Can any of your readers explain the origin of this?

E. R. VYVYAN.

THE S. E. COAST OF ARABIA EXPLORED.—Within the last few years an exploring expedition was conducted by a British subject, for the Khedive of Egypt, along the south-east coast of Arabia. Its object was, I believe, in a great measure to ascertain the mineral resources of the tract of country under observation.

What was the date of the expedition? and where can I find reports or detailed accounts of it?

H. W.

LEIBNITZ'S "NOUVEAUX ESSAIS SUR L'ENTENDEMENT HUMAIN."—Has there been any translation of this work into English? and, if so, by whom was it made, when, and by whom published? After diligent inquiry I have not been able to meet with one, nor with any notice of a translation.

G. W. L.

PHIL. OLIVER.—Who was he? I have a drawing in Indian ink, "Villa of Mæcenas at Tivoli," inscribed in an old hand, "Phil. Oliver, delin. æt. 14." The name in the water-mark is "Villedary."

W. H. PATTERSON.

DOUGLAS OF DORNOCH.—In a recent number of "N. & Q." there appeared a notice of this family, in which it was said that it became extinct in the male line on the death of Archibald Douglas in 1775. Would DR. RAMAGE be so good as to mention what reason he has for this statement? Arch. Douglas appears to have left three sons—William, designated "of Luce," Archibald, and James. Should DR. RAMAGE or any other of your readers know who the mother of these sons was, by mentioning it he will greatly oblige

ONE INTERESTED IN THE FAMILY.

A WORK ON THE WILD CATTLE OF ENGLAND.—A year or two since the Rev. John Storer was preparing what bid to be a very interesting work on the wild cattle of England. His death, alas, took place before the work came out. Is it likely to be completed or published by another hand?

It would be a great pity if no one could undertake the publication of the information he obtained on this interesting subject. P. P.

OBELISK AT KIRKLEY HALL.—What is the history of the stone pillar erected at Kirkley Hall bearing the following inscription, underneath what appears to be a cap of liberty?—"Vindicatæ Libertatis Publicæ anno centissimo Salutis MDCCLXXXIII. Newton Ogle, P."

W. T. HYATT.

WORDSWORTH.—Where can I find a sonnet of Wordsworth's on the Windermere Railway? It was alluded to by Mr. Gladstone in his speech at Hawarden on August 20. W. H. C.

ON THE HEBREW ALPHABET.—Arrange the twenty-two letters round a circle, and the five finals on the diameter line, and you have a representation of $\pi=\frac{22}{7}$. Is this a reason of only five letters having final forms? The rank of similar organic letters shows these remarkable differences:

Gutturals	ג	ח	כ	ע	ק	ר	Sibilants	ז	ס	צ	ש
Rank	3	8	11	16	19	20	Rank	7	15	18	21
Diff.		5	3	5	3	1	Diff.		8	3	3
Dent. labials	ב	ד	ט	פ	ת		Quiescents	א	ה	ו	י
Rank	2	4	9	17	22		Rank	1	5	6	10
Diff.		2	5	8	5		Diff.		4	1	4

Unplaced ל מ נ, 12, 13, 14; 1, 1 (? ר, 20, 6). Does this indicate a cyclical order? Connected with the sacred triangle, 4, 3, 5 Σ=8; or 5 gutt., 5 lab., 5 fin.; 4 sibil., 4 quiescents, 4 unplaced; we can arrange them also in a 6×7 columned temple plan. S. M. DRACH.

"THE CITIZEN."—Is this work out of print? Where can an old copy be obtained? W. B.

BROWNING'S "CHRISTMAS EVE."—Is there a "Whitfield's Collection" of hymns, and, if so, what are "the last five verses of the third section of the seventeenth hymn"? See the concluding lines of the poem. R. S.

THE BEAUMANOIR MOTTO.—What is the origin and meaning of the Beaumanoir motto: "Bois ton sang, Beaumanoir, ta soif passera"?

HIRONDELLE.

"CARGNIEULES."—In several French geological writings I have met with the word "cargnieules," which I cannot find in Littré's or any other French dictionary. From the context, I should take it to be the same as our words "nodules" or "concretions." I shall be obliged if any one can give the derivation and exact signification of it, for educated Frenchmen cannot tell me. F. S.

Churchdown.

A SPOILED LIBRARY.—The lines in Douce's copy of Pope's works, as quoted *ante*, p. 10, remind me of the following note at p. 157 in *Practical and Internal Evidence against Catholicism*, London, 1826:—

"The inveterate enmity of a sincere Roman Catholic against books which directly or indirectly dissent from his Church is unconquerable. There is a family in England who, having inherited a copious library under circumstances which make it a kind of heirloom, have torn out every leaf of the Protestant works, leaving nothing on the shelves but the covers. This fact I know from the most unquestionable authority."

Query, Where is this library? and to whom does such an act of vandalism attach? Surely the Rev. Joseph Blanco White, M.A., B.D., would not venture such an accusation without proof.

GEORGE LLOYD.

Cramlington.

THE MASSYS OF DUNHAM MASSY.—I shall feel very thankful for any information concerning this family from William I. to Henry III. They appear to have had the rank of *baron*, but yet not to have sat in Parliament. C. SWINNERTON.

"MIDDLEMARCH."—Who was the "most brilliant English critic of the day" who "mistook the flower-flushed tomb of the ascended Virgin for an ornamental vase due to the painter's fancy" (chap. xix.)? The period referred to is when George IV. was king, with the Duke of Wellington as his Prime Minister.

S. R. TOWNSHEND MAYER.

AUTHORS OF BOOKS WANTED.—

Reflections on Communities of Women and Monastic Institutes. By a Friend of Religious and Civil Liberty. Taunton, J. Poole, 1815. APIS.

AUTHORS OF QUOTATIONS WANTED.—

Can any of your readers kindly give me references to the following eleven extracts, which I find used as headings in an old collection of Dutch poems of 1628?—

1. "'Twas a youthful knight, which loved a gallant lady."
2. "I have a love so faire, so constant and so kinde."
3. "What if a daye or a moneth or a yeare."
4. "Corn Sheapheards deck your heds."
5. "Sir Edward Nouwels delight."
6. "When Daphne did from Phoebus fly."
7. "I have waked the Winters Nights."
8. "The fairest Nymph those Valleis or Mountaines ever bred."
9. "Set now your sweethart upon a bench,
   And kisse her, kisse her."
10. "My Mistris sings no other song."
11. "Was Bommelalire so pretty a play."

EDMUND W. GOSSE.

"What is good for a bootless bene?"

Who is the author of this? and what are the meaning and derivation of the word *bene*? J. P. MORE.

"Hæc laus hic apex sapientiæ est ea vir appetere quæ morienti forent appetenda." EUPH.

Replies.

KS ON SPECIAL SUBJECTS.

1, 296, 323, 358 ; vii. 110, 173, 182, 6, 362, 437, 473, 476 ; viii. 169.)

HISTORY OF FICTION.

Id to the works already mentioned by he following list, which is far from tive :—

abulæ æsopicæ, gr. et lat. ex ed. Fr. de unt prolegomena editoris, Tyrwhitt de kii dissert. de Archilocho, Bentleii dissert. ipsiæ, Weigel, 1801, 8vo.

–Talbot (E.). Essai sur la légende d'Alex- l dans les romans français du xii^e^ siècle. o.

Cte. de). Légende d'Alexandre le Grand l'après les MSS. de la Bibliothèque natio- 853, 12mo.

Carthage, ou l'Invasion des Sarrazins en France, poëme du xiii^e^ siècle, par Pierre aré avec les histoires véritables. No place

ights.—Hole (Rich.). Remark on the s' entertainments; in which the origin of ges and other Oriental fictions is particu- d. London, Cadell, 1797, 8vo.

—Huschke (Imm. G.). Dissertatio de lochi, accedit notitia codicis augustani, editis. Altenb., 1803, 8vo.

abularum æsopearum de Babrio scriptore eruntur fabulæ quædam æsopeæ nunquam et Babrii fragmenta accedunt. Londini, y Th. Tyrwhitt.)

ai sur les fables et sur leur histoire adressé du Bocage, ouvrage posthume de Jean- Paris, an VII., 2 vol., 8vo.

Grands Pieds.—Michel (Fr.). Examen nan de Berte aux grands pieds, des notes son éditeur, et de sa lettre à M. Mon- s romans des douze pairs. Paris, 1832,

dei Romanzi e poemi cavallereschi italiani. 8vo.

lila et Dimna, ou Fables de Bidpay, en es d'un mémoire sur l'origine de ce livre s traductions qui en ont été faites en ies de la Moallaka de Lebid, en arabe et ar M. Silvestre de Sacy. Paris, impr. to.

Baron de). Romans et épopées chevale- lemagne au moyen âge. Paris, 1847, 8vo. A. de). Mémoire sur les fabliaux. Paris,

A. de). De l'ancienne chevalerie et des . Paris, 1813, 8vo.

. Recherches sur les origines et les légende populaire. Paris, 1861, 8vo.

—Paris (G.). Histoire poétique de Char- e, 1865, 8vo.

). Histoire du roman et de ses rapports dans l'antiquité grecque et latine. Paris,

Troies.—Holland (Dr. Wilhelm Ludwig). n de Troies und zwei seiner Werke. , 8vo.

. W. L.). Chrestien von Troies, eine chtliche Untersuchung. Tübingen, 1854,

Cid.—Lucas (Hippolyte). Documents relatifs à l'histoire du Cid. Paris, 1860, 12mo.

Légende du Cid (la), comprenant le poëme du Cid, les chroniques et les romances, traduct. de Saint-Albin. Paris, 1866. 2 vol., 12mo.

Baret (E.). Le poëme du Cid dans ses analogies avec la chanson de Roland. Moulins, 1868, 8vo.

Romancero del Cid, nueva edicion, añadida y reformada sobre las antiguas, que contiene doscientos y cinco romances, recopilados, ordenados y publicados por Carolina Michaelis. Leipzig, 1871, sm. 12mo.

Dance of the Dead.—Langlois du Pont-de-l'Arche. Essai historique, philosophique et pittoresque sur les danses des morts. Rouen, 1851, 2 vol., roy. 8vo., 54 plates.

Kastner (G.). Les Danses des Morts, dissertations et recherches historiques, philosophiques, littéraires et musicales. Paris, 1852, 4to.

L'Alphabet de la mort de Hans Holbein, suivi d'anciens poëmes français sur le sujet des trois morts et des trois vivants, publié d'après les MSS. par A. de Montaiglon. Paris, 1856, 8vo.

Decamerone.—Manni (Dom. Mar.). Istoria del Decamerone di Giov. Boccacio. Firenze, 1742, 4to.—One should join to it :—Appendice alla illustrazione istorica del Boccacio, scritta da D. M. Manni. Milano, Pirotta, 1820, 4to.

Bottari (Giov.). Lezioni sopra il Decamerone. Firenze, Ficci, 1818, 2 vol., 8vo., portr.

Dolopathos.—Mussafia (Adolf). Ueber die Quelle des altfranzösischen Dolopathos. Wien, 1865, 8vo.

Du Méril (E.). Poésies inédites du moyen âge, précédées d'une histoire de la fable ésopique. Paris, 1854, 8vo.

Dutens. Tables généalogiques des héros de romans, avec un catalogue des principaux ouvrages en ce genre. 2^e^ éd., Londres, 1796, 4to.

Eraclius. Deutsches und französisches Gedicht des zwölften Jahrhunderts, nebst mittelhochdeutschen, griechischen, lateinischen Anhängen und geschichtlicher Untersuchung, zum ersten Male herausgegeben von Massmann. Leipzig, 1842, 8vo.

Fables inédites des 12^e^, 13^e^, et 14^e^ siècles, et fables de La Fontaine rapprochées de celles de tous les auteurs qui avaient, avant lui, traité les mêmes sujets; précédées d'une notice sur les fabulistes par A. C. M. Robert. Paris, Cabin, 1825, 2 vol., 8vo., plates.—A book full of valuable and curious information, the work of Grosley, Adry, Cardinal de Loménie, and the two Roberts. The part entitled *Essai sur les Fabulistes* is a capital piece of 230 pages.

Ferrario (G.). Storia ed analisi degli antichi romanzi di cavalleria e dei poemi romanzeschi d'Italia, con dissertazioni sull' origine, sugl' istituti, sulle cerimonie de' cavalieri, sulle corti d'amore, sulli tornei, sulle giostre ed armature de' Paladini, sull' invenzione et sull' uso degli stemmi, &c. Milano, Giulio Ferrario, 1828-29, 4 vol., 8vo., plates.—This great work could also be placed in Bib. Cur.'s fifth section: Courts of Love. The Supplemento alla Bibliografia dei romanzi e dei poemi romaneschi d'Italia, Milano, 1831, by Melzi, must be joined to it.

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Gérard de Roussillon.—Fabre (A.). Un mot sur les romans de Gérard de Roussillon. Vienne, 1857, 8vo.

Gordon de Percel (Lenglet du Fresnoy). De l'usage des romans, avec une bibliothèque des romans. Amsterdam, 1734, 2 vol., 12mo.

Gudin (P. Phil.). Contes, précédés de recherches sur l'origine des contes. Paris, 1806, 2 vol., 8vo.

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buntur, cum interpretatione danica et latina. Coroke, 1768, 4to.

Henrion (Fr.). Istoria critica e ragionata de' romanzi di cavalleria, con la biblioteca italiana de' predetti romanzi. Firenze, 1794, 8vo.

Héricault (Ch. d'). Essai sur l'origine de l'épopée française et sur son histoire au moyen âge. Paris, 1859, 8vo.

Huon de Bordeaux.—Lindner (D.). Ueber die Beziehungen der Ortnit zu Huon de Bordeaux. Rostock, 1872, 8vo.

Huet. Petri Dan. Huetii de Interpretatione libri duo; accedit ejusdem Diatriba de Fabularum Romanensium origine, ex Gallico Latinè versa per Guil. Pyrrhonem: editio altera. Hagæ Comitis, Leers, 1683. 8vo.

Huot. Traité de l'origine des romans. Paris, 1693, 12mo.; also 1711.

Husson (H.). La Chaîne traditionnelle. Contes et Légendes au point de vue mythique. Paris, 1874, 8vo.

Jourdain de Blaivies.—Ueber Jourdain de Blaivies, ein altfranzösisches Heldengedicht des Kerlingischen Sagenkreises. Koenigsberg, 1875, 8vo.

La Fontaine.—Guillon (Abbé). La Fontaine et tous les fabulistes, ou La Fontaine comparé avec ses modèles et ses imitateurs. Paris, 1803, 2 vol., 8vo.

Guillaume. Recherches sur les auteurs dans lesquels La Fontaine a pu trouver les sujets de ses fables. Besançon, 1822, 8vo.

Le Clerc (V.). Nouvelles études sur trois fabliaux. Paris, 1852, 4to.

Le Roux de Lincy. Le Livre des Légendes. Introduction. Paris, 1836, 8vo.

Lettres sur les contes de fées attribuées à Perrault et sur l'origine de la féerie. Paris, Jules Didot, 1826, 12mo. (By Baron Walknaer.)

Marie de France.—Joly (A.). Marie de France et les Fables au moyen âge. Paris, Durand, 1863.

Merangis de Portlesguez.—Wolf. Ueber Raoul de Houdene, und insbesondere seinen Roman Merangis de Portlesguez. Wien, 1865, 4to.

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Paris (G.). Les contes orientaux dans la littérature française du moyen âge. Paris, 1875, 8vo.

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Partonopeus de Blois.—Roquefort. Notice historique et critique du roman de Partonopeus de Blois. Paris, 1811, 4to.

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Rathail (J. de). De l'Existence d'une épopée franke, à propos de la découverte d'un chant populaire mérovingien. Paris, 1848, 8vo.

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Comparetti (Domenico). Intorno al libro dei Sette Savi di Roma osservazioni di... Pisa, 1865, 8vo.

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Lettre à M. de Monmerqué sur les romans des douze pairs de France. 1831, 8vo.

Villemarqué (H. de la). Les romans de la Table ronde et les contes des anciens Bretons. Paris, 1860, 12mo.

Paulin (P.). Les romans de la Table ronde mis en nouveau langage et accompagnés de recherches sur l'origine et le caractère de ces grandes compositions. Paris, 12mo., plates. This important publication was begun in 1868; the fifth vol. is just out.

Tristan and Yseult.—Tristan. Recueil de ce qui reste des poëmes relatifs à ses aventures, composés en français, en anglo-normand, et en grec, dans les xii^e^ et xiii^e^ siècles, publié par Fr. Michel. Londres, 1835-39, 3 vol., 12mo.

Bossert. Tristan et Yseult, poëme de Gotfrit de Strasbourg, comparé à d'autres poëmes sur le même sujet. Paris, 1865, 8vo.

Hucher. Lettre à M. P. Paris sur les représentations de Tristan et d'Yseult dans les MSS. du moyen âge. Le Mans, 1871, 8vo.

Trojan Legends.—Dunger (D. H.). Die Sage von trojanische Kriege in den Bearbeitungen des Mitelalters, und ihren antiquen Quellen. Leipzig, 1869, 8vo.

Mussafia (A.). Sulle versioni italiene della Storia Trojana osservazioni e confronti. Vienna, 1871, 8vo.

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Weber (H.). Tales of the East: comprising the popular romances of Oriental origin, and the b

tions by European authors...To which is prefixed an introductory dissertation. Edinburgh, 1812, 3 vol., royal 8vo.

HENRI GAUSSERON.

Ayr Academy.

ALEXANDER KNOX (5th S. vii. 369, 493; viii. 134.)—As my name has been referred to by E. A. O. as above, I wish to inform him that Charles Forster, Rector of Stisted, the deeply learned editor of the *Correspondence* of Alexander Knox and Bishop Jebb, and the intimate friend of both, has been dead for some years. The *Remains* of Alexander Knox were published several years ago by the Rev. J. J. Hornby, Rector of Winwick, who wrote some prefatory remarks of great value. In the introduction to a new edition of Burnet's *Lives*, by Bishop Jebb, in 1833, there are several most interesting notices of this eminent man, and inserted among them one of his most valuable letters on Christian preaching, in the first volume of the *Correspondence* mentioned above. From the above publications may be collected a very perfect exhibition of Mr. Knox's intellectual and moral nature. "Veluti votivâ picta tabellâ vita senis."

Being away from my books at present, I cannot ascertain or call to mind any formal memoir of Mr. Knox's life. The main facts are that he was a native of the county of Derry; that in early life he was the intimate friend of John Wesley (see Knox's *Remains*), whose influence on his religious life was most salutary; that he was the friend and secretary of the celebrated minister, Lord Londonderry, better known in the height of his political career as Lord Castlereagh; that he afterwards retired from public and official life to a happy state of contemplation and study, which he maintained in unclouded serenity, and with an unchanged steadfastness of principles and purpose, till his death in 1831.

May I add a line or two as to my personal recollections of this great man, from whom I derived more information and benefit than from any formal theological lectures, and whom I used to visit in my college days, whenever I could command two hours in the afternoon? His personal appearance, manner, and diction are graphically represented by Mr. Parkyn, as quoted in the above-mentioned notice by Bishop Jebb (Introduction to Burnet's *Lives*, p. xxxiii), and which my intimate acquaintance with Mr. Knox enables me to attest. I particularly recollect the exact correspondence of his conversation with his letters. He was the most truly eloquent and elevating I have ever known. As to his true estimate of Church principles and deep love for the Prayer Book, he was the first and main promoter* of the real Catholic reaction of our days, apart from the exaggerations which unduly claim to be identical with it. I do not expect to see his deep and enlarged Christian philosophy exceeded or even equalled.

JOHN JEBB.

Hereford.

* I am quite sure that neither Mr. Knox nor my venerable relative would ever have approved of an altered lectionary or a shortened service. This was not their liturgy.

SIR WALTER SCOTT AND THE USE OF THE COPE (5th S. viii. 126.)—ANGLO-SCOTUS has made the wonderful discovery of a mare's nest, and illustrates his own adage that "Scotsmen are not learned in vestments or their use."

A very few words will serve to show that both Sir Walter Scott and Mr. John Hill Burton were better acquainted with ecclesiastical antiquities than their *soi-disant* critic.

The *capa*, *chape*, or *cope* was originally nothing more than a short cloak and hood, worn for protection from the weather. Such was the celebrated *cope* of St. Martin, "qua scilicet S. Martinus corpus et caput tegebat."† When introduced into the church service it was of various forms. There was the *capa missalis*, "cujus in missa celebranda seu officio ecclesiastico peragendo usus est, idem quod *dalmatica*." There was the *capa cardinalaris*, restricted to the use of the cardinals only. There were others, also, too numerous to mention. I need only name the *capa monachorum*, which was doubtless the garment worn by Prior Aymer in the hall of Rotherwood. Theodemarus, in an epistle to Charlemagne, says, "Illud autem indumentum quod à Gallis monachis cuculla dicitur nos *capam* vocamus." The prior would of course have a cope of a more ornamental character than his monks, but as it was part of his ordinary attire, it is very unlikely that it would prevent his reverence from reaching the alms dish or any other dish.

The copes worn by the Catholic clergy during the celebration of mass are very different from that described as worn by the Bishop of Lincoln, which would appear, from your correspondent's description, to have been something resembling a strait jacket.

A word now about the reference to Mr. Burton's *Book-Hunter*. In that charming volume of literary gossip, the author indulges in some good-natured chaff on the hobbies of specialists in various departments of literature, and refers to the ecclesiological hobby in the following terms (second edit., p. 315):—

"The next volume you lay hand on is manifestly edited by an ecclesiologist, or a votary of that recent addition to the constituted 'ologies,' which has come into existence as the joint offspring of the revival of Gothic architecture and the study of primitive Church theology. Through this dim religious light he views all things in heaven and earth that are dealt with in his

† Monachus Sangall, De Vita Caroli Magni, lib. i.

philosophy. His notes are profusely decorated with a rich array of rood screens, finial crockets, lavatories, aumbries, lecterns, lych sheds, albs, stoups, sedilia, credence tables, pixes, hagioscopes, baudekyns, and squenches," &c.

On this ANGLO-SCOTUS remarks :—

"A certain historian of our day, giving a list of ecclesiastical properties dear to an ecclesiologist, permits himself to speak of 'finial crockets' and 'squenches'! This latter term is unintelligible, though the former may be guessed at. The list is exceedingly amusing, and gives one the idea that the learned historian just put a number of words in a box, and shook them out anyhow, without the least regard to their relation to each other."

Now, in point of fact, every word in the list given by Mr. Burton is quite familiar to any person at all conversant with ecclesiology, and represents a definite actual piece of mediæval church architecture or furniture. For ANGLO-SCOTUS's information, I may state that the *squench* [see *ante*, p. 175]—more commonly *squinch*—was a slit in the chancel wall, sloped at such an angle as to command a sight of the elevation of the host during the celebration of mass. It was so called from being cut sloping, or "asquint," through the wall. The same term was also applied to the stones set diagonally across the angles of a church tower from which the spire springs.

The whole of the terms quoted by Mr. Burton will be found in *The Handbook of English Ecclesiology*, issued by the Cambridge Camden Society, which was probably the book the author had in his mind at the time of writing. As ANGLO-SCOTUS justly observes, "Even now some of us need instruction." J. A. PICTON.

Sandyknowe, Wavertree.

DEATH OF EDWARD, DUKE OF YORK, 1767 (5th S. vii. 228, 274, 294.)—The replies at the last two references do not answer the original query, as they are accounts given immediately after the report of his death, and they can only be statements of the event as furnished to those papers. Now the work referred to must have been published some time after, from suspicions arising from the nature of the accounts as well as the discrepancies that are apparent in the different versions of the occurrence. For instance, in the *Grenville Papers*, vol. iv. p. 168, the duke is stated "to have gone on board an open boat after being violently heated with dancing"; while in Jesse's *Memoir of the Life of George III.*, vol. i. p. 418, he is said to "have gone into a carriage in which he continued his journey." The reasons also of his change of route differ. Now it is well known that the prince was ordered a second time to the Mediterranean because of his open hostility to Lord Bute and his interference in politics. He was evidently wished out of the way; and the account of the administration and bad effect of the third dose of James's powders (*Grenville Papers*) may easily have been imagined to have been of something else, given to him as if under instructions.

However, it is immaterial this supposition of the duke's being assassinated, as, from my being in possession of authentic information of what really occurred at Monaco, I can state that the duke was certainly not murdered, nor did he die there.

Now, the duke, while thoroughly disgusted at the treatment he had received, on being informed that he would be unfairly dealt with, planned with Capt. Wrottesley and those with him to deceive his enemies by an artifice, and to amuse himself. He accordingly changed his route to Monaco, where, giving himself out to be ill of fever, he drew large drafts for the purpose of being in funds, then caused it to be rumoured that he was dead; a coffin was prepared and brought in, duly weighted, and at once screwed down, the warm climate being given as the reason. The artifice having proved completely successful, the duke after a time took a passage to India (with a servant), where he was recognized by many. G. D. P.

"ACRE" AND "FURLONG" (5th S. vii. 482; viii. 109, 150.)—Hermione's meaning is perfectly clear to any one who knows that "acre" and "furlong" are both recognized measures of length in the midland counties, and bears in mind also that "heat" is still a racing term. Translated into bald prose, Hermione's assertion is, "Under the influence of kindness we should traverse 220,000 yards in less time than the most earnest jockey could force us over 28."

MR. PICTON, in a recent letter on another subject, animadverts on the needless difficulties raised by critics. I confess that his letter on this subject, erudite and ingenious as it is, seems to me an apt illustration of the justice of his strictures in that respect. I at all events find the interpreter much the harder to be understood of the two.

Schedule of the names and areas in statute measure of the "furlongs" into which the open arable fields in the parish of Whitchurch, near Stratford-on-Avon, prior to their enclosure in the year 1867, had been divided from time immemorial.

Names of Furlongs.	*Area.* a. r. p.
Slade furlong	36 3 2
Barber's furlong	1 3 1
Fifield's furlong	1 3 2
Duck's Nest furlong	2 0 3
Reddle Bank furlong	7 0 22
Pound Headland furlong	5 3 0
Lay's Close furlong	5 2 1
Blacksmith's furlong	1 3 16
Short Head's furlong	6 2 19
Gravel Way furlong	6 0 7
Sake Pit furlong...	4 2 32
Furlong above Sake Pit furlong ...	11 0 23
Furlong shooting to Court Hill Gate	9 0 24
Reddle Bank South furlong ...	3 1 37

	a.	r.	p.
Rotten Pit furlong	4	1	12
Nether Lands furlong	19	2	25
Over Lands furlong	11	0	15
Nurdey Bush Hill furlong... ...	9	2	15
Little Redland furlong	8	1	17
Great Redland furlong	18	0	3
Redland Slade furlong	13	1	19
Upper Stanch Hill furlong ...	4	1	34
Little furlong	0	3	27
Lower Stanch Hill furlong ...	11	2	36
Noon furlong	5	0	15
Butter's Close furlong	20	0	32
Furlong shooting to Merry Lands ...	8	1	34
Merry Lands furlong	1	2	8
Picked Ends furlong	6	3	23
Furlong below do.	8	3	18
Pye's Nest furlong	13	1	24
Water Furrow's furlong	6	0	19
Gentleman's Way furlong... ...	36	0	36
Quick Ends furlong	22	3	3
Upper furlong	38	2	31
Middle furlong	24	3	11
Lower furlong	8	2	12
Harry's Headland furlong ...	14	1	29
Cross furlong	7	3	9
Long Brack furlong	5	3	33
Down Way furlong	20	2	0
Five Acre furlong	3	1	33
Dog Pits furlong...	0	3	19
Long Moor furlong	19	3	36
Lye's furlong	9	2	2
Moor furlong	13	1	2
Short Brack furlong	9	3	8
Brake furlong	11	1	29
Half Headland furlong	8	3	36
Tolton Hedge furlong	21	3	19
Butt furlong	1	3	11
Hill furlong	12	3	4
Long Barley furlong	6	3	28
Furlong above Oats Brain furlong...	4	2	11
Short Blake furlong	11	0	3
Long Blake furlong	6	1	20
Water Furrow furlong	6	2	0
Oat Close furlong	22	1	13
Moor Nap furlong	17	1	20
Headland Way furlong	16	0	34
Upper Hill furlong	13	3	31
Lower Hill furlong	12	0	13
Meadow furlong	9	3	37
Long furlong	6	1	28
Short Stone Hill furlong	7	3	30
Oats Brain furlong	3	3	26
Candle furlong	3	0	9
Bittern Corner furlong	5	3	29
Quarry furlong	5	2	25
Path Acres Way furlong	8	2	9
Long Stone Hill furlong	15	2	8
	753	2	22

T. SMITH WOOLLEY.

NALSON'S MSS. (5th S. viii. 108.)—In Zachary Grey's *Impartial Examination of Neal's History of the Puritans*, Lond., 8vo., 1737, there is a large "appendix of letters and papers copied from the original manuscripts of the late Rev. John Nalson, LL.D., now in the custody of the Rev. Philip Williams, D.D., President of St. John's College, in Cambridge." Dr. Grey quotes from at least twenty-three volumes of these MSS., but it is not clear whether these were all of Nalson's collecting. He only describes them thus: "Dr. Ph. Williams's MS. Collections, vol. xxiii., No. 37, printed in Mr. Peck's *Desiderata Curiosa*, vol. ii. bk. ix. p. 35." Dr. Williams died at his rectory house of Barrow, in Suffolk, and was buried in the church there, May, 1747 (Nichols's *Illustrations*, vol. iv. p. 394). It is probable that Nalson's MSS. are at Cambridge now, but it is very possible that they are known as "Williams's Collections."

EDWARD SOLLY.

CRICKLADE CHURCH (5th S. vii. 508; viii. 72.)—The church is dedicated to St. Sampson, and may be described as a spacious cruciform building with a very handsome square embattled tower, rising from the intersection, crowned with a pierced parapet and four pinnacles. The columns and arches which support the tower are lofty, and of graceful elevation. The choir of the church is under the tower. On each column is sculptured one of the four suits of playing cards. The spade, either owing to want of skill in the artist or from some mistake in repairing it soon after it was first sculptured, has somewhat the appearance of a fleur-de-lys. I have known it also mistaken for a plume of feathers, like that borne by the Prince of Wales. However, I believe it was originally intended to represent what is called a "spade" in England and "pique" in France.

The meaning of the sculptured cards may be easily explained. They were used as symbols to point out four classes of men, having property and an interest in the town and neighbourhood of Cricklade, who subscribed generously towards the cost of building, or rebuilding, the tower, aided and assisted by large contributions from two men of the highest rank, whose arms, badges, &c., are to be seen on the tower, above the sculptured cards. These badges are of importance in this inquiry, as they not only point out the names of these two noble benefactors to Cricklade Church, but also fix the date when the tower was built. We shall thus, I hope, be enabled to produce another proof of the value of heraldry in determining dates.

Looking upwards from the choir, into the lantern of the tower, and above the south arch, may be seen the bear and ragged staff, the well-known cognizance or badge of the Earls of Warwick, and near this is the badge of the Dukes of Northumberland, viz., the crescent. Above the eastern arch, amongst other heraldic sculptures, is the banner of Warwick, on which is the silver saltire and the red rose. Ranged alongside of this is the checky banner of Northumberland, each banner staff resting on, and supported by, a heart.

Britton, in his *Topographical Sketches of North Wilts*, speaking of Cricklade, tells us that the

tower of St. Sampson's Church was rebuilt by subscription; and he particularly mentions the Earl of Warwick, whose heraldic device or cognizance, he says, can be seen sculptured on the tower. Britton was unable to say which of the Earls of Warwick was the benefactor of Cricklade Church; but the silver crescent of Northumberland shows it was John Dudley, created Earl of Warwick in Feb., 1547, and Duke of Northumberland in Oct., 1551, and who was beheaded August 22, 1553. No other Earl of Warwick was ever entitled to bear the badge and banner of Northumberland, either before or after the time of John Dudley.

John Dudley married Jane, daughter of Sir Edward Guildford, Lord Warden of the Cinque Ports. The badge of the Lord Warden of the Cinque Ports, viz., a rose in the sunbeams, is also sculptured near the bear and ragged staff, above the southern arch of the tower.

Above the northern arch of the tower are sculptured the arms of the Hungerfords of Farley Castle, in the county of Somerset, the elder branch of the family, and the Hungerfords of Down Ampney, the younger branch. Both these families bore the same arms. The first member of this family who came into Wiltshire was Walter Hungerford, who married Joan, daughter and heiress of Sir John de Heytesbury. A descendant, Sir Walter Hungerford, of Farley Castle (1398), married Catherine, daughter and sole heiress of Sir Thomas Peverell, who owned property and lands in Cricklade. He was the first of his name connected with the manor of the borough of Cricklade. The living of St. Sampson's Church was a rectory until his death, when it became a vicarage, which it continues to be. In 1427, he obtained a grant from the Crown of the manor of Cricklade; this included the advowson of St. Sampson's Church. Walter, Lord Hungerford, died in 1449. By his will he gave the advowson of St. Sampson's Church, parsonage farm and lands, the rectorial tithes, as also the manor of Abingdon Court (which is a manor within the manor and borough of Cricklade), to the Dean and Chapter of Salisbury, who are the present patrons.

The Hungerford device or badge was the sickle. This, in alliance with the pepper garb of Peverell, formed the Hungerford crest, viz., Out of a ducal coronet or, a pepper garb of the first between two sickles proper. The pepper garb, which bears some resemblance to a sheaf of wheat, is a rebus on the name of Peverell. Another sculptured figure can also be seen above the northern arch; this is the admiral's flag-ship of Walter, Lord Hungerford, Lord High Admiral, on which is displayed his banner and arms. Another badge of the Hungerfords is sculptured on the outside of the tower, viz, a catherine wheel. Hutchins, in his *History of Dorset* (vol. iii. p. 422, new ed.), informs us that a seal of the Hungerfords had on catherine wheel.

Sir Anthony Hungerford, who was livin Down Ampney in the reigns of Henry V Edward VI., and Mary, was lord of the man Cricklade, and largely contributed towards b ing the tower, as his arms and badges both insid outside the tower clearly testify, and died in He was succeeded by his only son, Sir John gerford, of Down Ampney, who caused a buttress to be erected, to support and streng the walls of the Lady Chapel, on which is insc the date 1569.

Other evidence for the date of this buildin been sought for in vain, but this heraldic evi appears to me to be quite conclusive, and to a good example of the practical value of heral

R. KINNEIR, M.

Sherborne, Dorset.

POEMS ON TOWNS AND COUNTRIES (5th S 148.)—IS IGNATIUS acquainted with the epi on Venice, for which Sannazarius is said to received six hundred crowns?—

"Viderat Adriacis Venetam Neptunus in undis
Stare urbem, et toto ponere jura mari.
Nunc mihi Tarpeias quantumvis, Jupiter, arces
Objice, et illa tui mænia Martis, ait.
Si Pelago Tiberim præfers, urbem aspice utramq
Illam homines dices, hanc posuisse Deos."

As a pendant to this the following acrosti which Junius sings "the Venice of the No may be acceptable:—

"Aureus, ut perhibet, quondam ab Jove perpluit
Magnificis turgentem opibus Rhodon: horrea R
Sicaniam esse, Ceres victuro munere cessit.
Torsit et huc oculos facilis Deus ipse benignos,
Et me mactam opibus jussit, florereque rebus
Lætis. At circumdor aquis, pigraque palude
Obsita, roboreoque solo stant culmina nixa
Depactis altè trabibus, surgentia cœlo:
Alternansque statis vicibus maris æstus aperti
Mœnia subcingit, qua parte exotica puppes
Veliferæ invectant onera, exportantque frequent
Mercatu, Hesperias quà se demittit in undas,
Barbaraque Eoüs pandit quâ littora Titan,
Expedi, quos nostra tamen non area verrit,
Legiferæ cumulos Cereris, genitalia dona.
Gargara proventu tanto non farris abundant.
Inferior fuerit, vel Momo judice, mecum
Contendant locuplete penu si Trinacris ora,
Æqualeisque ferax non Africa stipat acervos.
Horreum et agnoscit me non male Belgica felix,
Omnigenas ut opes, sic vitæ alimenta ministro;
Recte ut quis saturæ similem me dixerit alvo,
Robore defectos succum quæ dedit in artus.
Eximie hinc adeo Cæsar me ferre coronam,
Virtutis decus, ac munus spectabile jussit.
Materiem at linquo scribendi vatibus amplam."

Both poems are to be found in the *Grand tionnaire Historique de Moreri*, at the " Sannazar" and "Amsterdam." L. BAR

Bückeburg, Germany.

Old Roman Inscription (5th S. viii. 28, 74, 133.)—The query of the Vicar of Ryton-on-Dunsmore rather anticipated than added anything to the exhaustive inquiry into the origin of the stamped roofing tiles found at Bubbenhall. As far as is known these tiles are the first ever found bearing an inscription of a similar nature. When one of the seven or eight tiles came into my possession in June last, I took the earliest opportunity of visiting the spot; and though the repairs of the house were then completed, there were several heaps of the *débris* and a large number of tiles of various kinds lying about. The tiles appeared to have covered a sort of outhouse or scullery, in which there was a strongly built fireplace, built of thin, hard bricks, with bonding courses of thin tile. So strong was the mortar and "grouting" that the bricks broke before the mortar. By the courtesy of Miss and Mr. Grimes, I was enabled to compare the stamped tiles with the various kinds of plain tiles which remained in the garden and the adjacent field. There were at least three, if not four, varieties of tile: the modern ones with double "stubs" moulded on the long edge of the tile; a tile shorter and wider than the stamped tile, with a moulded "stub" on the narrower edge; and tiles identical with the stamped ones, in which the "stub" is not moulded, but formed apparently with the finger and thumb. There were also many pieces of hip tile, fan-shaped, similar to those common at all Roman stations, and which are not unusual in mediæval buildings. When I saw the engravings of the Risingham altar in Gibson's *Camden* (second edit., pp. 107–8), I thought that the engraved block might have been used to stamp the tiles, so closely does it seem to agree; but on comparing them together I found that the engraving was not only larger than the stamped inscription, but was more coarsely cut. The inscription on five of the tiles is placed longitudinally. On two that I have seen it has been impressed twice across the tile, and it shows that the "stub" was made after the stamp had been used. On one tile there were indications of the stamp having been carelessly laid down on the tile when in a soft state. All the tiles of this size, 6¾ in. by 10½ in., are warped by being dried in the sun previous to being placed in the kiln. The strong Roman camp at Wappenbury is only 2½ miles away, and here fragments of Roman tile and brickwork have been found. At Princethorpe, about the same distance on the Fosse-way, many Roman remains have been found. Indeed, between Wappenbury and High Cross (Benones) tumuli and entrenchments abound. The tiles are ¾ of an inch thick, and where they have been exposed to the weather show signs of having been moss grown. The clay is closer and finer than the ordinary tiles in use. With respect to the possibility of these being forged, the motive for forging them, and leaving their discovery to chance, I will not at present offer an opinion, as the tile I have will be exhibited at the Llangollen meeting of the British Archæological Association.

J. Tom Burgess, F.S.A.

Grassbrooke, Leamington.

Forename and Surname Books (5th S. vii. 443, 483, 502.)—The following editions are not described in the otherwise carefully compiled list by F. W. F.:—

1. "A Restitvtion of Decayed Intelligence, in Antiquities. Concerning the most noble and renovvned English nation. By the studie and trauaile of R[ichard] V[erstegan]. Dedicated vnto the Kings most excellent Maiestie. Printed at Antvverp by Robert Bruney, 1605. And to be sold at London in Paules-Churchyeard by Iohn Norton and Iohn Bill." 4to., pp. 338, exclusive of introduction (xxii) and table (xiv). The etymologies of the ancient Saxon proper names of men and women, pp. 241-276.

On the title-page is a quaint woodcut, representing the Tower of Babel and confusion of tongues, underneath which are the words, "Nationum Origo."

2. "Remaines concerning Britaine; but especially England and the Inhabitants thereof. Their Languages, Names, Surnames (&c.). Reviewed, corrected, and encreased. Printed at London by John Leggatt for Simon Waterson, 1614." 4to., pp. (vi)-386. Names, pp. 44-105; Surnames, pp. 106-157.

The author's name (W. Camden) appears neither on the title-page nor at the end of the epistle dedicatory. F. D.

Nottingham.

To the ample list collected by F. W. F. may be added (1) *Taalkundige Bydragen tot den Frieschen Tongval door Ev. Wassenbergh*, Te Leeuwarden, 1702. The second part of this work, entitled *Verhandeling over de eigen Naamen der Friesen*, contains six lists of Friesic names, including one which Leibnitz has inserted in his *Collect. Etym.*, p. 235. These lists are very useful in explaining the origin of some of our family and local names. The patronymic suffix *-inga*, which Mr. Kemble has explained, belonged to the O. Fries. speech. From the O. Fries. *Eppe* was formed *Eppinga* (Eng. *Epping*), the family of Eppe, and these derivatives became family names. We have, therefore, *Manninga* (Eng. *Manning*) from *Manne*, *Euwinga* (Eng. *Ewing*) from *Euwe*, and many other surnames of this form. (2) *Altniederdeutsche Eigennamen aus dem neunten bis elften Jahrhundert*, zusammengestellt von Dr. Moritz Heyne, Halle, 1867. (3) *A Glossary of Cornish Names*, by J. Bannister, Truro, 1872. J. D.

Belsize Square.

The "Hours" of Raffaelle (5th S. vi. 48; vii. 288, 318) are in the Sistine Chapel at Rome. The interior space in the chapel, as far as the iron gate, is divided by ten pilasters into as many

panels of different sizes. The pilasters are covered with arabesques, masterpieces of their kind, viz., "The Theological Virtues," "The Fates," the "Divisions of the Day," &c. The grotesque ornaments under each of the "Hours" were painted by Juan da Udine. The origin and history of these decorations have been thus related by De Quincey :—

"At the time Raffaelle was charged with the architecture and decoration of the *Loggie* of the Vatican, the interior of the Baths of Titus had just been discovered. It cannot be doubted but that the ornamental painting with which all the halls of this vast edifice were covered inspired him with the idea of applying the style to the galleries, which he very possibly planned with this view, in the court of the Vatican, the disposition of which is favourable to it. Each arcade, forming, in the continuous series of the porticoes, a small ceiling of its own, presents numerous spaces for arabesque. The halls of the Baths of Titus, long buried, owed the entire preservation of their paintings, when discovered, to the very cause which created their oblivion. They were in all their original freshness and splendour, of a brilliancy of which the external air and various accidents have deprived them. Raffaelle seized the opportunity to reproduce, with more effect than any of his predecessors, the elegant details of antique forms, and the *mélange* of colours, stucco, and ingenious trifles, without falling into the extravagance into which the independence of an imitation, without the limits fixed by a positive model, may so easily lead. In truth, he adapted not actually the ornaments of the Baths of Titus, as some have asserted, but merely the spirit and gusto in which the chief merit consists.

"Look at those arabesques of Raffaelle rising in compartments one above the other, where now the virtues, now the seasons, now the ages of life, mingle their various emblems by the learned fancies of his pencil. Here we see the symbols of the seasons or of the elements; there the instruments of the arts and sciences; elsewhere every description of personified ideas become veritable symbolical pictures, the creation of which could only belong to the genius of an historical painter."

The "Horæ" were goddesses, the daughters of Jupiter and Themis, at first only three in number, Eunomia, Dice, and Irene, to which were afterwards added two more, Carpo and Thallote. Homer makes them the doorkeepers of heaven; Ovid allots them the employment of harnessing the horses of the sun,

"Jungere equos Titan velocibus imperat Horis,"

and speaks of them as standing, at equal distances, about the throne of Sol :—

"Et positæ spatiis æqualibus, Horæ."

The poets represent them as dressed in fine-coloured or embroidered robes, and gliding on with quick and easy motion (Ovid, *Fast.*, v. ver. 218; *Met.*, ii. ver. 119; Stat., *Theb.*, iii. ver. 410).

"Lo! where the rosy-bosomed *Hours*,
Fair Venus' train, appear." *Gray.*

J. Le Boutillier.

Cincinnati, U.S.

Where did King Oswald die? (5th S. viii. 8.)—*One of the claims of* Oswestry to be the scene of the death of King Oswald lies in the belief that the town was once called Maserfield; but against this comes the assertion that there is no earlier authority for this than Camden. An earlier name of the town, we are told by local historians, was Blanchminster; and if so, then it must have been after the Conquest, because Blanch is French. Again, Oswestry relies largely on its possessing a strong spring, called Oswald's Well, whereas Bede is silent on the existence of any spring in connexion with the death of Oswald. Lastly, it has been suggested that the Strata Marcella (between Oswestry and Welshpool), mentioned by Pennant, may be identical with the Plato Marcellæ of the inscription on the wall-plate at Winwick. This supposition has been met with the rejoinder that the abbey in question was not built until five hundred years after Oswald's death. It appears to me that, before we can admit the claim of Oswestry over Winwick, the foregoing objections must be surmounted. P.

Dugdale (*Monast. Angl.*, i. 38) says the place where Oswald met his death was called Maserfield, and that it is close upon the borders of Wales, and about seven miles from the town of Shrewsbury, on the Welsh side of it. Camden gives the same site. Turner, following I suppose these earlier writers, says: "His invasion of Northumbria was fatal to the less warlike Oswald, who fell at Oswestre, in Shropshire, in the thirty-eighth year of his age and the ninth of his reign" (*Hist. of the Anglo-Saxons*, vol. i. p. 367, 8vo., 1836).

There is indeed another place called Maserfield, near Winwick, in Lancashire, which some assign as the scene of this battle, but there are much stronger arguments in favour of Oswestre (i.e. Oswald's tree), in Shropshire. Edmund Tew.

Mr. Charles Hardwick's argument concerning the scene of King Oswald's defeat and death was contained in the second of a series of papers on the Ancient Battlefields of Lancashire, read before the Manchester Literary Club on January 11, 1876. An abstract of the same, in which the evidence in favour of Mackerfield (Maserfelt), near Winwick, is set forth in contrast with the claims of Oswestry, may be found in the second volume of the *Papers of the Manchester Literary Club*, p. 153.

J. H. Nodal.

The Grange, Heaton Moor, near Stockport.

Your correspondent will find the question discussed at length in the *Manchester Courier* "Local Gleanings" (Nos. 198, 210, and 226), in which a paper read before the Manchester Literary and Philosophical Society in 1842 is given in full. The writer of the paper elaborately supports the claims of Winwick to have been the scene of the defeat and death of King Oswald in 642. Winwick is a small village near Warring

about six miles from Leigh; and two neighbouring villages, Newton-in-Mackerfield and Ashton-in-Mackerfield, retain the name given to the district stretching from Winwick to Billinge. The arguments adduced by the writer are briefly summarized in the new edition of Baines's *Lancashire*. The editor of the "Local Gleanings" remarks, in his introduction to the paper, that the arguments in favour of Winwick are strong; and he expresses the opinion that whether the neighbourhood of Winwick be the actual scene of the battle or not, it was *not* fought at Oswestry, the place usually associated with it. JOSIAH ROSE.

Leigh, Lancashire.

"KYNG ALISAUNDER" (5th S. viii. 69.)—*The Romance of Alisaunder*, or, *in extenso*, *The Gestes of the Worthie King and Emperour, Alisaunder of Macedoine*, was edited from the unique MS. (Greaves, 60) in the Bodleian Library, Oxford, by the Rev. Walter W. Skeat, M.A., and published for the Early English Text Society by Trübner & Co. in 1867. In his introduction to *Alisaunder* the editor states that "there are no less than four MSS. containing fragments in alliterative verse upon this subject, of which two are merely different copies of the same poem." In his enumeration of these four fragments neither (*b*), (*c*), nor (*d*) occur. Bodleian, 264, he describes as follows:

"It is bound up with the splendid French MS. of Alexander, one of the chief treasures of the Bodleian Library. Sir F. Madden says of it, that the writing of this portion is of the reign of Henry VI., nor is there any reason to believe the poem itself very much earlier than the year 1400. It treats at length of Alexander's visit to the Gymnosophists and of the letters that passed between him and Dindimus, Lord of Bragmanus."

Never having seen the *Romance* in Weber's *Metrical Romances*, I cannot say how far it resembles or differs from the Greaves fragment. This, however, MR. SCHRUMPF may be able to judge for himself from the opening lines of the latter. They are as follows:—

"Yee that lengen in londe . Lordes, and oother,
Beurnes, or bachelers . that boldely thinken
Whether in werre, or in wo . wightly to dwell,
For to lachen hem loose . in hur lifetime,
Or dere thinken to doo . deedes of armes,
To be proved for pris . and prest of hemselve
Tend yee tytely to mee . and take goode heede."

L. BARBÉ.

Bückeburg, Germany.

No. 2 was reprinted for the members of the Bannatyne Club in 1834. C. D.

GENERAL THOMAS HARRISON (5th S. vii. 248.)—A portrait, whether an original I cannot say, is in the possession of Dr. Charles Willing, of Philadelphia. A Pennsylvania historian thus describes it: "A fine *cavalier* face and dress, with pointed beard and moustache—a face of about forty years." [illegible] family claim descent *from Harrison*, also from Simon Mayne. William Henry Harrison, eighth President of the United States, who died April 4, 1841, was said to have been a lineal descendant. I have some notes on his pedigree, and of other Harrison families. His ancestor appears to have been Benjamin Harrison, of Surrey, Virginia, of a family of note in colonial days. The President's widow was living in 1860, aged above eighty years. Some time after her husband's death the house was burned down, but the "family portraits," it is especially mentioned, were saved.

A recent portrait in oil, a copy, it is said, of that in Clarendon's *History* (see Granger), is in the possession of the Historical Society of Pennsylvania. It was presented by the late Joseph Harrison, the well-known locomotive builder, who, with his partner Winans, introduced the steam railway into Russia. This gentleman also claimed descent, either lineal or collateral, from the regicide. Numerous claimants of descent from the king's judges can be found in the United States—among those not previously mentioned, the Clement family; but few of the pedigrees are proven. I shall be glad to furnish MR. PEACOCK further particulars by letter. WILLIAM JOHN POTTS.

Camden, New Jersey, U.S.A.

"OLD" (5th S. viii. 46.)—This term of depreciation is, I think, common everywhere. It is, at any rate, in Notts and Derbyshire, where the word is pronounced "owd," and is applied to everything, young, old, good, or bad. The word is, however, as often used as a term of endearment, in such ways as "My owd lad," "My owd lass," "My good owd darlin'," "My brave owd chap," and so on. THOS. RATCLIFFE.

Worksop.

I have often heard a Cambridgeshire gardener complain of "them old birds" for eating his crops, and "them old boys" too, though I forget what those juveniles used to do to excite his wrath.

C. F. S. WARREN, M.A.

"TILTH," &c. (5th S. viii. 68.)—It used to be the custom, when strange words were introduced into poetry, to explain the meanings of those words in foot-notes, or else to provide a glossary at the end of the volume; and further, our great bards, such as Byron, Scott, and Wordsworth, did not disdain to elucidate any passages in their poems, which might be obscure to the general reader, by notes in prose, of a more or less copious character. Nowadays the reader is left to his own guidance, to understand or not, as the case may be. Doubtless the public is more enlightened now than it was formerly; yet I dare to say that a goodly percentage of readers find Tennyson—and how much more Browning?—more difficult, and therefore less delightful, to read, than they would do if some little help of the kind I have indicated were

afforded. The words "tilth" and "garth" may be in Dr. Hyde Clarke's *Dictionary*, but that valuable work is not accessible to every reader of Tennyson's poems. I certainly do sympathize in this matter with your correspondent who signs himself An Ignoramus, although I myself happen to know the meanings of the words in question.

J. W. W.

The word "tilth," quoted from Tennyson, is in frequent use at agricultural meetings; it is used to describe the class of farming upon an estate. Thus it will be said, "The land was in fine tilth." Tennyson appears to have meant

"And so by tillage and grange,
And vines."

Joseph Fisher.

Waterford.

"Garth (Norse), yard (Anglo-Saxon), an enclosed place, *e.g.* Fishguard, Applegarth."—From Rev. Isaac Taylor's *Words and Places*.

J. B. K. T.

Roll of Battle Abbey (5th S. viii. 10.)—In the chronicles of Holinshed and Stow, and in Fox's *Acts and Monuments*, are copies of these rolls. They have also been transcribed by Fuller into his *Church History of Britain* (see vol. i. pp. 238-250, 8vo., 1837). Edmund Tew, M.A.

Leland, J., *De Rebus Brit. Collectanea*, Oxon., 1715, tom. i. p. 202, Roll; Fuller, T., *Church Hist. of Britain*, ed. by J. S. Brewer, Oxf., 1845, vol. i. pp. 402-42, Roll; Burke, J. B., *The Roll of Battle Abbey, Annotated*, 12mo., Lond., 1848; Hunter, J., F.S.A., "On the (So-called) Roll of Battle Abbey," *Sussex Arch. Coll.*, vol. vi. p. 1, 1853.

"Battle Abbey Roll: from Authentic Documents. Very carefully drawn and printed on fine plate paper, nearly three feet long by two feet wide, with the arms of the principal barons elaborately engraved in gold and colours. Now ready. London, J. C. Hotten."

See J. C. Hotten's *Handbook of Topography* (sale catalogue), n.d., *circ.* 1870. Ed. Marshall.

Henry Frederick, Duke of Cumberland (5th S. viii. 129.)—May I suggest to An Inquirer that the Admiralty Records include the logs of all king's ships, and in these would be entries of all leaves of absence granted to, or taken by, the Duke of Cumberland? If I am correct in this, a reference to the log-book of his ship in 1767 would at once show whether or not he was on board on the 1st-7th of March in that year.

D. Y.

Mottoes of Cities, Towns, and Royal Burghs (5th S. i. 446.)—The following may be added to the list I have already contributed to *N. & Q.*:—

Belfast—"Pro tanto quid retribuamus."
Birmingham—"Forward."
Cardigan—"Anchora spei Cært'c in te Domine." *Sic* in Meyrick's *Hist. and Ant. of the Co. of Cardigan*, London, 1808, p. 92.
Gateshead—"Caput inter nubila condit."
Jarrow—"Labore et scientia."
Manchester—"Concilio et labore."
Poole—"Ad morem villæ de Poole."
Rochdale—"Credo Signo."
Sunderland—"Nil Desperandum, Auspice Deo."
Tynemouth—"Messis ab altis."

J. Manuel.

Newcastle-upon Tyne.

[See Debrett's annual list of *Counties, &c., returning Members to Parliament.*]

Grace at Dinner (5th S. viii. 48.)—These are college graces. *Benedictus benedicat* is that before meat at Exeter, and I think New College, Oxford. *Benedicto benedicatur* is a common form in more colleges than one for grace after meat.

W. T. M.

Shinfield Grove.

Tayleur Family, Shropshire (5th S. viii. 68.)—The armorial bearings of the family of Tayleur of Buntingslade, co. Salop, are as follows:—Arms: Erm., on a chief sa., three escallop shells arg. Crest: Out of a ducal coronet or, a dexter arm in armour, holding in the hand a sword.

Hirondelle.

Cardinal Wolsey (5th S. viii. 49.)—I suppose the most authentic account of Wolsey's death would be in his *Life*, by Sir William Cavendish, his gentleman usher. In the *Gentleman's Magazine*, Jan., 1755, there is a long letter on the subject by Paul Gemsege (Samuel Pegge), with many extracts from this book. The letter is extracted by Walker, i. 27.

C. F. S. Warren, M.A.

"The Glorious First of August" (5th S. viii. 88.)—The Protestant Lord Mayor of Dublin and his friends in 1743 were doubtless celebrating the thirty-ninth anniversary of the accession of the Protestant House of Hanover to the throne of these realms, which took place on August 1, 1714. As it was well known that the Catholic heirs to the throne (viz., the Chevalier St. George and his son) were then making preparations for another attempt to wrest the crown from its Protestant possessors, this demonstration of loyalty to the reigning house on the part of the Lord Mayor of Dublin was not without its political significance.

C. H.

This evidently refers to the raising of the siege of Londonderry, on August 1, 1689.

D. C. Boulger.

"The Bothie of Tober-na-Vuolich" (5th S. viii. 88.)—This poem is called in the or[illegible] edition, published by Macpherson at Oxf[illegible]

Bothie of Toper-na-Fuosich, and the
is also assigned to it in Allibone's *Dic-*
hilst in *The Works of Arthur Hugh*
ublished by Macmillan in 1869, it is
spelt by me at the above reference, *The*
Tober-na-Vuolich. Which mode of
the more correct?

JOHN PICKFORD, M.A.

ne Rectory, Woodbridge.

OF NEWARK: "BARON DONE" (5th S. 7, 139.)—As I promised, I wrote con-
is person to a Dutch friend, who is very
historical and genealogical matters.
is as follows:—

aron Done or Douer, a kinsman of the Prince
can be only a younger son of the well-known
nily of Dhona, sometimes written Dona. In
ve genealogy of the Dhona or Dohna family
ubner in his genealogical tablets, I see many
istered, but without the date of their death;
ir baron has not given his Christian name
ng, it will be most difficult to ascertain
was any of those mentioned in the said book.
the least doubt that the one who fought and
land, anno 1613, was a younger son of that
varriors who were to be found wherever any
ing on."

EDWARD PEACOCK.

d Manor, Brigg.

AS OF BOOKS WANTED (5th S. viii. 149.)—
ch-Goer is by Jos. Leech, one of the editors
istol Times and Mirror, and was originally
n the *Bristol Times* before the *Mirror* was
d with it. R. N.

dern Athens and the others named are by
die. OLPHAR HAMST.

AS OF QUOTATIONS WANTED (5th S. viii.

bootless host of high-born beggars," &c.
rrectly quoted; the original runs thus:
t boots thy high-born host of beggars," &c.,
ickell's *Imitation of the Prophecy of Nereus*,
III. Od. 25 [query, bk. i. od. 15], written
ear 1716, in ridicule of the rising of the Scots
f the Pretender in 1715 (*vide* Dodsley's *Col-*
iv. p. 8, edit. 1749, or vol. i. p. 32, edit. 1775).
E. A. D.

(5th S. viii. 129.)

ill you marry a parson, Miss Walker?"
very likely that this song has ever got into
is many years since I read it, in what I
be its first place of appearance, viz., an old
a MS. magazine of original pieces, which had
ulated among the *alumni* of a theological
Dissenters. If my memory serves me, the
volume was about 1830. The first verse ran

you marry a parson, Miss Walker?
ill you marry a reverend man?
you live on a hundred a year,
nd be glad to get that when you can?"

what your correspondent inquires after, it is
might obtain a complete copy of the song from
referred to. V.H.I.L.I.C.I.V.

(5th S. viii. 169.)

ACHE'S lines will be found at p. 127 of *New Poems*, by Matthew Arnold (Macmillan, 1867). The piece in which they occur is "A Southern Night." The context is as follows, speaking of the restlessness of modern Englishmen:—

"And see all sights from pole to pole,
And glance, and nod, and bustle by;
And never once possess our soul
Before we die."

Not "Until we die," which quite spoils the sense.

J. LEICESTER WARREN.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the City of Belfast, in the State of Maine. From its First Settlement in 1770 *to* 1875. By Joseph Williamson. (Portland, U.S., Loring, Short & Harmon.)

HERE is a handsome volume of nearly a thousand pages, with maps, plans, views, and portraits of celebrities, giving the history of a city, little more than a century old, on Penobscot Bay. The epigraph from John Quincy Adams, "Posterity delights in details," thoroughly illustrates the tone and quality of the book. It is crammed with, or rather gracefully made up of, details from an almost prehistoric date, when a solitary Indian gazed on the waters of the bay, down to the present time, when a numerous and thriving population carry on a life which seems to be a tolerably pleasant one. Some of the details are as amusing as anything in *Knickerbocker*, but the picture is not without its shadows, deep and dark.

The Nineteenth Century (No. 7) has, among contents of various degrees of interest, an article on "The Soul and Future Life," of which the interest is universal. It is the solemn subject of the concluding "Modern Symposium," the speakers being Mr. R. H. Hutton, Prof. Huxley, Lord Blachford, and the Hon. Roden Noel. On reaching the last line we could not help thinking of the passage in Job:—"Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do Deeper than hell; what canst thou know?.....Vain man would be wise, though man be born like a wild ass's colt!"

THE *Cornhill* finds in Lucian satire applicable to the present times. In "The Lover of Lies":—"Miraculous cures, peripatetic statues of stone or brass, old houses infested by ghostly tenants, who will accept no notice to quit, however formal, and against whom every action of ejectment is brought in vain, magic rings, oracular instances of fortune-telling, spiritual communions between the living and the dead, and other diseases of intellectual emptiness."

IN *Temple Bar* we find the best interpretation of the undefinable French word *Chic* that we remember to have met with:—"There is no English phrase into which it can be translated; no tongue has the power to define what it means, and no science can tabulate the elements which compose it." This is certainly much nearer than Boiste's definition, "subtilité, finesse."

Macmillan begins and ends with Germany, first treating of political life, and ending with its social life. In the first article it is stated that Niebuhr is the only German politician ever quoted among us and his life "the only elaborate biography of a German politician (later than Frederick the Great) that is known to the English public." In the closing article there is this trait

of the great German :—"Niebuhr's idea about his own importance, and his excessive cowardice, were such, that at the time of the Carbonari affair he actually wrote home to the Prussian Government that the whole of this conspiracy was directed against himself!"

CLEOPATRA'S NEEDLE.—Now that the celebrated obelisk is about to be launched for England, the following notice, by a worker in an attempt to float it in the year 1802, may interest some of your readers :—

"When we had no battles to fight, our general" (Sir David Baird) "thought he should give what to some of us would prove more congenial labour. Large fatigue parties, consisting of 1,000 men, were sent out daily with the view of removing Cleopatra's Needle to the banks of the Nile, and thence to England, by a large ship, which had been cut open at the stern to admit the Needle. We built wharves opposite Little Pharos; but, before we had the cargo brought down, they were swept away in a night. Not at all daunted by this disappointment, we set to work and built others, but on a more substantial principle than the former. We had our wharves completed before the fatigue parties were able to bring the Needle to the embankment. The manner in which it was moved along was by placing wooden rollers under it, made for the purpose.

"Notwithstanding all the money and labour which was expended in constructing the wharves and bringing the wonder to the ship's side, it baffled all our ingenuity and strength to put it on board. Each engineer had his own opinion as to how the work should be completed, but one plan after another proved equally unsuccessful. Completely nonplussed and chagrined, we were ordered to take back what would have been such a curiosity in England, and leave it where we found it. This was rather too much for our strength and good nature; and, after drawing it about a hundred yards from the wharves, we left it, and there it lies at the present day."—*Autobiography of Andrew Pearson, a Peninsular Veteran, &c.*, p. 24, Edinburgh, 1865.

The author died Jan. 2, 1872. W. C. TREVELYAN.

DOROTHY, LADY TEMPLE.—In "N. & Q.," 2nd S. xii 210, there is an inquiry about the letters of Dorothy, Lady Temple, daughter of Sir Peter Osborne, by S. M. S. This query was never answered, so far as I can ascertain. By referring to Mr. Courteney's *Life of Sir William Temple*, it will be seen that he mentions that these letters are at Coddenham Vicarage, Suffolk, and are the property of the Rev. Robert Longe. These I have access to, but my object is to hear if there are any more of Lady Temple's letters preserved. Considering what a great writer of letters she was, and that she was in constant correspondence with Queen Mary II. (whose marriage with William III. she helped to negotiate) to the day of her death, it strikes me it may still be possible that other letters of hers have been preserved. Before marriage, one of her chief correspondents was Lady Diana Rich, daughter of Lord Holland. Are any of these preserved? There are two or three preserved at Chicksands, which is still inhabited by her family, written after marriage. I am getting all information together that I can of this representative English lady of the seventeenth century, and should be very much obliged for any information about her or her letters not to be found in Mr. Courteney's *Life of Sir W. Temple*, which I have studied thoroughly.

J. R. L.

BOOK-PLATES.—I am endeavouring to compile a list of English book-plates, heraldic and unheraldic, *which bear dates* previous to 1699. I should feel obliged if any of your readers, who possess such, would kindly send me short particulars. Elaborate descriptions are not necessary, except in the case of designs of special interest. Should my list hereafter be published, I shall, of course, acknowledge all such assistance, and indicate in whose possession any noteworthy book-plate of the sixteenth or seventeenth century is to be found.

J. LEICESTER WARREN.

67, Onslow Square, S.W.

LESSING AND COLERIDGE (*ante*, p. 164.)—L. states that in Pickering's edition of Coleridge's poems, 1848, *Names* is described "from Lessing." This is correct, and it is a pity this example was not followed. In Moxon's edition of S. T. Coleridge's works, 1857, edited by Derwent Coleridge, *Names* is included among the "Poems written in Later Life," without any intimation by the editor that it was a translation from Lessing. Mr. John Barnett set it to exquisite music, and Messrs. Cramer & Co. published it under the title of *The Question*, "the poetry by S. T. Coleridge, Esq." In future there can be no mistake about it.

Notices to Correspondents

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

JULES L.—The Duc d'Aumont was French ambassador in London. He lived in Great Ormond Street. His house with the ambassador's chapel was burnt down, A.D. 1713.

P. S.—Thomas Knyvet, of Escrick, co. York, was created a peer—Baron Knyvet—in acknowledgment of his service in seizing Guy Faux. Lord Knyvet had no successor.

F. R. H. will find the epitaph on Locke at High Lavers, Essex, and more information than he asks for in Mr. Fox Bourne's *Life of John Locke*, recently published by H. S. King & Co.

M. M. C.—May be ordered of any bookseller, and will be found not worth the time spent in reading it.

H. D. C.—These lines (except the first two) are those of an imaginary epitaph on a well-known member of Parliament.

J. LE BOUTILLIER (Cincinnati, U.S.)—We return you cordial thanks for such thoughtful kindness.

R. D. L.—Many thanks; but in future every correspondent will be allowed to spell the name of Shakspeare as he pleases.

F. R. S. (Magna Charta.)—See our answer, *ante*, p. 60. Consult Thomson's *Historical Essay on Magna Charta*, pp. 423-4.

H. G. C.—Please send a reply to MR. PICKFORD'S answer, *ante*, p. 97. We shall be glad to have the references to the Lansdowne and Harl. MSS.

G. B. B. is thanked for his note, but he will find that he has been anticipated, *ante*, p. 180.

SEVERN should advertise in our columns for an offer for his seventeenth-century papers.

R. H. W.—We cannot say till we have seen the extracts.

LEGITIMATE DRAMA.—Obviously satirical.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20 Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return munications which, for any reason, we do not print; to this rule we can make no exception.

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&c.

Notes.

FOLK-LORE.

.—Every schoolboy remembers how Normandy, as he leapt on shore at umbled and fell to the ground, and nce of mind, in crying aloud that he en possession of the country, turned age an omen which had at first called ur of dismay from his superstitious ay, however, be less generally known lent which happened to William was f ill presage centuries before the foot on our shores, or before their left their northern homes to take up n the fertile plains of France. The like many others of which we little emote origin, has been handed down he ancients. It may, indeed, be a ggeration to assert, with Alexander , that it has always existed, "Offen-pedum infausti semper ominis fuisse, prodigii mali, vulgo proditum est";* o difficulty in tracing it as far back and palmy days of Rome." A refe-as found a place in no less serious a liny's *Natural History:* "Ecce ful-gurum monitus, oraculorum præscita, aruspicum prædicta, atque etiam parva dictu, in auguriis sternutamenta et offensiones pedum."† Cicero, in whom the bump of veneration was not largely developed, and who laughed at a good many things which he, as an augur, ought to have respected, also makes mention of stumbling as one of the omens at which weak minds were terrified. He does not fail to let us know his own opinion on the matter. It is after enumerating a number of such signs and presages that he adds, as a climax to the absurdity, "quæ si suscipiamus, pedis offensio nobis, et abruptio corrigiæ, et sternutamenta erunt observanda."‡ The Emperor Nero, it appears, was not so strong-minded. The expedition which he undertook against Alexandria was brought to a premature and abrupt close by an accident of this kind. Our authority is Suetonius:—

"Peregrinationes duas omnino suscepit, Alexandrinam et Achaicam: sed Alexandrina ipso profectionis die destitit, turbatus simul religione ac periculo. Nam cum circuitis templis in æde Vestæ resedisset, consurgenti ei primum lacinia obhæsit: deinde tanta caligo coorta est ut dispicere non posset."—C. Suetonii Tranquilli, *XII. Cæsares: Nero Claudius Cæsar*, cap. xix.

It must, however, be admitted as an extenuating circumstance in favour of the superstitious of those days, that no William the Conqueror had shown them the fallacy of their omen, and proved that there was no greater danger in stumbling than that of bruising one's toe or soiling one's hands by a fall. There were, on the contrary, examples enough of great misfortunes presaged by a stumble. Tiberius Gracchus, as he was going out of his house on the day of his death, "stumbled upon the threshold with such violence that he broke the nail of his great toe, so that blood gushed out of his shoe."§ A similar accident befell the aged Antigonus on the morning of the battle of Ipsus. "As he was going out of the door of his tent, by some accident or other he stumbled, so that he fell flat upon the ground, and bruised himself very sorely; this he, as well as others, took for no good augury."‖ A few hours later "he was with a storm of arrows, darts, and javelins borne down dead upon the earth." Crassus and his son received a similar warning of the fate which awaited them as they were on their way to encounter the Parthians. "As they were going out of the temple of Hierapolis, young Crassus stumbled and his

ab Alexandro, *Genialium Dierum Libri* . 20.

† Lib. ii. cap. 7.

‡ *De Divinatione*, lib. ii. cap. 40.

§ Πρὶν ἐξελθεῖν, προσέπταισε πρὸς τὸν οὐδόν, σφοδρᾶς οὔτω πληγῆς γενομενῆς, ὥστε τὸν μὲν ὄνυχα τοῦ μεγάλου δακτύλου ῥαγῆναι, τὸ δ' αἷμα διὰ τοῦ ὑποδήματος ἔξω φέρεσθαι.—Plutarch, *Life of Tib. Gracchus*, cap. 17.

‖ Ἀντίγονος δε, παραταττομένης ἤδη τῆς φάλαγγος, ἐξιὼν προσέπταισεν, ὥστε πεσεῖν ὅλος ἐπὶ στόμα.—Id., *Life of Demetrius*, cap. 29.

father fell upon him."* The one was slain at the battle of Balissus; the other treacherously murdered a short time after by those to whom he surrendered after his defeat.

The poets have not failed to make use of the rhetorical figure which superstition and history afforded them. Myrrha, on her way to Cinyras's chamber, stumbled thrice, but was not deterred by the omen from an unnatural and fatal crime :—

"Ter pedis offensi signo est revocata."
Ovid, *Metamorphoses*, lib. x. v. 452.

Protesilaus stumbled as he left his father's house to conduct his Thessalian warriors to the siege of Troy. Laodamia marked the omen and trembled for the fate of her lover :—

"Cum foribus velles ad Trojam exire paternis,
Pes tuus offenso limine signa dedit.
Ut vidi, ingemui." Ovid, *Heroides*, xiii. 87.

Her fears were not vain. Protesilaus was the first victim that fell beneath Hector's blows.

Lastly, to conclude with a quotation from one of the sweetest and most elegant of Tibullus's elegies, the poet recalls the omen with dread in his verses to Messala, who had departed for Africa whilst his friend lay sick at Corcyra :—

"O quoties ingressus iter, mihi tristia dixi
Offensum in porta signa dedisse pedem."
Lib. i. eleg. 3.

L. Barbé.

Bückeburg, Germany.

* Ἐξιόντων γὰρ ἐκ τοῦ ἱεροῦ, πρῶτος ἐσφάλη κατὰ τὰς πύλας ὁ νεανίας Κράσσος. εἶτ' ἐπ' αὐτῷ περιπεσὼν ὁ πρεσβύτερος.—Id., *Life of Crassus*, cap. 19. *The translations in the text* are from Plutarch's *Lives, translated by several hands*, London, 1711.

WITCHES AND WITCHCRAFT.

From the *Abridg. of Acts of Parl. and Conven. of Scotland*, 1707, of Sir James Stewart, "Her M.'s Advocate," I quote the import of the only Act on the subject of witchcraft. It appears to corroborate (with regard to Scotland also) Mr. Pike's opinion that in the so-called witchcraft of the sixteenth century there was a large proportion of known imposture :—

"That no man use any manner of Witchcraft, Sorcery, or Necromancy, nor give themselves out to any such Craft there through abusing the People: And that no Man seek any Help, or Response, or Consolation, at any such Users or Abusers under pain of Death, to be execute by any Judge thereto having power."—*Queen Mary*, par. 9, cap. 37.

A. Fergusson, Lieut.-Col.

United Service Club, Edinburgh.

In the following details of prosecutions for witchcraft, of a later date, the places left blank are *hiati*, probably from the original MS. being illegible; those with dashes are intentional blanks, left so by Henry Flockart, of Annicroich. As each dash represents a word it may be guessed at. Gibson Craig is on the property of the late John Coventry, of Devonshaw, among whose papers the original MS. was found. The date is exactly as in the MS.

"Proceedings against Agnes Murie, Indweller in Kilduff, Bessie Henderson, Indweller in Pitfar, and Isabel Rutherford, in Crook of Devon.

"Ye all three are Indyht and accusit Forasmuckle as by the Divine law of Almighty God put down in his sacred word, especially in the 18 chap. of Deut. and 20 chap. of Levit., made against the users and practisers of witchcraft, sorcery, charming, soothsaying, and against the seekers of whilk or responses of them, and in the 22 chap. of Exodus, the 18 verse, 'Thou shalt not suffer a witch to live.' Threatening and denouncing to the committers of such devilish practices the punishment of death, according to the whilk law of Almighty God, it is statute and ordained by divers of the Parliament of this Kingdom, specially by the 73d Act of the Parliament of our Sovereign Lord's Great Grandmother, Queen Mary of good memory.

"It is statute that no manner of person or persons, of whatsomever estate, degree, or condition they be of, presume nor take upon hand at any time thereafter to use or practise any manner of witchcraft, sorcerie, necromancie, nor give themselves forth to have any craft or knowledge thereof, thereby to abuse the people rather that no person seek any help, ransome, or consultation of any such abusers foresaid or users of sorcerie, witchcraft, or necromancie, under the pain and punishment of death, als well against the users and abusers as the seekers of the said help, response, or consultation, as in the said law of Almighty God and Acts of Parliament of more length is contained. Notwithstanding thereof, ye the said Agnes Murie for evil and sinful ends having received instructions and Devilish informations from the Devil, your covenanted Master, how to practise and put in execution that Devilish trade of witchcraft and sorcerie. Lykeas for clearing your said sorcerie and witchcraft that ye being coming from the Crook near about Martinmas last, 1661, Sathan did appear to you at the back of Hillhead yards, being on a Monday, and said to you, 'Will you be my servant, and I will give you as much silver as will buy you as many corn as will serve you before Lammas?' which you granted. Likeways he desired you to renounce and forsake your baptism, whilk ye did; and he gave to you a new name, calling you Pepira, whilk yourself did freely confess, and likeways at the same time Sathan had —— at the foot of the Pow Knowe at the back of the yards of Hillhead, and knew not whether his body was hot or cold. Whilk ye did also freely confess that ye was at the meeting with Sathan at Gibson Craig at Andrewsmass last and that there was with you whom ye knew Robert Wilson in the Crook of Devon and his spouse, Gilles Hutton in Gartquheneane, Margaret Duncan in Broome, in the Parish of Dollar, and Agnes Allene in the Crook of Devon, whilk ye freely confessed and promised to confess and detect some others. This ye did before Mr. Alexander Ireland, Minister, and Mr. Robert Alexander Baillie, and thereafter being interrogated by the said Minister what was the reason that hindered you the same presently, ye desired the said Mr. Alexander to lay his hand upon your heart the lump troubled you, and to put his hand back and he would find als much trouble. Likeways ye confessed that Sathan desired the of the moss betwixt the weshe and ye would get some women there to you to Gibson Craig. This he desir

next thereafter, whilk freely ye promised to
fessed that ye came to the foresaid place at
time, and that Robert Wilson, Agnes Pitten-
ies Alleine in Cruik of Devon, Margaret
Broome, Agnes Brugh in Gooselands, were
aid place when ye came, and that the fore-
ons did go with you to Gibson Craig, where
e women with black heads, and Sathan with
hat ye saw there the said Gilles Hutton with
out her head, and Margaret Duncan with a
plaid about her, and that ye came altogether
miln back again, leaving the Devil at the
on Craig with the three women with the black
likeways at your returning from the meeting
bert Wilson sitting at Robert Whyte's fauld
g a grey plaid about him, and that you had
othes that are now upon you, this ye freely
the presence of the Minister and Mr. Robert

ys upon the 28th Nov., 1661, ye confessed
Sharp in Peatrig and Janet Paton, spouse
inklair, at the new Mill of Glendevon were
sorcerie and witchcraft as ye yourself were,
net Paton, termed the Nun, was a great one,
e might have been taken and burned seven
and that Janet Paton in Kilduff was also
u yourself. This you did confess before the
r. Robert Alexander, and Mr. James For-
ter of Muckart, and Mr. William Hutton,
er.

keways ye confessed that ye was at the meet-
hills with the rest; and Lykeways ye con-
st time the Devil had —— he gave you the
ar craig.

dittays given in bi Janet Millar, spouse to
erson in Craigton, against the said Agnes
the said Agnes Murie are indited and accused
to Henry Anderson, he being coming from
Bear, and Janet Millar, his spouse, and the
being in company with them: ye the said
to the said Henry, my Bearland would have
had he laid a loak lyme upon it as ye did
nd the said Henry said it needed none, and
at reak it matters not, go in with me and get
Lykeways ye said, I would he had sown my
is sown in a drownit holl in Kilduff, as also
ner before and divers times since ye said that
ever one that angered you but you got your
of them; and having gotten an snuff, the said
he would go and turn the oxen out of the
aid Janet Millar said to the said Henry, ye are
h else, I will go turn them; ye said, come
y and get another snuff, for Devil an pickle
ll get of it; and upon the morn thereafter ye
el Wilson, servant to the said Henry, shuik
ill enough yesterday, but he would not do it
nd immediately after he got the said snuff
is own house he was stricken speechless and
ver of ane of his sides, and there he continued
ys speechless, and an year thereafter or thereby
nry and his spouse went to ane Robert Small
hearing that he was ane man of skill, to seek
his distress, and after the said Henry had
e nature of his disease, he answered he liked
ell. Ye the said Agnes are lykeways indited
of coming to Robert Futt to Adam Keltie's
nd speiring at the said Robert Futt when he
ir cattle in the storm in February last 1662,
fter the said Adam Keltie had ane grey meir
n shaking and an great sickness, and when
gan to mend one of his master's best ewes
hen the meir was well one of his plow oxen
grew sick upon the last day of February and continued to Wednesday thereafter, and when he began to mend another ewe died.

"The confession and dittays of the said Isabel Rutherford. Ye the said Isabel Rutherford are indyted and accused of the sin and crime of witchcraft, ye confessed ye had been long a witch as ye had been an charmer, as also ye confessed that ye was affrayed when ye first saw Sathan, as also ye confessed that at his first appearing to you he desired ye to be his servant, whilk ye willingly condescended unto. Likeways ye confest that ye renounced your baptism and immediately Sathan gave you an mark, and declared that Sathan was in likeness of a man with grey clothes and ane blue bonnet having ane beard, as also ye confest that when ye got the mark it was painful two or three days. Likeways ye confest that the Devil gave you a name calling you Viceroy and that his name was Samuel. Likeways ye confest that Sathan appeared to you before your own door and desired you to keep the meeting at Gibson's Craig, whilk ye promised to do. This he told you two or three weeks before the meeting, and you confessed when ye came to the appointed place and meeting the Devil said unto you, 'What now are ye come.' He appearing in the likeness of a man with a blue bonnet and grey clothes. Likeways ye confesst that ye was at ane meeting at Turfhills where Sathan took you by the hand and said, Welcome Isabel, and that his hand was cold, and in the gloming before the said meeting the Devil appeared to you at the loning betwixt John Livingstone's and John Marshall's and desired you to be present at the said meeting, whilk ye promised to do. This ye confesst in presence of Mr. Alexander Ireland, Minister, and Mr. James Forsyth, Minister at Muckart; John Morse, at Liveland; Mr. Robert Alexander, Baillie, Tulleboll; Robert Livingstone, of Cruik Miln; and Mr. Hutton, Schoolmaster. Likeways ye did confess that Sathan had —— at the east side of John Livingstone's yard, and confesst that his body was cold ——: this ye did freely confess in presence of Mr. Robert Alexander, Baillie; Wm. Dempster, in Bankhead; Robert Mailer, in the Cruik of Devon; and Wm. Hutton, Schoolmaster."

J. R. Haig.

Blairhill, Dollar.

(To be continued.)

THE "FIFTH NOBILITY" ROLL OF ARMS.

The copy of the last nobility roll in Mr. Hovenden's possession is in an unfinished state. Whether or no the original was also incomplete, and whether there were other rolls of like nature which Sir Edward Dering did not or had not time to transcribe, are questions that of course cannot now be determined. The "Fifth Nobility" Roll relates to a Parliament summoned by writ of March 4, 1309, to meet at Westminster on April 27 ensuing (*Parliamentary Writs*, vol. ii. part 2, p. 25), and does not include the last five barons recorded in said writ, namely, John de Insula Vecta, Amaricus de St. Amand, Henry de Bello Monte, Robert de Ufford, and Nicholas de Pointz. Otherwise it agrees with the writ, except so far as regards the omission of one name between Ralph Fitz William (No. 45) and William la Zouch (No. 46), *i.e.* Alan la Zouche. Coats in the first four nobility rolls

are referred to in the present one by the letters A, B, C, and D.

"Att a Parliament holden att Westm'ster, 2do Ed. 2di."

1. "Gilb. de Clare, E. Glo. et Hartf." [No arms tricked at D., 2.]
2. "Hen. Lacy, E. of Linc." [Or, a lion ramp. purpure. B., 3.]
3. "Tho. Plantagen't, E. of Lancast'." [Gu. three lions passant gardant in pale or, and a label of three pendants az. each charged three fleurs-de-lis or. B., 9.]
4. "Jo. Warren, E. Surrey." [Chequy or and az. B., 4.]
5. "Humfrey Bohun, E. Heref. et Essex." [Az. a bend arg. inter two cotises and six lions ramp. or. C., 6.]
6. "Guy Beauchamp, E. Warw." [Quarterly, 1 and 4, gu. a fess inter six cross crosslets or; 2 and 3, chequy or and az., a chevron erm. A., 3.]
7. "Edm. fitz Allen, E. Arundell." [Gu. a lion ramp. or. A., 4.]
8. "Rob. Vere, E. of Oxford." [Quarterly gu. and or, in first quarter a mullet arg. A., 5.]
9. "Rob. Vmfreuile, E. Angwish." Gu. a cinquefoil within an orle of cross crosslets fitchy or.
10. "Hen. of Lancaster, B. of Monmouth." [Gu. three lions passant gardant in pale or, and a bend az B., 22.]
11. "Hugh le Spencer, B." [Quarterly arg. and gu., the second and third a fret or, and over all a baston A., 36.]
12. "Hen. Percy, B. of Topcliff." [Or, a lion ramp. az. B., 12.]
13. "Jo. de Hastings, B. of Abergueny." [Or, a maunch gu. B., 23.]
14. "Rog^r Mortimer, B. of Wigmore."* [Barry of six or and az., an inescutcheon arg., and on a chief of the first three pales inter two gyrons of the second. B., 49.]
15. "Hugh Vere, B. of Swanscamps." [Quarterly gu. and or, in the first quarter a mullet arg., a bordure engrailed sa. C., 42.]
16. "Robert Clifford, B. of Appleby." [Chequy or and az., a fess gu. C., 19.]
17. "Will. de Camuile, B." [Az. three lions passant in pale arg. A., 29.]
18. "Moris Barkley, B. of Barkley." [Gu. crusilly patée and a chevron arg. A., 32.]
19. "Theobald de Verdon, B." Or, a fret gu.
20. "Nich. de Æstley, B." [Arg. a lion ramp. gu. charged on the shoulder a cinquefoil or. A., 35.]
21. "Jo. S^t John, B. of Lageham." ....., on a chief gu. two mullets pierced or (see A., 44).
22. "Raff Mountherme^r, B." [Or, an eagle displayed vert, beaked and membered gu. B., 2.]
23. "Rob. fitz Water, B. of Woodham." [Or, a fess inter two chevrons gu. A., 73.]
24. "Will. Martin, B. of Camois." [Arg. two bars gu. B., 53.]
25. "Will. Leborne, B." [Az. six lions ramp. arg. B., 50.]
26. "Tho. de Moulton, B. of Egremond." [Arg. three bars gu. A., 51.]
27. "Tho. de Moulton, B. of Gillesland." Chequy or and gu.
28. "Jo. de ferrers, B. of Chartley." [Vair (ancient form) gu. and or. B., 84.]
29. "Ra.† Monhalt, B. of Hawarden." [Az. a lion ramp. arg. B., 16.]
30. "Hugh Courtney, B." [Or, three roundles gu. and a label of three pendants az. B., 69.]
31. "Jo. Mowbray, B. of Axholme." [Gu. a lion ramp. arg. A., 10.]
32. "Tho. Bardolf, B. of Wormgay." [Az. three cinquefoils or. B., 76.]
33. "Rob. Tony, B. of Castle Mantle." [Arg. a maunch gu. B., 33.]
34. "Tho. Barkley. B." [Gu. crusilly patée and a chevron arg. A., 32.]
35. "Jo. Lovell, B. of Tichmarsh." [Barry nebulée of six or and gu. A., 37.]
36. "Jo. fitz Roger, B. of Clauering." [Quarterly or and gu., a baston sa. A., 17.]
37. "Rich. Gray, B. of Codnor." [Barry of six arg. and az. A., 50.]
38. "Jo. de Somory, B. of Dudley." [No arms given at D., 51.]
39. "Jo. de Gray, B. of Wilton." Barry of six az. and arg., a label of three pendants gu.
40. "Jo. de Orby,‡ B. of Dalby." Gu. two lions passant arg. and a label of three pendants or.
41. "Tho. Cailly, B." Chequy gu. and or, a bend erm.
42. "Marm. Tweng, B. of Kilton." Gu. a fess arg. inter three popinjays .....
43. "Archer fitz Henry, B." Erm. on a chief az. three lions ramp. or.
44. "Raffe Gorgis, B." Lozengy or and az.
45. "Raffe fitz Will'm, B. of Graistock." [Barry of six arg. and az., three chaplets gu. A., 12.]
46. "Will. le Zouch, B. of Castle Richard." Neither tricked here nor given before.
47. "Tho. furniuall, B. of Sheffeld." [Arg. a bend inter six martlets gu. A., 14.]
48. "Will. Bruse, B. of Gower." [Az. crusilly fitchy and a lion ramp. or. A., 46.]
49. "Pet^r Mavley, Bar. of Mulgraue." [Or, a bend sa. B., 51.]
50. "Jo. Beauchamp, B. of Hach." [Vair (ancient form). A., 43.]
51. "Ra. Bassett, B. of Draiton." [Or, three pales meeting in base gu. and a canton erm. B., 29.]
52. "Phil. Kyme, B. of Kyme." [Gu. crusilly and a chevron or. B., 31.]
53. "Pagan' de Tiptoft, B." [No arms given at D., 47.]
54. "Jo. de Mohun, B. of Dunster." [Or, a cross engrailed sa. B., 71.]
55. "W^m de Granson, B." [Paly of six arg. and az., on a bend gu. three eagles displayed or. B., 20.]
56. "Wm. Deincourt, B. of Thorgaton." [Az. billetty and a fess dancettée or. C., 27.]
57. "Jo. Botetort, B. of Willi." Or, a saltire engrailed sa.
58. "Jo. le Strange, B. of Knocking." [No arms given at C., 66.]
59. "Jo. Sudley, B. of Sudley." [Or, two bends gu. C., 68.]
60. "Rog^r la Ware, B. of Ifeld: this is y^e armes of John la Ware y^e next." Gu. crusilly fitchy and a lion ramp. arg.; a label of three pendants az.§
61. "Jo. la Ware, B."
62. "Jo. ab Adam, B. of Beuerston." Arg. on a cross gu. five mullets or.

* Read "of Chirke"; in B., 49, he is described as Baron of Penklin.

† "Robert" in the writ, from which correct above.

‡ "Orreby" in writ. Jenyns's *Ordinary*, Harl. MS. No. 6589, p. 63—"John Orby, de goules, a deux leons passants d'argent."

§ The arms of Roger la Ware were given at D., *i.e.* Gu. crusilly fitchy and a lion ramp. arg.

...n Panell, B. of Ottley." [Or, a maunch vert.

...en. Tregos, B. of Garings." [Az. two bars ...nd in chief a lion passant or. A., 81.]
...en. de Hussey, B." Erm. three bars gu.
...dam Eueringh'm, B." Gu. a lion. ramp.

...ill. Butler, B. of Wem." [Gu. a fess chequy ...a. inter six crosses patée fitchy at the foot arg.

...ho. Gresley, B." [..., three bends enhanced ...

...t' Corbet, B. of Caulx." [Or, a raven sa.

...la' de Welles, B." [Or, a lion ramp., tail forked ...3.]
...b. de Cromwell, B. of Tatshall." [Arg. a chief ...ver all a bend az. D., 32.]
...b. de Engaine, B. of Co'um." [Gu. crusilly and ...cettée or. A., 38.]
...b. Thorp, B." Gu. a fess inter six fleurs-de-lis

...n Marshall, B. of Hingham." Gu. a bend ...r.
...ulke le Strange, B. of Curson." Sa. a lion ramp. ...abel of three pendants gu. (This seems, how-...be really intended for the coat of the next ...See A., 34.)
...ich. Segraue, B. of Stoder."
...n Latimer, B. of Corby." [Gu. a cross patonce ...]
...ho. Latimer, B." [Gu. a cross patonce or, and ...ree pendants ... C., 70.]
...ill. le Vauasour, B." [Or, a fess dancettée sa.

...alt' Huntercomb, B." [Erm. two bars ge-... C., 73.]
...b. de Lancast', B. of Grisedale." Arg. two bars ...a canton of the second a cinquefoil or.
...alt' faconbridg', B." [Arg. a lion ramp. az. ...a gobony or and gu. A., 18.]
...b. de Moelis, B. of Caudebury." [Arg. two bars ...ef three roundles gu. A., 41.]
...ulk fitz Warre', B. of Whittington." Quarterly ...dented arg. and gu.

JAMES GREENSTREET.

E FIRST SCOTTISH DAILY PAPER.

...ar I contributed (5th S. vi. 45) an account ...igin of the first penny daily newspaper in ...itain. I now supply the early history of ...h *British Daily Mail*, which was the first ...spaper issued north of the Tweed :—

...ublication of the *North British Daily Mail* ...sted to Mr. Alison (proprietor of the *National* ...), ironmaster, Glasgow, early in 1847, and the ...er published on the 14th of April in that year, ... Rae-Brown, then a partner in the firm of ... Co., publishers, Greenock, undertaking to ... the preliminary arrangements, which ulti-...mprised the simultaneous publication of the Glasgow and Edinburgh. Mr. George Troup ...nted principal editor, his 'subs' being Mr. ...nderson (author of *Landscape Lyrics* and *The ...tion*) and Mr. Robert Somers (afterwards of ...e *Morning Journal*). There being at this time no railway communication between England and Scotland, a contract was entered into with Messrs. Walker, post-masters, Glasgow, for the conveyance of the London morning and evening papers from Carlisle to Glasgow, in four stages of twenty-five miles each, by means of fleet horses. A way-bill, indicating the precise minute of starting from each stage, was given to the messengers, who also carried a chronometer watch locked up in a case. Duplicate keys of this case were only kept at Carlisle and Glasgow, so that no tampering with the time of each start could take place. There being a very heavy fine for each quarter of an hour's delay, such an arrangement was rendered imperative. By this means and a special train from Glasgow to Edinburgh every morning, the subscribers to the *Mail* (in those towns) were put in receipt of the latest possible news before breakfast, being in this respect twenty-four hours in advance of the subscribers to all the other Scottish papers.

"The *North British Daily Mail* was, at its outset, to some extent identified with the Free Church party, Dr. Chalmers, Dr. Begg, Dr. Candlish, and Sir James Forrest being amongst its earliest and most vigorous patrons.

"The *Mail* has passed through several hands. Messrs. Hill & Johnston, grain merchants, Glasgow, purchased it from the trustees of Mr. Alison, and ultimately it became the property of Messrs. Gunn & Cameron, proprietors of the *Dublin General Advertiser*. Its present editor, Dr. Cameron, M.P. for Glasgow, is also joint-proprietor (with Mr. Gunn's family), and is the son of the late Mr. Cameron, formerly head of the Dublin firm."

It will be observed that while in my former note Mr. Colin Rae-Brown's claim to have started the first penny daily newspaper was fairly contested, I have now the satisfaction of recording, without dispute, that gentleman's honourable connexion with the initiation of the first Scottish daily paper; and that, while his first-named enterprise—the *Bulletin*—died in its infancy, the second has passed its thirtieth birthday in healthful vigour, with a reputation for consistency and ability inferior to none of its contemporaries.

I may also remark that although many Scottish daily papers bear under their titles an earlier date than the *North British Daily Mail*, that date applies to their establishment as *weeklies:* for instance, the *Aberdeen Journal* was established in 1748, but only on the 1st of August, 1876, I believe, did it issue its first daily edition; a fact which should be borne in mind by the future historian of the newspaper press.

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

SONGS, HEBRAÏCO-PROVENÇAL.—In "Polybiblion," *Revue Bibliographique Universelle*, partie littéraire, 2me série, tome sixième, p. 91, appears a notice of a pamphlet which I transcribe for the benefit of some of the readers of "N. & Q." :—

"Il eut été injuste, dans un moment où l'on recherche avec ardeur les divers documents de nos anciens dialectes, de laisser dans l'oubli les poésies provençales que les Israélites du midi de la France chantent dans leurs cérémonies religieuses. Parmi ces chants, qui ont pris

...s's *Ordinary*, Harl. MS. No. 6589, p. 67, ...ley"—Gu. three bends arg.

naissance dans le Contat-Venaissain, et qui se sont répandus dans la Provence et dans le Languedoc, on remarque le 'Chant du cabrit,' extrait du *Sepher Haggadah*, ou *Livre du recit* qui sert de rituel pour les cérémonies de Pâques. D'autres chants, connus sous le nom de *Piioutim* [*poésies*], font partie des prières destinées à diverses cérémonies du culte; elles offrent ce caractère particulier, qu'elles sont écrites alternativement en langue hébraïque et en langue vulgaire; les vers se succédent dans les deux idiomes; en voici un exemple :

Ephtah sephataï berina,
Canturen deman a dina.

Ces poésies bilingues sont écrites avec les caractères de l'alphabet hébreu. Dans l'opuscule que M. E. Sabatier vient de faire paraître sous ce titre, *Chansons hébraïco-provençales des Juifs comtadins*, réunies et transcrites par A. Sabatier [Nîmes, A. Catélan, 1876, petit in-8vo. de 42 pp.], l'auteur se contente de traduire la partie hébraïque. Une courte citation prise au hasard :

Il [le Seigneur] donne ses commandements à mille générations.
Carden lou ben que vaou soun pezan d'or.
Que la majesté divine réside au milieu de nous !
Le enfan de Diou sera beni.

Ces chants religieux commencent à tomber en désuétude, et le moment n'est pas loin où ils seront complètement oubliés; ils ne remontent pas d'ailleurs à une époque reculée; ils datent de la première moitié du dixhuitième siècle; ils n'en méritent pas moins l'attention des personnes qui étudient les dialectes méridionaux."

J. Le Boutillier.

Cincinnati, U.S.

"Father-in-law" for "Stepfather."—I have met with several passages which indicate that the word "father-in-law" was formerly used by educated persons to express that relationship which is now designated by the term "stepfather." In the last edition of *Chitty on Contracts* (p. 148) two instances of this usage are to be found in the following sentences:—"A *father-in-law* is not bound by the common law to maintain his wife's children by a former marriage"; "And if a *father-in-law* educate and support his wife's infant child by a former husband, he cannot recover from the child on its attaining full age the expenses thereby incurred, unless upon an express promise to repay him." Probably Mr. Chitty used the word "father-in-law" in the sense in which it must be taken in the above passages because he found it so applied in the cases to which he referred to establish his conclusions, for, on turning to the report of an old trial, "Cooper *v.* Martin," quoted by him in support of his statement, the word "father-in-law" is clearly used for "stepfather." Counsel in the case argues as follows:—"Supposing a *father-in-law* is in no event liable to support his wife's children . . . yet having chosen voluntarily to support them as a gift, he cannot now convert the charge into a debt" (4 East's *Reports*, pp. 81, 82, London, 1804). In his decision in the same lawsuit Lord Ellenborough adopts the word "father-in-law" in a signification similar to that in which the learned counsel employed it:—"However that case might be afterwards as between the *father-in-law* and the child, yet as to thir the former was bound by the acts of hi providing for the children whom he he the world as part of his own family." I the readers of "N. & Q." will excuse the esting character of the passages from whi endeavoured to show that the word " law," and therefore also the word "n law," were formerly used in the respective "stepfather" and "stepmother."

Nicolai C. Schou

Chorlton-cum-Hardy.

"Fool, fool, come to school."—T day I watched some village school ch play, and as their game is not among th tioned in Halliwell's *Nursery Rhymes land*, it may be worth while to make a n The boys and girls stood in two lines, fac other. One went to the top of the two li beckoning to another to come up to him said, "Fool, fool, come to school, and spe a lady," or "a gentleman," "a horse," "a waggon," or any other word that itself. The fool then spelt the word in s that was ludicrously wrong, and this seem the chief fun in the game. The other t "Fool, fool, go back to school, and learn lady," and then gave him (or her) a cu handkerchief, and the fool had to run the of the two lines of boys and girls. If he the question by spelling the word corr took the questioner's place; but it appear the chief desire of the fool to spell wro to be buffeted for his pains. Cuthbert

Jacobite Squibs.—The other day, on over some old MSS., I came across the scrap, which is here transcribed *ver. et lit* sertion in "N. & Q." The prelate refer doubtless Burnet, Bishop of Salisbury, *ob.*

"Here Sarum lyes of late as wise,
And learn'd as Tom a quinus,
Lorne sleeves he wore, yett was no more
A Christian, than Socinus.

Oaths pro and con he swallow'd down,
Lov'd Gold like any layman,
Wrote, preach'd, and pray'd, but yett betra
His Mother Church for mammon.

Of every vice he had a spice,
Altho' a learned Prelate,
He liv'd and Dyed, if not belyed,
A true dissenting Zealot.

If such a Soul to Heaven has stole,
And escap'd Old Satan's clutches,
We may presume there may be room
For Marlboro: and his Dutchess."

Nottingham.

Queries.

request correspondents desiring information
tters of only private interest, to affix their
ddresses to their queries, in order that the
be addressed to them direct.]

I Prynn, of Cheltenham.—In the
he parish church of Cheltenham, Glou-
the above-named William Prynn was
ith two, if not more, members of his
d a flat stone, which covered their
s visible until the present year. With
stones, more or less worthy of note, it
ffectually concealed from view by a
concrete and tiling.
ription, which I copied not long since
eads as follows :—
th y^e^ body of William Prynn, Gent., who
s life the 19th day of November, An. Dom.
61. Here also was buried Elizabeth, y^e^
William Prynn, Gent. She deceased y^e^ 18th
ember, 1657. Also Anne, who dyed (his
elict) on y^e^ 20th day of Aug., 1697, aged 69."
sh register for nearly twenty-three
July 15, 1653, to June 4, 1676) is
ming, and therefore there is not any
e burial of Elizabeth Prynn; but, in
olume, there are these brief particulars
r and mother :—
r. 20, Mr. William Prynn."
g. 23, Mrs. Ann Pryn, Widow."
writers this William Prynn, who was
consideration in his day, has been
nfounded with his more widely known
whose death took place in the year
ho, as we know, was buried elsewhere,
ce with the desire expressed in his
n desirous of knowing whether they
es, and, if so, in what degree. Is there
satisfactory pedigree of the family to
n refer? Mr. John Goding has given
resting particulars in his *History of*
but I am rather doubtful with regard
t accuracy of some of them; and the
ice, in the posthumous volume recently
he Camden Society, has not supplied
d information. Some readers of
may perhaps be able and willing to
t I have no doubt would prove accept-
y besides myself. Abhba.
a.

Khán, Governor of Kushán, on the
he Panj-Áb.—
day, the 12th (March, 1510), the Sun
. I bestowed upon Sengar Khán, who ad-
erprise against Behreh, the government of
iles W. from Behreh), and a banner of the
's tail."—*Life of Baber*, p. 156, by R. M.

hán of the above account the person
i Rishi, Horned *Monk, who is de-*
scribed in the *Mahábhárata* as having instigated the assassination of Párikshit, the father of Janaméjáya of the Solar Eclipse grant, Sunday, April 7, 1521? R. R. W. Ellis.

Claude François Menestrier.—Will some one versed in French heraldic bibliography kindly tell me the dates of the following works of this author?—

Des Preuves de Noblesse par les Armoiries.
Traité des Recherches Curieuses du Blason.
Traité de la Pratique des Armoiries des Diverses Nations de l'Europe.
Traité de l'Usage du Blason pour les Diverses Conditions.
L'Art du Blason Justifié.

Hirondelle.

Lucas of Birmingham.—Can any of your readers give me any information respecting this family? As nearly as I can ascertain they were resident in Birmingham about 1750. Some of the family, I believe, afterwards removed to Whitehaven. H. N. L.

Overall Family.—What is the crest of this family? The arms as borne by the famous Bishop Overall are—Or, a cross pattée between four annulets gules. W. H. S. J. Hope.
Rottingdean, Brighton.

Baronial Coins.—It is stated in Prof. Stubbs's *Constitutional History*, i. 328, that during the anarchy in Stephen's reign "there were in England as many kings—tyrants, rather—as there were lords of castles; each had the power of striking his own coin, and of exercising, like a king, sovereign jurisdiction over his dependents." Have any of these baronial coins been preserved? I think not, for I have never seen any or met with any account of them. Can any of your readers throw light on the subject? If coins were struck by members of the baronage, I shall believe, till better instructed, that they used the king's image and superscription. Anon.

"H."—Is it known when the letter *h* first had its present aspirate conferred upon it? All the books of the standard authors of the last century which I have seen have the indefinite article *an* before the *h*. J. W. J.

"'The Infant's Library,' London, Printed and Sold by John Marshall, No. 4, Aldermary Church Yard."—I have a small box of toy books thus entitled. The first book has instead of this, "140, Fleet Street, from Aldermary Church-yard." There are sixteen books in the box, and their size is $2\frac{3}{8}$ in. by $1\frac{7}{8}$ in. There are thirty pages in each book. Book 2 contains syllables only; the rest of the "library" are picture-books, with descriptive letterpress opposite each print. The type is good sized, and the prints—coarse copperplates—are

many of them very pretty. I can trace my copy back for sixty years. With one exception, all the books are in the box, though all are not quite perfect. When were they published? Are they considered at all rare? L. C. R.

A Popular Idea.—On April 14 last Patrick Sullivan was charged before the magistrates at Sunderland with being drunk and disorderly. He somewhat astonished the magistrates by throwing a shilling on the table and demanding that the case should be adjourned. The magistrates' clerk explained that there seemed to be a popular superstition that, by putting one shilling on the table, a defendant could demand to have his case put off. Does this idea exist elsewhere?

Everard Home Coleman.

71, Brecknock Road, N.

A Jakey.—Why is a young frog called a "jakey" (query the spelling) in Suffolk? My informant, a gardener, gave me the following amusing derivation:—"Oh, sir, we call it a jakey because we use young frogs as bait to catch the jack with." John Churchill Sikes.

Chigwell.

Thomas Arundel married Margaret, youngest daughter of Warine, third Baron Arcedekne (*vide* Courthope's *Historic Peerage*). I presume that he was a member of the Arundels of Trerice or Llanherne, co. Cornwall, but cannot establish his identity. Can any correspondent assist me?

W. D. P.

Brisbane of Brisbane, in Scotland.—James Shaw (son of James Shaw, Esq., of Ballygallie Castle, co. Antrim) married (somewhere about the year 1650) his cousin Elizabeth Brisbane, and assumed her name and arms. Are there any descendants of this marriage now living? Where could I obtain a pedigree of the family?

Genealogist.

Müller and Oesterley's "Monuments of Ancient Art."—In 1847 Messrs. A. Fullarton & Co. published *Ancient Art and its Remains*, being a translation from the German of C. O. Müller by John Leitch, Esq. Mr. Leitch, in his preface, intimates the probable appearance of a companion and illustrative volume, a translation of Müller and Oesterley's *Monuments of Ancient Art*. Has this second work ever appeared?

R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

Henri IV. of France.—The following anecdote attaching to his birth is related by Père Péréfixe. His mother, Jeanne d'Albret, was induced by Henri d'Albret, his grandfather, to promise that whilst in labour she would sing him a *song, to prevent, as he put it*, her bringing forth a whimpering, ill-tempered child. A woman of high courage, she, in spite of all her pain, kept her word, and sang him a song in his own Bearnois as she heard him enter her room. Can any reader give the words of this song? C. A. Ward.

Riddells of Cranstoun.—Can some one furnish me with the pedigree of the Riddells of Cranstoun? They were a baronial family, and became extinct in the male line in about two centuries. The ancestor is supposed to have been Ralph or Hugh, a son of Gervase, the first of the Roxburghshire Riddells. It is presumed that their genealogy was published in some of Burke's works, but the writer has not found it in any edition now in our American libraries. I shall esteem it a great favour if some genealogist will send me a copy by mail—a written copy.

I also desire a pedigree of the Riddells of Berwick-on-Tweed, and of the Riddells of Newhouse, Scotland. G. T. Riddell.

Harrison, Maine, U.S. America.

The Crokatt Family.—I have some 4to. MS. diaries of Mrs. Crokatt, dated at the close of the last and the commencement of the present century. She was evidently well connected, being frequently with "Prince and Princess Augustus Frederick"—the Duke and Duchess of Sussex, she being recognized subsequently as Duchess of Inverness (?)—and many others of the peerage, &c. Her life seems to have been chequered with many troubles; and as the MSS. contain several personal details, I should be glad to know if any descendants of the Crokatts are existing, because if so, and they are desirous to possess these memoirs, I should be glad to let them have the writings. Philip Abraham.

Gower Street.

Lime Trees.—I was visiting Matlock lately, and saw in the garden of the New Bath Hotel, at that place, an immense lime tree, whose branches cover an extent of sixty square yards. Do any readers of "N. & Q." know of the existence of lime trees of a similar or greater magnitude? The landlord informed me that the tree was three hundred years old. E. R. Vyvyan.

"The History of Francis Eugene, Prince of Savoy, Knight of the Golden Fleece, &c.: containing the Military Transactions of above Thirty Campaigns made by his Serene Highness in Hungary, Italy, Germany, and the Low Countries; and interspersed with other Memorable Events, during a course of more than Fifty Years. By an English Officer, who served under his Highness the last War with France. Printed in the Year MDCCL 9 (unnumbered), 343 pp. 12mo.

A book has lately been received by the Public Library thus entitled. No trace book or its author can be discovered in an bibliographies belonging to this institu author alludes to his *History of Jo*

ugh, which *History*, published in London, in the library of the Boston Athenæum, so not to be found in any bibliography. logue of the London Institution contains *ory of Prince Eugene*, in 2 vols. 12mo., hout author's name. Any information re- these two anonymous works, and if they regarded as rare and valuable, will be y received.

JAMES L. WHITNEY, Asst. Super.
Public Library.

RICK'S DAY."—Who was the author of national air, *Patrick's Day?*

R. W. COLHOUN.

ADOES.—What is the exact meaning of d as applied to landed proprietors in the n Census of Westmeath? Were they r tenants of the soil? IDONEA.

DAVIES OF HEREFORD.—Can any reader & Q." help me to the use of a copy of this hy's *Wit's Bedlam, where is had Whipping cure the Mad* (1617, pp. 192)? This alone g to enable me to complete my collective of the works of Davies of Hereford in the Worthies' Library. I cannot find it in our public or private libraries. Only a emplar, that sold at the dispersion of the ibrary, has been recorded (1904, pt. i., I am extremely anxious to know where it reserved. Perhaps some one possessed of Heber sale-catalogue may be able and o assist in tracing.

ALEXANDER B. GROSART.
iew, Blackburn, Lancashire.

LDIC.—Could ARGENT or any other re- rrespondent of "N. & Q." kindly inform it happens that so many families have d of coronet as the base, if I may so term ir crest, as, *e.g.*, a goat's head out of a ronet? Is it a distinction granted at some iod to the first bearer? Is it a mark that earer received it *honoris causâ?* Or why frequently see it—all kinds of birds and opping their heads out of coronets?

E. T. Y.
h.

OUNTS OF VERMANDOIS.—Where can I digree of the Counts of Vermandois, from agne to Elizabeth, daughter of Hugh the Can any correspondent kindly furnish me line of descent? C. H. MAYO.
urton, Sherborne.

ON BANKERS OR GOLDSMITHS KEEPING CASHES.—Can you inform me of, or me with, any published list of London between the well-known one of "Gold-smiths keeping running Cashes," in the *Little London Directory* of 1677, and the list in the *London Directory* of 1736? also between the years 1740 and 1754? The earliest volume of the *London Directory* that I have seen in the British Museum is that of 1736, and the next 1754. Such lists might have appeared in almanacs.

F. G. HILTON PRICE.
Temple Bar.

AUTHORS OF BOOKS WANTED.—

A Scriptural Confutation of the Arguments against the one Godhead of the Father, Son, and Holy Ghost, produced by the Reverend Mr. Lindsey in his late Apology. By a Layman. Third edition. Dublin, 1775. 8vo.

An Inquiry into the Constitution, Government, and Practices of the Churches of Christ planted by His Apostles; in Letters from Simplex to Philophilos. Edinburgh, 1808, 8vo.

Thoughts on the Scriptural Expectations of the Christian Church. By Basilicus. [Gloucester, 1822.] 8vo.

Arundines Devæ; or, Poetical Translations on a New Principle. By a Scotch Physician. Edinburgh, 1853. 12mo.

An Account of the Rise and Progress of the New Orphan House, Ashley Down, Bristol. London, 1855. 12mo.

History against Colenso: Examination of the Witnesses. By a Barrister. Dublin, 1863. 8vo.

ABHBA.

AUTHORS OF QUOTATIONS WANTED.—

"To see those eyes I prize above mine own
Dart favours on another,
And those sweet lips (yielding immortal nectar)
Be gently press'd by any but myself—
Think, think, Francesca, what a cursed thing
It were beyond expression!" F. B. E.

"Immortal Hero, all thy foes o'ercome,
For ever reign the rival of Tom Thumb."

"I do not blame thee (thus the king replied);
But if my looks did with my words agree,
Why then I should be trusted, not defied,
And you from all disquietude set free."

"Work without," &c.

"No man can gather," &c.

INQUIRER.

"Hood an ass with reverend purple,
So you can hide his two ambitious ears,
And he shall pass for a cathedral doctor."

"The broad-breasted rock
Glasses his rugged forehead in the sea."

"Go thy ways; I did not think to have shed one tear for thee, but thou hast made me water my plants spite of my heart." H. A. KENNEDY.

Replies.

THE NATIONAL ANTHEMS OF ENGLAND AND PRUSSIA.

(5th S. viii. 168.)

CLARRY asks me to say "whether Dr. John Bull copied from the Prussians, or whether the Prussians annexed Dr. John Bull." The history of the German national anthem, Heil dir im Siegerkranz, was

copied into the *Musical World* from the *Neuer Berliner Musikzeitung* on Feb. 29, 1868.

"None of our readers," says the Berlin editor, "are probably ignorant that neither the music nor the text belongs to us, but that both are of foreign origin. We may, perhaps, mention that the tune is taken from the English *God save the King*, composed by Henry Carey. Any one desirous of a very detailed account of this should refer to vol. i. of Chrysander's *Jahrbücher der musikalischen Wissenschaft* (Leipzig, 1863). But the text, also, was not originally German, having been written by a Danish subject for his king, Christian. It is first to be found in the *Flensburger Wochenblatt* for the year 1790 as a 'song' in eight strophes, 'to be sung by Danish subjects on the birthday of their king,' its author being Heinrich Harries, then editor of the paper. Cut down to five strophes, it was published some years afterwards (if I am not mistaken) in the *Spener'sche Zeitung* as a 'Berliner Volksgesang,' arranged by Schuamacher, a native of Holstein, and gradually became more and more widely diffused. Thus, therefore, an English melody and a Danish song—these constitute our so-called national anthem!.....It is generally accepted as the national anthem, and not in Prussia alone, for most of the states belonging to the (old) Bund have also appropriated it."

Dr. John Bull was the author of a *God save the King*, but not of the one adopted by the nation. Dr. Bull's is on four notes, intended to represent the four words, "God save the King," as rung upon the church bells to the popular exclamation. That is the oldest kind of "God save the King," it being derived from the Old Testament. When Solomon, Adonijah, and other kings were proclaimed with the sound of a trumpet, the people said, "God save the King." Dr. John Bull's *God save the King* is printed in Dr. Kitchener's *Loyal and National Songs of England*. A claim has been set up for Dr. Bull to the authorship of the national anthem upon the strength of an "ayre" in a Dutch manuscript of his compositions. The rhythm of the "ayre" suits our words, but the tunes are not the same. It would have been gratifying to us all to have been able to trace back our national anthem to the typical John Bull, but it cannot be done without the help of imagination. There is not a trace of *God save the King* as the national anthem before the reign of George II. Dr. Bull's manuscript was garbled by a late possessor to make the resemblance of the "ayre" somewhat greater. He added *three* sharps at the signature—to change the key to A major—an anachronism easily detected, even if the eye could fail to note the much darker colour of the ink, under the varnish with which he had then covered the page. I had the advantage of having known the manuscript before it passed into his possession. Having been consulted as to its value, the manuscript was left with me to examine its contents, and I was too ardent a collector of old English tunes to fail to do so. I exposed the garbling of the Bull manuscript in 1856, after which it was withdrawn from inspection, and remains so to this day. Even the late Dr. Rimbault was not allowed to see it, and a false copy in the key of G was sent to him. I have a tr of that version in his handwriting before u

The national songs for the Stuarts wer *Vive le Roy* and *When the King enjoys again*. These are included in my colle *Popular Music of the Olden Time*, wit quotations from contemporary writers t their adoption. The only passage that I h which could be construed into "singing" *the King* is negatived by the direction the ballad "to the tune of *Vive le Roy*." Charles II. was proclaimed king, a bal written upon the event, which has the f burden or chorus :—

"Then let us sing, boyes,
God save the King, boyes,
Drink a good health, and sing *Vive le Ro*

See more in *Popular Music*, p. 430.

A third tune was employed for the laud James II., called *King James's Jig*, but *God save the King*. Thus, after the Duke mouth's rebellion had been suppressed, made a progress through the west of Engl the ever-ready ballad writer celebrated i *Western Triumph; or, the Royal Progres Gracious King James II. into the West land*:—

"Our gracious King, where e'er he came
Was entertained with joy;
His presence did much comfort bring,
All crys Vive le Roy."

"To the tune of *King James's Jigg*." A this is in the Pepys collection of ballads, The earliest version of the words and mus *God save the King* is included in *H Anglicana*, to which Henry Carey was tributor. He is named on the title-page, Carey died in 1743, by his own hand, the tion of *Harmonia Anglicana* must ha before 1745, when this song, hymn, or became nationalized through the rebellio year. Moreover, the original copy begi save *our Lord* the King," which was ch "God save *great George* our King" in 174

The authorship was claimed for Henry his son, George Savile Carey, when he a manhood, and, in my judgment, no evid yet been adduced which can rebut his cla

WM. CHA

Strafford Lodge, Oatlands Park, Surrey.

PRESBYTERIANISM IN ENGLAND (5th S. —I think MR. BAILEY will find that this Pembrokeshire—was one of the chief c Presbyterianism at the period he mentio second civil war was a coalition between t byterian party and the Royalists against dependents. This *bellum in bello* was out of Wales by Oliver Cromwell in Pembroke, which stronghold was tak

July 16, 1648, after a six weeks' siege. Col. Poyer, the Presbyterian mayor, together with Major-General Langhame, were among the prisoners. Poyer was a self-made man, and the leading spirit among Pembrokeshire Parliamentarians. Roland Langhame, of St. Bride's, in this county, was a man of good birth, a *protégé* of the Devereux family. His uncle, Sir Gelly Meyrick, was an old comrade of Robert, the second Devereux Earl of Essex, having been his friend from the time they played as boys at Lamphey Court (near Pembroke) until they suffered death together in London—the Earl on Tower Hill, the knight at Tyburn. Poyer and Langhame had both greatly distinguished themselves in the first war, having twice freed their native county from the Royalists under the popular Earl of Carbery, and once recovered it from a more experienced soldier, viz., Prince Rupert's friend, the bloodthirsty Colonel Gerard. Pembroke was the soul of the Republican movement in West Wales, and was aided by the towns of Tenby and Haverfordwest, though the latter was but half-hearted. With the assistance of these towns, Poyer and Langhame completely kept under the troops raised by the country squires for the king. The *Merc. Aulicus*, July 20, 1644, says, "He (Col. Gerard) then advanced into Pembrokeshire, the most seditious county of all Wales, or rather of all England, for the inhabitants are like English corporations—very unlike loyal Welshmen." The cause of this difference was, I suspect, chiefly Presbyterianism, and the result was so fatal, that to this day the county has not recovered the harrying it then got, first from one party and then the other; scarcely a mansion or even a farm-house was left intact, as their ruins still testify. Poyer, Langhame, and Powell, the last having been taken at Tenby, drew lots for death, and the lot fell upon Poyer, who was shot the following year in the Piazza, Covent Garden. With him seems to have died the Presbyterian supremacy in Pembrokeshire; for though Nonconformists of all sorts abound here, Presbyterians are a comparatively weak sect.

EDWARD LAWS.

Tenby.

In MS. Lans. 64, f. 51, is a very interesting paper on the "Classes" in Northamptonshire, from which I subjoin a short extract. It is endorsed, "Articles wherewith y^e^ Ministers of Northam & Warwickshires are charged," &c.; dated "16 July, 1590."

"8. .....A Classeis hath bene holden at the Bull in Northampton; in Mr. Sharpes howsse, minister of Fawesley, and in the Synodes chamber; and in everie or some of them; where the same Decrees or Articles and others have bene published and made knowne to be executed.

"9. It'm, the Ministers in Northampton shire (who usiallye doe assemble them selves at such Classes, and dlye were p'sent at y^e^ aforesayde Classes) and Mr.). Stone, Minister of *Wharton [Warkton]*, Edwardes of Courtnoll, Spicer of Cooknoe, Atkins of Higham, Fletcher of Abington, Larke of Wellingboroughe, Prowdeloe of Weedon, Kinge of Coleworthe, Barebone, and others; or some of them.

"10. It'm, Mr. Snape declaringe upon a tyme his issue of dealinge at Oxforde about the cominge of Mr. Favoure the elder; he declared this or the lyke forme of wordes to no lesse effect: viz. he shewed, that in their Classes w^ch^ they have in this shier of Northampton (as they have in moste places of the lande beside) they have concluded generallye that, The dumbe Ministerie shoulde be taught to be noe Ministerie at all.

"11. Item, he the sayde Snape then declared that in the same Classeis they had agreed upon this poynte; that they shoulde ioyntlye in their severall Charges and Congregations teach all one kynde of doctrine tendinge to the erectinge of the government.

"12. Item, he declared in these or the lyke wordes: How say you (sayde he) if we devise a waye, whereby to shake of all the Anti-christian yoke and government of the Bishopps: and will ioyntlie together erect the discipline and government all in one day. But peradventure it will not be yet this yeare and this halfe."

JOHN TAYLOR.

The following extracts will perhaps be of some use to MR. BAILEY in his inquiry on this subject. In a MS. written by Mr. Ralph Thoresby, the historian of Leeds, and now in the British Museum (Birch MSS., No. 4460), "Memoirs of Elkanah Wales, M.A., and Minister of Pudsey," &c., he states that Mr. Wales "was the 2^nd^ of 41 ministers in the West-ryding of Yorkshire who readily and willingly subscribed the *Vindiciæ Veritatis*," and that

"this was subscribed 6^th^ April, 1648, the day w^n^ (according to the ordinance of Parliament) the West-Riding of Yorkshire was by y^e^ assistance of the Ministers divided into 10 Classical Presbyterys, w^ch^in this holy & aged servant of Jesus X, who had already served 6 Apprenticeships in the work of the Gospell, was very serviceable; & I have amongst other Fast Sermons one of his own writing, preached Dec. 5^th^, 1649, on a day of solemn humiliation at Leedes new church, at the setting up Church Governm^t^ there, & at the ordination of Mr. Sale, as also Exhortations before the sacrament at the same Church, & at the Classis there, & at Hunslet, the last of w^ch^ was April, '62."

In the very entertaining volume, *The Rise of the Old Dissent, as exemplified in the Life of Oliver Heywood, one of the Founders of the Presbyterian Congregations in the County of York*, by the Rev. Joseph Hunter, F.S.A., 1842, Mr. Hunter says, pp. 93, 94:—

"Though the Presbyterian church was never established as a national measure, and only in Lancashire and London was such a church formed as far as a single province could go, there were in many parts of the country during the Commonwealth times associations of ministers, under the denomination of Classes, for the purpose chiefly of ordination. But these were only voluntary associations, while the Classes in Lancashire rested on the basis of the law of the land. One of these voluntary unions was of the ministers in the south parts of Yorkshire. They seem, indeed, to have been pretty general."

SIMEON RAYNER.

Pudsey, near Leeds.

The First Publication of Gray's "Elegy" (5th S. vii. 142, 252, 439, 469.)—Resuming the result of previous notes, it is consoling to persuade ourselves that Gray's own quarto pamphlet edition was really the first in the field and outran the piratical magazines which followed hard on the author's traces. Dodsley's authorized first edition of the *Elegy* was certainly printed, and in all likelihood published, by February 20, 1751. Then followed three publications of the *Elegy* in three successive magazines—in the *Magazine of Magazines* for February, 1751, in the *London Magazine* for March, 1751, and in the *Grand Magazine of Magazines* for April, 1751. But, as Mr. Rolfe has pointed out, the actual issue of these three magazines must probably be taken as occurring *at the end* of the month whose date they bore. Mr. Rolfe also suspects that the above enumeration will not exhaust the list of the magazine appearances of the *Elegy*. I am now able to add another publication, viz., in the *True Briton* for March 6 and April 17, 1751, under the following rather curious circumstances: The *True Briton*, a kind of cross between a newspaper and magazine, appeared on every Wednesday, punctual, I suppose, to its printed date. It seems to have possessed little merit or originality of its own, and mainly padded its columns with excerpts from its contemporaries. Five or six pages in each number were usually filled with poetry from such sources. And, accordingly, in No. 10, for Wednesday, March 6, 1751, between the *Pious Sailor*, requoted from the *Student*, and the *Rural Maid*, borrowed from the *Westminster Journal*, we are startled by tumbling upon "Epitaph, from the *Magazine of Magazines*:—

'Here rests his head upon the lap of earth,'" &c,

with no further explanation and no author's name added. This would be taken from the *Magazine of Magazines* about a week after that serial's issue. For the next few numbers of the *True Briton* we hear nothing of Gray or of his poetry. But the *Prologue to Alfred* is given in the interval, the *Epilogue to Alfred, a Masque*, neighbouring the *Elegy* in its *Magazine of Magazines* appearance. But in No. 16 of the *True Briton*, for April 17, 1751, the whole of the *Elegy* (minus the epitaph) appears with these lines of preface:—

"Poetry.

"Though the following verses have been printed, yet they are so instructive that I shall make no excuse for inserting them.

'An *Elegy* written in a Country Church-yard.

'The curfew tolls the knell of parting day,'" &c.

And so on, down to the epitaph, which is quietly omitted, with no back-reference to No. 10, or attempt to reconnect the severed portions of the poem.* The *Elegy*, as here set forth, ends with that pretty suppressed stanza, which may be new to one or two of your readers:—

"There scattered oft, the earliest of the year,
By hands unseen, are showers of violets found;
The red-breast loves to build and warble there,
And little footsteps lightly print the ground."

Mason says this stanza was printed "in some of the first editions" of the *Elegy*. It doubtless appeared in the *Magazine of Magazines* version; it is already omitted in Dodsley's authorized second pamphlet 4to. edition, 1751. Query, did it or did it not form part of Dodsley's real first edition?

J. Leicester Warren.

Whitsunday (5th S. viii. 2, 55, 134.)—I feel obliged to J. S. for calling my attention to the question of the identity of Whitsunday with the mediæval *Dominica in Albis*. I have reconsidered the subject, and have carefully examined all the authorities within my reach, from which I have arrived at the conclusion that such identity cannot be maintained. This does not, however, at all affect the question of the derivation of Whitsunday, which stands upon entirely different ground. Both Sundays took their names from the white garments used by the neophytes on the administration of the rite of baptism, but in very different ways, as I will proceed to show.

Bingham states (*Ecc. Antiq.*, iii. 106, ed. 1834): "The most celebrated time (for baptism) was Easter, and next to that Pentecost or Whitsuntide, and Epiphany, the day on which Christ was supposed to be baptized." This is confirmed by reference to several of the fathers: Gregory Nazianzen, xl., *De Bapt.*, p. 654; Hieron., *Comm. in Zechar.*, xiv. 8; Chrysostom, xxxvi., *De Pentecost.* In the nomenclature of the Sundays of the year, Easter Day stood pre-eminent. It was called *Dominica Sancta in Pascha*, or simply *Dominica Sancta*. Tertullian calls it "dies Dominicus κατ' ἐξοχήν." The same father in his definition of Pentecost in relation to baptism includes the whole period from Easter to Whitsuntide. He says (*De Bapt.*, ch. 19): "Diem baptismo solenniorem Pascha præstat, cum et Passio Domini, in qua tingimur adimpleta est. Exinde Pentecoste ordinandis Lavacris latissimum spatium est, quo et Domini resurrectio inter discipulos frequentata est," &c. White garments were put on immediately after baptism, as a sign of the cleansing effect of the rite. Lactantius (*Carmen de Resur. Dom.*) says:—

"Fulgentes animas vestis quoque candida signat
Et grege de niveo gaudia pastor habet."

These garments were worn for a week, and then deposited in the church as a witness against the neophyte in case of his apostasy. St. Augustine (Sermon 157) thus refers to the custom: "Pa-

* The *Epitaph* and *Elegy in a Church-yard* (*sic*) are *indexed separately*. The former halves a line with the aforesaid *Rural Maid*. The latter appears point left out.

chalis solennitas hodierna festivitate concluditur et ideo neophytorum habitus commutatur: ita tamen ut candor, qui de habitu deponitur semper in corde teneatur." Hence the Sunday after Easter was called *Dominica post Albas* or *Dominica in Albis depositis*. The last word being omitted or understood for shortness' sake, it became simply *Dominica in Albis*. It was also called *Clausum Paschæ*, and, from the first word of the introit for the day, *Dominica Quasimodo*. It would thus appear that the real *Dominica in Albis* was the first Sunday after Easter; that it was so called, not from the custom of wearing white garments, but of taking them off; and there is no evidence that the Pentecostal Sunday was ever so called. Bingham, therefore, is evidently in error when he says: "White Sunday is said to be so called from this custom of wearing white robes after baptism." The simple truth seems to be that in the Southern climate Easter was the favourite time for baptism, but in the rugged North the more genial period of Pentecost was preferred.

Whitsunday, as I have already explained in my previous article, is a term of Northern origin, principally, though not exclusively, Scandinavian, and imported into England from that source. The change of climate led to a change in the day. It is a fact worth notice, that whilst in the feast of Pentecost the English and Norsemen adopt the vernacular term, and the Germans the Greek, the contrary obtains in the Paschal feast. The English *Easter*, German *Ostern*, are unknown in Scandinavia; *Paskar*, *Paaske*, are the only terms used.

J. A. Picton.

Sandyknowe, Wavertree.

St. Paul and Seneca (5th S. vii. 449.)—Fourteen letters attributed to St. Paul and Seneca are printed in Hone's edition of the *Apocryphal New Testament*. They are thus prefaced:—

"Several very learned writers have entertained a favourable opinion of these Epistles. They are undoubtedly of high antiquity. Salmeron cites them to prove that Seneca was one of Cæsar's household, referred to by Paul (Philip. iv. 22) as saluting the brethren at Philippi. In Jerome's enumeration of illustrious men, he places Seneca, on account of these Epistles, among the ecclesiastical and holy writers of the Christian Church. Sixtus Senensis has published them in his *Bibliothèque*, pp. 89, 90, and it is thence that the present translation is made. Baronius, Bellarmine, Dr. Cave, Spanheim, and others contend that they are not genuine."

Dr. Farrar has a chapter, in *Seekers after God*, in which he discusses the question of there having been any acquaintanceship between St. Paul and Seneca. He holds that "some early Christian forger thought it edifying to compose a work which is supposed to contain the correspondence of Seneca and St. Paul." He continues:—

"The undoubted spuriousness of that work is now universally admitted; and indeed the forgery is too clumsy to be even worth reading. But it is worth while inquiring whether in the circumstances of the time there is even a bare possibility that Seneca should ever have been among the readers or auditors of Paul. And the answer is, there is absolutely no such probability."—P. 170.

Dr. Farrar then gives two pages or so of *cons*, and leaves it to the reader to judge "whether there is the slightest probability that Seneca had any intercourse with St. Paul, or was likely to have stooped from his superfluity of wealth and pride of power to take lessons from obscure and despised slaves in the purlieus inhabited by the crowded households of Cæsar or Narcissus." I must confess that to my mind Dr. Farrar's arguments are not as conclusive as they are intended to be. However improbable, it is certainly not impossible that the heathen philosopher should have heard of and taken some opportunity of conversing with the apostle of the Gentiles. On Dr. Farrar's own showing, Seneca was a "seeker after God": we have good authority for believing that he will be found of them that seek him, though perhaps social standing may have to be overlooked and etiquette set at nought by those who carry on the quest. The very fact of the "Christian forger" setting to work to concoct a correspondence between St. Paul and Seneca goes to prove that there was some tradition of their having known each other, which did not strike men as being incredible.

St. Swithin.

The letters of St. Paul and Seneca, which are first mentioned by St. Jerome, *De Viris Illustr.*, 12, and afterwards by St. Augustine, *Ep.*, cliii. 14, form the subject of a note by Canon Lightfoot, in his edition of St. Paul's *Epistle to the Philippians*, 1868, pp. 327-331. It is there stated where those which now bear the name may be read, viz., in Seneca's *Works* by F. Haase, in Teubner's series, Fleury's *St. Paul et Sénèque*, and Aubertin's *Sénèque et St. Paul*. The correspondence is considered undoubtedly spurious, and to have been probably forged in the fourth century, and no credit is given to the supposition of some modern critics, that the letters now extant under this name are not the same as those to which St. Jerome and St. Augustine refer. The note contains a concise statement of the subject.

Ed. Marshall.

Prof. Baur, the head of the Tübingen school of rationalistic and critical theology, wrote a copious essay on the friendly relations, on Christian principles, believed by some to have existed between these distinguished characters; and this essay has recently been republished, together with several others by the same celebrated author on subjects of ancient philosophy, as it is connected with Christianity in some of the enlightened views held by Socrates, &c.

J. Macray.

Oxford.

The letters are said to be forgeries; but in Teubner's edition of Seneca, edited by Haase, 1853, vol. iii. p. 478, the letters are to be seen.

T. F.

See the second appendix to Canon Lightfoot's edition of the *Epistle to the Philippians*. "The letters which have come down to us betray," Canon Lightfoot says, "clearly the hand of a forger."

D. C. T.

Greysteil will find the whole subject of the alleged correspondence of Seneca with St. Paul exhaustively treated in Aubertin, *Rapports supposés de Sénèque et St. Paul*. W. L.

I would refer Greysteil to the work of A. Fleury, *Saint Paul et Sénèque, ou Recherches sur les Rapports du Philosophe avec l'Apôtre*, Paris, 1853, 2 vols., 8vo. Henri Gausseron.

Ayr Academy.

"The Fall of Mortimer": Mountfort: Mrs. Jordan (5th S. viii. 167.)—H. B. B. is wrong in supposing "Mountfort" to be the name of a play. It is that of the author of *The Fall of Mortimer*, who was the well-known actor and dramatist, William Mountfort (or Mountford), whose tragic end is graphically described by Macaulay (*History of England*, vol. ii. pp. 390, 391, two-volume edition).

I pointed out the error of ascribing to Jonson the tragedy which Wilkes dedicated to Lord Bute in a pamphlet reviewing Thorold Rogers's *Historical Gleanings* some years ago.

Mrs. Jordan died at St. Cloud, July 3, 1816, according to Cates (*Encyclopædia of Chronology*).

Alfred B. Beaven, M.A.

Preston.

Count d'Albanie (5th S. viii. 28, 58, 92, 113, 158.)—I am sorry that my mentioning the affix "of England," which I believe I have seen after the name of the late Count d'Albanie, has evoked from your correspondent (*ante*, p. 158) a reply which, as far as I understand it, refers solely to that addition. I desired to ascertain the origin of the title "Count d'Albanie," when, by whom, and on whom it was first conferred. I am now told that "no archives, documents, or letters can be found in England which can give the information desired." Can they be found anywhere else, and, if so, where? Prince Charles Edward created his illegitimate daughter Duchess of Albany; and Mr. Townend, in his interesting volume, as your correspondent very properly describes it, says, "If illegitimate heirs of James II. do exist (a Count of Albany has been sometimes mentioned), they descend from Prince Charles's mistress, *Clementina Walkenshaw*." But this, the only mention I believe of a Count of Albany to be found in the book, throws no light upon my inquiry, which is simply by whom and on whom was the title of Count d'Albanie conferred.

M. E. V.

"Roister Doister" (5th S. viii. 47.)—1. *Said saw.*—A pleonasm (Shakspere uses the latter word, *K. L.*, ii. 2), equivalent to a repeated speech or proverb. The one here quoted is in the collection in Camden's *Remains*, "As long liveth a merry man as a sad."

2. *Titivile.*—Halliwell's *Dict.* says "a worthless knave," but his extract from Hall, *Hen. VI.*, f. 43, rather points to a backbiter. Perhaps a softening of *devil*. So the schoolboy rhyme—

"Tell-tale tit,
Your tongue shall be slit."

Titivillitium occurs in Plautus, *Casina II.*, v. 39, in the sense of something worthless, of no account, —a word of contempt, the etymology of which has much puzzled the commentators. Ben Jonson puts it into the mouth of the pedant Captain Otter, who applies it to his wife, and to wives in general (*Silent Woman*, iv. 1).

Pye.—Father of the Pye, chairman of a convivial meeting (Halliwell).

Hankyn.—Like *Jenkin*, a derivative from *John*, and therefore an appropriate handle to *Hoddy-doddy*, both implying fatuousness.

Blinkinsop, or, as Ben Jonson has it (*New Inn*, ii. 2), *Blinkinsops*, I take to be a nickname for a blear-eyed "habitual drunkard."

Merrygreek.—Used proverbially by Shakspere, *Troilus and Cress.*, i. 2, iv. 4; by Ben Jonson, *New Inn*, ii. 2, in the sense of boon companion; and Cotgrave so explains it, sometimes with the spelling "*grigge*, a little eel, *anguillette*." Our present phrase, "As merry as a *grig*," is probably the true form, and it may be that the cricket is the real type of a careless, *insouciant* fellow, such as Matthew Merrygreek describes himself to be. More on this matter will be found in A. S. Palmer's *Leaves from a Word-Hunter's Notebook*, 1876, pp. 164–7.

3. *Lout.*—The v. *to lout*, *i.e.* to bow, make obeisance, occurs thrice in Spenser, *F. Q.*, i. 30, v. 50, *Shep. Kal.* Aug. One characteristic of a bumpkin is an excessive and ungainly servility, as we find and see him on the stage, making legs at every turn. But the sub. may be more easily traced to Ger. *leute*, the lower orders, "certain lewd fellows of the baser sort." Ralph Roister Doister was too full of himself to be a fawning flatterer.

4. "Hold by his yea and nay, be his nown white son," *i.e.* what he says you 'll swear to; be his parasite —his echo. See "white boy" as a term of endearment, Beaumont and Fletcher, *Kn. of B. P.*, ii. 2; Ford, *'Tis Pity*, i. 3; and "white villain" in the sense of a favourite, *Return from Parnassus*, I.

Vincent S

Lottery Marriages : The Jews, 1763 (5th S. viii. 49.)—I have seen similar placards in Italy; a hundred shareholders at about five shillings each, the fortunate prize-holder to receive twenty-five pounds as a marriage dowry. The Portuguese London Jewish endowed charities still number one for granting dowries to portionless girls. In an Italian school history of Italy (*Compendio della Storia d' Italia*, Milan, 1821, Maspero, anonymous) the cause of the great armies raised in Dante's time* in the Italian republics is stated to be the facility of marriages; the best families only giving the brides three ordinary dresses, and the house furniture of slender proportions, the dowry being 100 to 300 lire in Florence. *Vide* my essay, *Phil. Mag.*, Feb., 1859.

S. M. D.

Upper Barnsbury Street, N.

According to the *Mishna*, the following are duties for the performance of which man enjoys some reward in this world, but the great reward is reserved for the world to come: Reverence for parents, acts of beneficence, early attendance morning and evening at the house of learning, hospitality, tending the sick, *promoting matrimony*, attending the dead to the grave, devotion in prayer, promoting peace among mankind, and studying the Sacred Law. For the better carrying out of the duty which I have italicized it is customary in every Jewish community to institute one or more marriage-portion societies, supported by voluntary contributions. Every year lots are cast among those candidates whose characters have stood the necessary investigation, and who have been approved by the managers; but, so far as I have ever heard, subscribers to the fund are not eligible as applicants for its benefits. The prize varies in amount, according to the means of the subscribers, but is generally sufficient to purchase an outfit for the bride. There are several such marriage-portion societies among the Jews in London at the present time, the subscriptions in some of them being as low as one penny per week. Attached to one of the larger synagogues there is, or used to be, a fund, the annual interest of which, amounting to nearly 60*l.*, was applied in the manner and for the purpose here indicated.

M. D.

Mr. Gladstone and Earl Beaconsfield (5th S. viii. 108.)—Notices of Mr. Gladstone are to be found in (1) *Men of the Time, British Statesmen*, Lond., 1854, pp. 220–39; (2) Allibone, vol. i. p. 676; (3) *Portraits of Eminent Conservatives*, ed. by H. T. Ryall, Lond., 1846, fol.; (4) *The Drawing-Room Portrait Gallery of Eminent Personages*, Lond., 1859, fol.; (5) *The Statesmen of England*, 1862; and of Earl Beaconsfield in (1) Allibone, vol. i. p. 504; (2) *Cartoon Portraits*, 1873, pp. 38–45; (3) *Portraits of Eminent Conservatives*, ed. by H. T. Ryall, Lond., 1846, fol.; (4) *The Right Hon. Benjamin Disraeli, M.P., a Literary and Political Biography*, 1854; (5) *Disraeli's Speeches*, edited by John F. Bulley, 1870; (6) *Gent. Mag.*, Dec., 1875; (7) *Illustrated Review*, new series, vol. i. pp. 145–47; (8) *The Graphic*, vol. v. pp. 322 and 324; vol. ix. pp. 189 and 191; (9) *Illustrated London News*, vol. xx. p. 256; vol. xxi. p. 64; vol. l. pp. 133 and 142; vol. lxiv. pp. 149–50, 364 and 366.

Frederic Boase.

15, Queen Anne's Gate, Westminster.

In the *Times* of Tuesday, January 17, 1854, there is a pungent dissection of the political career of Benjamin Disraeli, and the anatomy is a critical review of a book entitled *The Right Hon. Benjamin Disraeli, a Literary and Political Biography*, London, Bentley, 1854. I possess the *Times* article, and I shall be happy to lend it to your correspondent B. D. if he would like to read and cannot otherwise obtain it.

Fredk. Rule.

Death of Edward, Duke of York, 1767 (5th S. vii. 228, 274, 294; viii. 192.)—The statement made at p. 192 on this subject is so very remarkable that it is hardly fair to leave it in so vague and unsatisfactory a state. Your correspondent says that he has authentic information that the Duke of York, to deceive his enemies and to amuse himself, went through the farce of a fictitious death-bed, and then escaped to India! Such a statement bears on its face so much improbability that no one will be disposed to admit it without very good evidence. The small variations in the different accounts of the last month of the duke's life, none of which appear to be really inconsistent, are as nothing in comparison with the improbability that to escape a conspiracy to poison him, and *to amuse himself*, he would voluntarily give up his whole future life, and become a party to so gross a fraud on his family, his friends, and the whole British nation; that he would give up his entire income, which had only a few months since been increased to 8,000*l.* a year by Parliament, and allow a weighted coffin to be sent home to England in the Montreal frigate, a solemn funeral and interment in Henry VII.'s chapel, and a national mourning of four weeks' duration. But even supposing that the duke was willing to do this, how would it have been possible for him to carry out such a plan without several accomplices?—how could he have deceived the Prince of Monaco, who was much attached to him, had visited him daily in his sick-room, and shortly afterwards paid a month's visit to the royal family in London? Again, how does the story of the weighted coffin agree with the statement that, immediately after the duke's death, in the palace at Monaco, the body was opened and embalmed? It is highly

* Extract *Parad.*, xv., Malespina, Villani.

probable that formal statements of all the circumstances of this affair may have been drawn up and circulated, but it seems most improbable that they were true. That after his death some one very like him was seen in India, and that persons might be ready to depose, "to the best of their belief," that they had seen him in India, is quite possible; but what is now wanted is fact, not merely assertions or suggestions. EDWARD SOLLY.

AN OLD PORTRAIT OF MAHOMET II. (5th S. viii. 89.)—Is MR. FENTON able to trace the history of the portrait in his possession? Mrs. Foster, the translator of Vasari, tells us, in a footnote (Vasari's *Lives of the Painters*, vol. ii. p. 169, Bohn), that a portrait of Mahomet II., painted by Gentile Bellini, was formerly in the Casa Zeno at Venice, but was sold and taken to England in 1825.

It is of Mahomet II. and Bellini that the anecdote, related by Ridolfi, and disbelieved both by Voltaire and by Gibbon, is told, that to settle an artistic dispute between them, a slave, by the sultan's orders, was decapitated.

The rose placed in the sultan's hand was no doubt intended to symbolize the glory acquired by the renowned conqueror of Constantinople.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

The appearance of the rose in the hand of the sultan in this picture is probably accounted for by the Mussulman tradition, which ascribes the origin of the rose to the night of Mahomet's journey to heaven. According to this fable, the white roses sprang from the drops of sweat which fell from the forehead of the so-called prophet himself, while the sweat of the animal Borak which he rode produced the yellow ones.

W. D.

Dublin.

I venture to ask whether the emblematic rose depicted in the hand of this portrait may not be connected with the taking of Rhodes (the Isle of Roses), in 1522, by Solyman. A. W.

HOLY WEEK: PASSION WEEK (5th S. viii. 129, 175.)—The following extracts from Brady's *Clavis Calendaria* may, perhaps, throw some light on the subject referred to by your correspondent ANON.:

"Fifth Sunday in Lent.—This Sunday is merely distinguished in our almanacs as the Fifth in Lent, though in the Roman Church it has the appellation of Passion Sunday, which latter title the Sixth, or Palm Sunday, bears in the Reformed Calendar, from the circumstance of the Death or Passion of our Saviour being commemorated in the week of which Palm, or our Passion, Sunday is the first day. The Latins are stated to have called this *Fifth* Sunday in Lent *Passion* Sunday, instead of the *Sixth*, thereby anticipating its true station by a week, because they had established ceremonies for the latter appropriate to its other name of Palm Sunday, which precluded the performance of *the* rites deemed applicable to the solemn occasion from whence they denominated their Passion Sunday."—Vol. i. p. 260.

Again, as to Palm Sunday, we read:—

"Palm Sunday (*Dominica Palmarum*) is the Sunday next preceding Easter, or the last Sunday in Lent. It is also called Passion Sunday, though the Latins give this latter title to the *Fifth* Sunday in Lent. The week was called the Great week, in token of the inestimable blessings bestowed upon mankind through the merits and sufferings of our Saviour; the Holy week, from the extraordinary solemnities practised throughout its continuance; and Passion week, which it is still styled, from our Lord's Passion."—*Ibid.*, p. 276.

E. C. HARINGTON.

The Close, Exeter.

Passion week and Holy week are not identical. Holy week is the week before Easter. It begins with Palm Sunday and includes Maundy Thursday, Good Friday, and Holy Saturday. Passion week begins with the Fifth Sunday in Lent—Passion and also, Judica Sunday—and is consequently the week before Holy week.

L. BARÉ.

Bückeburg, Schaumburg-Lippe.

HERALDIC (5th S. viii. 89, 136.)—The crest and motto described by MR. DEMPSTER belong to the family of Graham of Westmorland.

HIRONDELLE.

"THE GRIM FEATURE": "PARADISE LOST" (4th S. xii. 85, 191, 316, 435; 5th S. i. 52, 236; ii. 378; v. 186; vii. 497; viii. 53, 137.)—If a *part* of a passage be the same as the *whole* of it, then JABEZ is right and I am wrong. But that the *ten* lines, which he now informs us is the "long passage" he had in his mind, is anything more than a *part* or *section* of the passage in its entirety treated of by me in my last paper, I unhesitatingly deny, and challenge contradiction. Further, I maintain that these *ten* lines form so *integral* a part of the passage—are, so to speak, welded into it, and inseparable from it—that, as your correspondent does, to dissever them from the context is not only to destroy their force, but to strip them of all sense and meaning.

Which, then, permit me to ask, is the more or less "common fairness," to take the passage as a *whole*, or only such part of it as may serve a turn?

With a certain school of controversialists the latter course is not uncommon, but that it is the most to be admired is, to my thinking, open to serious doubt.

I hardly like the word "pretend." To say the least, it is not over-courteous, and as applied to me in this instance is wholly out of place. Had I quoted a passage as made use of by JABEZ in which the words in question (Satan and Sin) are not "once named," then I should have rendered myself justly liable to a charge which I regard as very grave; but as the opposite is the truth, I

ay as justly repudiate it, which I do, and I hope ithout offence.

Upon the real question at issue, namely, *feature* = offspring, I must be permitted to say that I d nothing in your correspondent's arguments hich leads me, in the least, to change my views.

EDMUND TEW, M.A.

ISOLDA: GLADYS (5th S. vii. 428, 514.)—The tter name is certainly not uncommon in Wales. ou have already received replies to this effect; ut I hope the following, from a Welsh Bible in y possession, may not be considered superfluous. t. Paul, in his Second Epistle to Timothy, iv. 21, ays:—

"Bydd ddyfal i ddyfod cyn y gauaf. Y mae Eubulus yn dy annerch, a Pudens, a Linus, a Claudia, a'r brodyr oll."

"Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren."—Authorized Version.

To this verse the following remarks by the Rev. James Hughes, the celebrated Welsh commentator, are appended:—

"Nid oes genym hanes yn un mân arall o'r Ysgrythyr am y duwiolion hyn: enw Groeg yw y cyntaf, Lladin yw y ddeill (medd *Pool*) ac enw benyw yw Claudia. Dywedir mai Cymraes oedd Claudia (Gwladus Ruffudd) ac mai ei gwr hi oedd Pudens: gwel y sylwad ar odre y ddalen dan y gair Claudia, yn y Geiriadur Ysgrythyrol, ac hefyd Drych y Prif Oesoedd, tu dal. 179. Tybir mai rhai o fawrion teulu Cesar oedd y rhai hyn oll, ac iddynt gael eu dychwelyd i'r ffydd trwy weinidogaeth yr apostol, yn ei garcharîad cyntaf neu yr ail; maent hwy a'r brodyr oll yn Rhufain, yn uno mewn cyd-anerchiad caredig at Timotheus, yr hyn sydd brawf da o wirionedd crefydd a gostyngeiddrwydd dynion mòr fawr, ac uchel eu sefyllfa."

Which I freely translate thus:—We have no account anywhere else in the Scriptures of these godly people; the first is a Greek name, the others are Latin (says Pool), and Claudia is the name of a female. It is said that Claudia (Claudia Rufus) was a Welshwoman, and that Pudens was her husband; see the remarks at the foot of the page under the word "Claudia" in the *Biblical Dictionary*, and also the *Mirror of the First Centuries* (or *Ages*), page 179. It is possible all these were some of the great family of Cæsar, and that they were converted to the faith through the ministration of the Apostle [Paul] during his first or second imprisonment; they and all the brethren at Rome join in warm greetings to Timothy, which is a good proof of the true faith and humility of such great men in their high position.

I wish to end with a query. As Gladys is the Welsh name for Claudia, why is it not used in the Welsh Bible? R. P. HAMPTON ROBERTS.

The name of Isolda may be rare in the present day, but it has not fallen into disuse. I am well acquainted with a lady of that name, and I learned from her that it was an old family name in both her father's and her mother's family. Isolda is the Italian form of Iseulte and Isolde. I have also seen a Gladys, and I have frequently met with the name in fiction. LINDIS.

Gwladys (generally pronounced "Gladus") is not an uncommon female name in some parts of Wales. "In Carnarvonshire persons colloquially called Gwladus or Gladus generally write their names Claudia, as if the two forms were convertible," which, however, they are not. A. R.

Croeswylan, Oswestry.

"MAULEVERER" (5th S. vii. 344, 478.)—In the account of the ancient family of Mauleverer, of Arncliffe Hall, in Craven, in the county of York, in Burke's *History of the Commoners*, published in 1838, the following account of the origin of this name is given:—

"The name of this family in ancient writings is called Malus-Leporarius (*Malevorer*), the bad hare-hunter, and tradition says that a gentleman of Yorkshire, being to let slip a brace of greyhounds to run for a considerable wager, so held them in swing that they were more likely to strangle themselves than kill the hare; when the designation was fixed upon the unskilful sportsman and transmitted to his posterity. But Peter Le Neve, Norroy, supposes it to be Malus-operarius, or the bad-worker, because that in Domesday Book is found (title Essex, p. 94), 'terra Adami, filii Durandi de Malis operibus, in French Malouverer,' which is easily varied to Mauleverer." —Vol. iii. p. 542.

He also adds: "Sir Richard Maulever, Knt., came into England with the Conqueror, and was constituted master or ranger of the forests, chases, and parks north of Trent" (vol. iii. p. 542). The arms of Mauleverer, given in the same book, are, Sable, three greyhounds courant argent.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

It is very likely that the family name Mauleverer originally came from the name of some place called Maulevrier, either the place near Caudebec, or the place near Cholet, or some other; this is a question I cannot discuss. But it has nothing to do with the etymology of the word itself, which is plainly formed with *mau* (the same as *mal*, bad, badly) and *levrier*, hare-hunter, or rather greyhound, harrier. The list of French words formed thus with *mau* would be long. I give a few of them: *maudir*, *maufait*, *maupiteux*, *maussade*; and among proper or geographical names, *Maubuisson*, *Maucroix*, *Mauléon*, *Mauperthuis*, &c.

HENRI GAUSSERON.

Ayr Academy.

Lamartiniere (1735), who gives Maulevrier as the name of a little town in Anjou, of a parish in the Pays de Caux in Normandy, and of a forest in the same province, says of the first-named place: "Cette ville a été bâtie par Foulques Nera, qui la donna à un de ses chevaliers, qui prit le nom de cette terre et la transmit à sa postérité." Both places are found in Aubert de la Chenaye des Bois

(*Dict. de la Noblesse*), who also gives Maulevrier, a property and seigniory in Bourgogne, possessed in the fourteenth and fifteenth centuries by a branch of the house of Damas-Marcilly. It is, however, quite probable that all these places may have derived their name from an owner, inasmuch as Roquefort renders *maulevrier*, "méchant chien de chasse." Malèvre is also a modern French name. R. S. Charnock.

Paris.

Curious Names (5th S. vii, 386, 515.)—If Mr. Roberts will send me his address, I will forward him the list of scholars of Trinity College, Dublin, from the year 1660, in which he will find names quite as curious as those he has given at the former reference. The following is a taste :—Christian,—Caleb, Gamaliel, Ulysses, Hercules, Achilles, Cæsar, Mark Anthony, Ithuriel, Verus, Cromwell (in 1663) ; surnames,—Amirant, Pepper, Ram, Sess, Jannes, Jealous, Greatracts, Jenny ; both,—Nicholas Quaytrod, Pierce Gold, Pierce Bean, Nicholas Tubbs, Hanover Sterling (1729), Narcissus Batt, Forest Freeman, Bold Hill, John Dory, Manly Gore, Vere Essex Quaile, Benedict Scroggs, Michael Sampson, Isaac Butt, &c. J. B.

Kilskeery, co. Tyrone.

"Nine Men's Morrice" and "Nine Holes" (5th S. vii. 466, 514 ; viii. 51.)—The former seems to be the same as the ancient game of "mill," said to be, under that name, even of more ancient origin than the game of chess. The game is played by two, having each nine pegs of different colours, on a board with three squares, one inside the other. Holes are made at the corners of the squares, and in the middle between each corner, thus making a line of three holes. The winner of the game is he who can get the pegs in a straight line, and prevent his opponent doing so ; and, every time he does so, he is entitled to take off the board one of the pegs of his opponent. A somewhat similar game, played on the slate, and called "noughts and crosses," and also "straight line," is brought to my mind when describing the above game. "Merelles" is translated "hop-scotch" ; might not "mill" be a corruption of the name? M. Drabwash.

The game your correspondents call "nine men's morris" is known in Derbyshire as "three man's marriage," and for this game three "men" are used, and the board on which the game is played contains nine holes or points. One "board" on which we played the game was generally a flat stone, upon which, with chalk, we made a square, intersecting it with a horizontal and a vertical line, which produced the nine holes or points. Two played the game, laying their men alternately on any of the points of the board. The object of each player was to get his men "all in a row," and the game was won. "Nine man's marriage" is quite a different affair, and much more elaborate. Each player uses nine men, and the "board" is three squares, one inside the other, and the squares are connected by four lines drawn through the sides of the squares. This board contains twenty-four holes or points. The players in this game lay their men alternately, each taking care that his opponent does not get a row during the placing of the men. When the men have all been dealt, the players move a man in turn. Each player strives to get three of his men in a row, at the same time striving to hinder his opponent from making a row. When a player has made a row his three men are "married," and he may take a man from his opponent. The game "nine man's marriage" is also called "tink-track," because, with good play, a player may get five of his men in such a position that a "tink-track" is formed, by means of which he can clear the board of the enemy, one by one, in so many moves.

Thos. Ratcliffe.

Worksop.

Sheep led by the Shepherd (5th S. vii. 345, 477 ; viii. 79.)—Driving lately from Wolverhampton to Birmingham, I overtook a flock of sheep which filled the whole of the road. I felt rather afraid, as the horse I was driving was rather restive ; but, before I got quite to the sheep, the man who was in advance of them quietly walked to one side of the road, and the sheep followed him, leaving plenty of roadway for me to pass. I was informed that the sheep were Spanish. I saw, on the same road, some oxen which were said to be Spanish. They were of a brownish dun colour. Some of them had horns of great length, many of them from five to six feet from tip to tip, while one had horns which, I feel sure, would have measured eight feet from tip to tip.

I had this flock of Spanish sheep strongly brought to my remembrance yesterday. Having to pass a flock of sheep in Worcestershire, which were being driven by dog and man, I had hard work to pass by, while the uproar was great : sheep bouncing every way but the right way ; the driver swearing most choice Billingsgate ; the dog rushing about like a dog demented. I perceived at once that the Spanish sheep were the best educated, and far more pleasant to meet on the queen's highway than our own English-born and home educated flocks. Father Frank.

Birmingham.

The Dunchurch Firs (5th S. vii. 389 ; viii. 33, 117.)—An account of the custom of paying the dues at Knightlow Stone may be found in Dugdale's *History of Warwickshire*, in the description of the parish of Stretton-sup-Dunsmore,

undred of Knightlow. The edition referred e second, by Thomas, 2 vols., folio, 1730.

CR-DE-LYS (p. 117) mentions "the same of avenue, seventy miles," being planted. om his description it may be presumed he izant of their whereabouts, and mentions ton. But there are no less than *ten* vil- bearing that name, two of them in North- . Which is meant?

her, no part of the Dunchurch avenue is y miles from London, the nearest portion certainly seventy-nine miles distant; tlow Stone, where it terminated, being about -four and a half miles, from whence it is d a half miles to the entrance into Coventry, a few years since there were standing by de of the road some of the finest elms in nd. A great number of them were cut and sold about five years since by the owner ground, and this at the time the Corporation ngaged in planting trees upon all the roads into the city. J. HENRY.

NY'S DOVES (5th S. vii. 329.)—Dr. E. C. t's *Dictionary of Phrase and Fable*, 3rd a recent publication, but possessing the table characteristic of bearing no date on tle-page), supplies the following reply:—

one of the rooms on the upper floor of the Mu- of the Capitol at Rome are the celebrated Doves y, one of the finest and most perfectly preserved ens of ancient mosaic. It represents four doves ng, with a beautiful border surrounding the com- n. The mosaic is formed of natural stones, so that 160 pieces cover only a square inch. It is ed to be the work of Sosus, and is described by as a proof of the perfection to which that art had d. He says, 'At Pergamus is a wonderful speci- f a dove drinking, and darkening the water with adow of her head; on the lip of the vessel are doves pluming themselves.' This exquisite speci- f art was found in the Villa Adriana, in 1737, by al Furietti, from whom it was purchased by nt XIII."

JOHN W. BONE, F.S.A.

s beautiful mosaic, preserved in the Museum e Capitol at Rome, was discovered in the 1737, at Hadrian's Villa, by Cardinal Furietti, purchased from his representatives by Cle- XIII. At one time it was thought to be iginal work ascribed by Pliny to Sosus, who, the practice of "painting" pavements be- superseded by mosaics, is said to have ed the highest excellence in the art. He t Pergamus the mosaic pavement known as Asarotos œcos," from the fact that he there ented, in small squares of different colours, emnants of a banquet lying upon the pave- , and other things which are usually swept with the broom, they having all the appear- of being left there by accident.

Pliny's *Hist. Nat.*, lib. xxxvi. cap. lx.; Foggini, *Museo Cap.*, tom. iv. tav. 69; also Winkelmann, *Storia dell' Arte dei Desig.*, tom. ii. lib. xii. cap. i.; *The Capitoline Museum of Sculpture*, by Shakspere Wood, &c.

JOHN EDWARD PRICE.

The following extract from Murray's *Handbook to Rome* supplies the answer to this query. The Hall of the Doves, in which this relic is preserved, is in the Museum of the Capitol.

"The celebrated Doves of Pliny, one of the finest and most perfectly preserved specimens of ancient mosaic. It represents four doves drinking, with a beautiful border surrounding the composition, and is formed of natural stones, so small that 160 pieces are contained in a square inch. It is supposed to be the mosaic by Sosus, described by Pliny as a proof of the perfection to which that art had reached in his day.... 'Mirabilis ibi' [*i.e.* Pergamus] 'columba bibens, et aquam umbrâ capitis infuscans. Apricantur aliæ scabentes sese in cathari labro.' It was found in Villa Adriana, in 1737, by Cardinal Furietti, from whom it was purchased by Clement XIII."

For the reference to Pliny, *vide* lib. xxxvi. 184.

H. W.

New Univ. Club.

WHIPPING BOYS (5th S. viii. 126.)—This custom must have been pretty general, for many years ago I read of it in *Gil Blas*, though I cannot now confirm my recollection by finding the passage.

JEAN.

"O SLUMBER, MY DARLING" (5th S. viii. 127.)—This song, about which QUIVIS inquires, was not the composition of Bishop, and does not appear in his publishers' edition of the music of *Guy Mannering*. It was composed by John Whitaker, a composer of operas and many popular ballads, at the early part of the present century.

C. OLDERSHAW.

Leicester.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 188.)—

It would be difficult to trace the *authors* of the extracts quoted by MR. GOSSE, because they are generally the first lines of old ballads. Among them are the following six, which are included in *Popular Music of the Olden Time*, with so much of their antecedents as I could gather (see Index): 1. "It was a youthful knight" ("Constance of Cleveland"); 3. "What if a day or a month or a year"; 4. "Come, shepherds, deck your heads no more with bays, but willows" (dear to the admirers of old Izaak Walton); 5. "Sir Edward Nowel's delight"; 6. "When Daphne did from Phœbus fly"; 8. "The fairest nymph those valleys or mountains ever bred." To these I may add that No. 2 of MR. GOSSE'S list, "I have a love so fair, so constant, firm, and kind," is the ballad of "Pretty Nanny," in the Roxburghe Collection, vi. p. 322, and included in Bishop Percy's folio MS. I did not care for the tune sufficiently to put it forward in my limited selection, rather than collection. No. 10, "My mistress sings no other song," was set to music by Robert Jones—a well-known musician, and therefore not included by me—and printed in his First Booke of

Ayres, fol., 1601. A broadside copy of the ballad, without music, is in Mr. Henry Huth's collection, entitled—

"As pleasant a dittie as your hart can wish,
Shewing what vnkindnes befell by a kiss."

It will be found at p. 318 of Mr. Huth's reprint for the Philobiblon Society, and is quoted by Marston in his play of *The Dutch Courtezan*. Thus we have clues to eight out of the eleven. As to authorship, a few lines may be added to what I have written, that "When Daphne did from Phœbus fly" is probably by Thomas Deloney, "the ballatting silk-weaver of Norwich," it being included in *The Royal Garland of Love and Delight*, by Thomas Deloney (8vo., 1674), as "A pleasant Dittie of Daphne and Apollo," and in the *thirtieth* edition of *The Garland of Delight*, by Thomas Deloney (1681). No. 1 is also attributed to Deloney in *The Garland of Goodwill*. It is there entitled "A mournfull Discourse of a Lady and a Knight," instead of, as elsewhere, "Constance of Cleveland." In the registers of the Stationers' Company, June 11, 1603, it was entered to William White, as "Of the fayre Lady Constance of Cleveland & of her disloyall Knight." I have now before me an old memorandum to refer to the first part of Thomas Churchyard's *Chippes*, 1575, 4to., to ascertain whether this be the same as No. 4 in that collection, "A dollfull Discourse of a Lady & a Knight." As to the authorship of No. 3, referred to in *Hudibras*—

"This any man may sing or say
i' th' ditty call'd *What if a day*"

—how far it is the creation of Thomas Campian, or how far the idea was derived from an earlier source, is discussed in *Pop. Mus.*, p. 310.

The remaining three in Mr. Gosse's query are No. 7, "I have waked the winter's nights"; No. 9, "Set now your sweetheart upon a bench"; and No. 11, "Was Bommelalire so pretty a play?" All seem to be lost in England, and perhaps they are now only known through the Dutch printed collections. But this must not be assumed until the members of such learned societies as the Chetham and the Surtees have been consulted.

I venture to guess that Mr. Gosse had before him an edition of Jan Jansz Starter's *Friesche Lust-Hof*, with the *Boertigheden* at the end, when he framed his queries. If so, an edition of 1628 precedes mine of 1634, and I would beg him to inform me whether the edition of 1628 includes the music. Wm. Chappell.

Strafford Lodge, Oatlands Park, Weybridge.

I have the words of "What if a daye, or a moneth, or a yeare" (in modernized English), in *Old English Ditties*, the words sometimes altered by John Oxenford; music arranged by Macfarren. Words and music of this song sixteenth century. E. G. C.

"What is good for a bootless bene?"

The poem of which this is the first line will be found in Wordsworth's *Works* (vol. v. p. 52, ed. 1837), entitled "The Force of Prayer; or, the Founding of Bolton Priory." Mr. Morgan's second query will be best answered by quoting the first stanza of the poem:—

"'What is good for a boot'ess bene?'
With these dark words begins my tale;
And their meaning is, whence can comfort spring
When prayer is of no avail?"

Bene is simply another form of *boon*, from A.-S. *bên*, a prayer. W. F. R.

From Wordsworth's exquisite little poem, entitled "The Force of Prayer." Observe how, the words being dark in two senses, the poet, like a wise man, is at pains to explain himself to the general reader. The word *bene* here *I take to be the Latin*, and to be employed as an abbreviation of *benedicite* or *benedictus*, to represent prayer at large, as did *ave* or *pater noster* in the common parlance of the old Catholic times. That the word has been pronounced monosyllabically, and perhaps, on that occasion, thought to be of Anglo-Saxon origin, is shown by the following extract from a letter addressed by Charles Lamb to Wordsworth (*Final Memorials* of C. L., ed. 1850, p. 167):—"When I first opened upon the just-mentioned poem, in a careless tone I said to Mary, as if putting a riddle, 'What is good for a bootless bene?' To which, with infinite presence of mind (as the jest-book has it), she answered, 'A shoeless pea.' It was the first joke she ever made." J. W. W.

Miscellaneous.

NOTES ON BOOKS, &c.

We have before us the last two instalments of Messrs. Macmillan's *History and Literature Primers*, edited by Mr. J. R. Green. That the author of *A Short History of the English People* has undertaken the task of supervising the production of these useful little volumes will be sufficient guarantee to the public of their great merit. In *Classical Antiquities*, II. *Roman Antiquities*, Mr. Wilkins, of the Owens College, Manchester, discourses not only on the character of the old Roman, but also on his dwellings and public and family life. The small illustrations here and there interspersed give additional value to the information imparted. The subject of the *Literature* volume is Shakspeare. Prof. Dowden gives chapters on the Elizabethan drama, and on the life of the poet, as well as on the early editions of his writings. A useful list of books for students of Shakspeare is also appended.

In *Resurrection; what is It?* by James Cross (Houlston & Sons), the writer enters on a defence of certain opinions held by him in relation to this great subject. —All antiquaries, but those in the North especially, will find much to interest them in *Miscellany Accounts of the Diocese of Carlile, with the Terriers delivered in to me at my Primary Visitation*. By W. Nicholson, late Bishop of Carlile, edited by R. S. Ferguson, M.A., F.S.A. (George Bell & Sons).

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

An Old Subscriber asks whether Dr. Newman's hymn, "Lead, kindly Light," was composed and given to the public before or after he had left the Anglican communion.

L. Barbe (Bückeburg) asks us to express his thanks to Major-Gen. Rigaud for his kindness in forwarding the extracts relative to Joan of Arc.

L. B.—We should like to see the paper proposed before giving a reply.

A. B. (Bury) should submit his coin to a coin collector.

W. T. S.—The late Lord Derby's.

John Ellis.—Letter forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 2 Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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Notes.

FOLK-LORE.

...—"Cur sternumentis salutamus?"* ...a was asked more than eighteen cen... But even the universal learning of ...nable to account for a custom already ...ed in those early days. Later writers, ...e modest if not better informed, have ...iculty in tracing it back to its origin, or, ...no hesitation in assigning it one. We ...er be at a loss for an answer to Pliny's ...only embarrassment can be in the ...a plausible one from amongst those ...ology, tradition, history, and science

...he author of a clever though partial ...he wars of the Netherlands, has not ...eneath his dignity to throw the light ...ng on this obscure point of folk-lore.† ...f his researches is embodied in a myth ...nsibility suffice, must set all doubts at ...etheus, the daring creator, had given ...touch to his creature of clay. The ...the realization of his ideal, stood ...proportionate in limb, perfect in ...t could he not behold his work and ...as good. It was but cold, motionless ...and soul were still wanting, and these it was beyond his power to bestow. In order to animate his handiwork he found himself reduced to the necessity of imploring the help of heaven. Guided and protected by Minerva, he set out for the celestial regions. After having traversed the orbits of several planets, gathering from them as he passed such essences as he deemed suited to temper the human frame, he approached the orb of the sun, the soul of the world, the author of all life. Concealed under Minerva's cloak, he stealthily filled a reed, with which he had provided himself for the purpose, with a portion of the sun's vivifying rays. He then hastily winged back his flight to his creature of clay. Without a moment's delay he applied the reed to the statue's nose. The sunbeams, which had lost none of their activity, darted into the nostrils and produced the phenomenon which we may imitate any bright day by looking at the sun. They made the statue sneeze. Then, spreading themselves in a moment along the delicately wrought fibres of the brain and through the cunningly disposed arteries and veins of the body, they animated the whole mass. Prometheus, in his delight, fell on his knees and ejaculated a hearty wish for the welfare and preservation of his living machine. His creature heard him and remembered his words. First impressions are proverbially lasting; and we may well suppose that those of a being thus brought into life, with all his faculties mature, would long remain fresh in his memory. In after times, Prometheus's creature carefully observed the practice of uttering the ejaculation he had heard from his maker on the occasion of his first sneeze at every repetition of the phenomenon. He taught it to his children, and they to theirs; and thus, from generation to generation, has it been transmitted down to us.

The plausibility of this ingenious fiction is further increased by comparison with a Bible narrative which one point of it at once recalls to the mind. In the account of the raising from the dead of the Shunammite's son, we read that the first symptom of returning life given by the child was a violent fit of sneezing:—

> "And when Elisha was come into the house, behold, the child was dead.....Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child *sneezed seven times*, and the child opened his eyes."—2 Kings iv. 32-35.

We notice that in both stories this convulsive effort of the brain is represented as the first effect of life, the first vibration of the pendulum which sets the whole machine in motion.

The Jewish rabbis furnish us with another and a very different, though not less plausible account. These learned doctors are, or at least profess to be, the immediate depositaries of the most ancient traditions, of the secrets of the early world, and the authorized keepers of the archives of the human race. They are intimately acquainted

...st. *Nat.*, lib. xxviii. c. 5.
...Strada, *Prolusiones Academicæ*.

with our first parents' private life in the garden of Eden, with the duties and occupations of each member of Noah's family during their long seclusion in the ark, with all the details of the planning and building of the Tower of Babel; in a word, with a thousand events of the first ages ignored and uncared for by the rest of mankind. According to the account of one of the most learned of the doctors of the synagogue,* the custom of calling down a blessing on a person who sneezes is not so ancient as mythology would have us believe. It only dates back to the days of the patriarch Jacob, to whom we owe its institution. In the beginning, when Adam's disobedience brought death into the world, the Almighty ordained the manner in which the sentence that he had passed upon mankind was to be put into execution. Every human being, when his time was come, without premonitory symptoms of weakness or disease, was suddenly to give up the ghost in a sneeze. Nobody in the early times thought of petitioning against a sudden death; it was the natural termination of life. The holy patriarch Jacob, however, having seriously reflected on this way of leaving the world without warning and preparation, humbled himself before the Lord, and prayed to be exempted from the universal law. The man of God was heard. He sneezed and did not die. This first wonder, so contrary to experience and precedent, was followed by one not less startling. Jacob fell ill. Previously to this sneezing had been the only disease—a sudden and a fatal one. A lingering illness was as incomprehensible as it was unheard of. These two events following each other in immediate succession, and happening to the father of the Prime Minister, created a great sensation throughout the land of Egypt. All the wise men were summoned together to investigate this new and important phenomenon. After all the circumstances of so momentous a change in the order of nature had been duly examined, its cause ascertained, and its effects determined, it was resolved that from that time forth the act of sneezing should be accompanied with thanksgivings for the preservation, and prayers for the prolongation, of life.†

The historian Sigonius furnishes us with another account. It is, however, rather a variation, a modernized edition of the ancient fable, than an independent and original version. He tells us that in the time of Gregory the Great there raged throughout Italy a malignant pestilence, which infected the air to such a degree, that they who had the misfortune to gape or to sneeze fell dead on the spot. To avert the fatal effects of the tainted atmosphere, it became customary on these occasions to utter an ejaculatory prayer, which has come down to us in the shape of the exclamation still in use.

"Interim in dies magis pestilentia sæviebat. Ad cæteros autem casus, quibus homines fœde passim absumebantur, hoc etiam mali accesserat, quod multi cum sternutarent, alii cum oscitarent, repente spiritum emittebant. Quod quum sæpius eveniret, consuetudo inducta est, qua nunc etiam observatur, ut sternutantibus salutem precando præsidium quærerent."—*Sigonius.*

We may, however, object with Valesius that "sternutantibus salvere dictum antiquior mos quam putatur."‡ We have abundant proof that the custom, besides existing amongst the Jews, who made use of the word חיים, also obtained amongst the Greeks. Their usual ejaculation, as we learn from Olympiodorus, was ζῆθι. The form Ζεῦ σῶσον was also in use. We meet with it in the *Anthology*, in an epigram on a certain Proclus, or rather on Proclus's wonderful nose. To give us an idea of its enormous length, the poet tells us that its owner was in the unfortunate predicament of never being able to wipe it, his hands not being long enough to perform the office. What is more to our purpose, he adds that Proclus, when he sneezed, could not invoke the blessing of Jupiter, his ears being too far removed to perceive the detonation which a piece of such calibre must have produced:—

Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥῖν ἀπομύσειν
Τῆς ῥῖνος γὰρ ἔχει τὴν χέρα μικροτέρην.
Οὐδὲ λέγει, "Ζεῦ σῶσον," ἐὰν πταρῇ, οὐ γὰρ ἀκούει
Τῆς ῥῖνος, πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.
Anthol. Pal., ii. 268, 1.

"In wiping his nose Proclus' hands are no use,
His hands are much shorter and cannot get near it;
Nor can he, when sneezing, invoke mighty Zeus—
The sound is so distant his ears cannot hear it."

The testimony of Athenæus is more serious. He tells us that in his time it was customary to look upon the act of sneezing with particular reverence, and to salute it accordingly: τοὺς γιγνομένους πταρμοὺς προσκυνεῖν ὡς ἱεροὺς (Athen., ii. 66). But, as he flourished as late as the second century, he does not help to bring us much further back than the anachronism of Sigonius. More important for our purpose are the words of Aristotle. They not only enable us to prove the existence of this custom as far back as the third century before our era, they also account for it on grounds at least more rational, and probably nearer the truth, than the legends I have quoted above. After learnedly investigating the cause and effects of the phenomenon of sneezing, and showing us that it is a sign of health and vigour in the noblest part of man, the seat of the vital spark communicated to us by the Deity, the brain, he adds that it is customary, *for this reason*, to consider it as a taking of a sacred character, and greet it with reverential ejaculation: ὥστε ὡς σημεῖον τοῦ ἀῤῥώστου καὶ ἱερωτάτου τόπου προσκ

* Pirke Rabbi Eliezer, c. 52.

† For the foregoing legends see also the fourth volume of the *Mémoires de l'Académie des Inscriptions.*

‡ Valesius in Valesianis, p. 68.

ν ὡς ἱερόν, καὶ φήμην ἀγαθὴν ποιοῦνται ristot., *Probl.*, sect. xxxiii. prob. 9).

It is but natural that a custom so generally evalent in Greece should have found its way o Italy. Indeed, the Romans seem to have en more particular in its observance, and to ve attached more importance to it, than the eeks. It was by no means a trivial or meaning- s compliment amongst them to ejaculate *Salve!* ien one of the company sneezed. It was one of e exigencies of polite life. Even the Emperor berius, a stern and morose man, was most nctilious in complying with it, and required ose about him to do so: "Quod (sternumentis lutare) etiam Tiberium Cæsarem, tristissimum constat) hominum, in vehiculo exegisse tradunt." is custom is made the point of a broad joke in puleius's *Metamorphoses*. A woman and her amour being surprised by the unexpected rival of the husband, recourse is had to the arest and only thing at hand, a clothes-basket. to this the lover is packed, something after the shion of Sir John Falstaff, and covered over with heap of sheets, still reeking with the sulphur hich had been used to cleanse them. The pungent mes assail the nostrils of the stifling prisoner, ho, to the horror of his mistress, relieves himself y a hearty fit of sneezing. The simple husband, hose back is turned, and who is far from sus- ecting the presence of an intruder, thinking the neezing proceeds from his wife, gravely salutes er in the accustomed form:—

"Ut primum e regione mulieris, pone tergum ejus acitum acceperat sonum sternutationis, quod enim utaret ab ea profectum, solito sermone salutem ei erat imprecatus, et iterato rursum et frequentato apitu."—L. Apuleius, *Metamorph.*, l. ix. p. 208.

In Petronius a similar mischance happens to iten. Having hidden himself under the bed, he trays his whereabouts by a sneeze, and is ironi- lly greeted with a *Salve!* by Eumolpus: "Giton r continuo ita sternutavit ut grabatum con- teret. Ad quem motum Eumolpus conversus lvere Gitona jubet" (T. Petronii, *Satiricon*, xcviii. p. 464).

Of modern nations England is, as far as I have en able to ascertain, the only one which has vered itself from the time-honoured tradition. e austere Puritans probably rejected the custom invoking a blessing on so trivial an act as eezing as superstitious and profane; and though was doubtless prevalent in earlier times, it may w be said to have perished altogether. In tance it can be traced through Montaigne and anmarchais down to our own days. The author the *Essais* puts himself the same question as lisy: "D'où vient cette coustume de bénir ceulx ui esternuent?" He professes to draw his answer m Aristotle. There is, however, sufficient dif- between the two to allow it a place here:

"Nous produisons trois sortes de vents: celuy qui sort par embas est trop sale; celuy qui sort par la bouche porte quelque reproche de gourmandise; le troisiesme est l'esternuement; et parce qu'il vient de la teste, et est sans blasme, nous luy faisons cet honneste recueil."—*Montaigne*, lib. iii. c. 1.

The usual formula is "Dieu vous bénisse," as we might gather from Beaumarchais, if our own experience had not taught it us before:—

"Que diriez-vous, monsieur le zélé, à ce malheureux qui depuis trois heures éternue à se faire sauter le crâne et jaillir la cervelle?—Parbleu, je dirais à celui qui éternue, Dieu vous bénisse!"—Beaumarchais, *Barbier de Seville*, iii. 5.

In legendary Germany the custom is still in full force, just as much so as the allusions of the poets show it to have been in the Middle Ages: "Durch daz solte ein schilt gesellen kiesen, daz im ein ander heiles wunschte, ob dirre schilt kunde niesen" (*apud* Grimm, *Deutsche Mythologie*). The formula in those days was not the modern "Gesundheit!" or "Wohlsein!" but "Gott helf!" "Die Heiden nicht endorften niesen, dâ man doch sprichet 'Nu helfiu Got!'" (*apud* Grimm, *l. c.*)

What is less accountable is that the practice which we have met with amongst the most refined nations should also exist in the uncivilized world. Amongst the Arabs (Rückert's *Hariri*) it may be considered as a not unnatural result of their connexion with the Hebrews. But it has found its way even to the inhabitants of Monomotapa, where "at a sneeze from the emperor there pass acclamations successively through the city" (Brown's *Vulgar Errors*, ap. Johnson), and every subject is bound to offer up prayers for the safety of the sovereign.

Here I shall bring my remarks to a close. My object at starting was not so much to prove the universality as the antiquity, and, above all, to find a plausible cause for the origin, of the singular custom to which I have drawn the attention of the reader. To evade choosing between those which the researches or the imagination of former writers have discovered, I have mentioned them all,

"Namque unam dicere causam
Non satis est, verûm plures, unde una tamen sit."
Lucret., lib. vi. v. 703.

L. Barbé.

Bückeburg.

SHAKSPEARIANA.

"Shrouds" v. "Clouds" (5th S. viii. 5, 163.)—The impression of Jabez (p. 163)—"that only one edition has the reading 'slippery shrouds,' viz., that of Mr. J. P. Collier of 1853, in one volume"—is quite erroneous; for, in the edition of Dr. Samuel Johnson, printed by Tonson in 1765, that reading is incorporated in the text without even a remark to indicate that it is at variance with the original. I may add, as an individual opinion, and not with any intention to revive a former dis-

cussion, that *shrouds* is the true word graphically indicated in the context—by "the high and giddy mast," of which shrouds are accessories—by the winds that take the billows by the top, curling their monstrous heads, and hanging them dripping from the ratlines—by the "deafening clamours" of the shrouds, an association repeated by Shakespeare in *Henry VIII.*—

"Such a noise arose as the shrouds make at sea in a stiff tempest." Act iv. sc. 1.

Lastly, by the reiteration of ship-boy and sea-boy—the *wet* sea-boy, wet from the billows dashing up even to his perch aloft. All this is far more consistent with *shrouds* than with *clouds*, of which last word if any sense at all could be made, it must be a very forced and improbable one.

Olim.

"Merchant of Venice," Obelus 5 (5th S. viii. 4, 163, 183.)—Your fair correspondent has misquoted me. My reading was not "Happier, then, *in* this," but "Happier, then, this." In fact, it was not *my* reading, but the reading of the First Folio reproduced by me, my argument being that the editors of the Globe had created a difficulty for themselves by mistaking the *then* of the Folio for *than*. To Mr. Beale I reply that I have imposed on myself the canon never to "improve" the text of Shakspeare, but only to correct printers' errors and "improvers'" improvements.

R. M. Spence.

Manse of Arbuthnott, N.B.

FUNERAL SERMON.

I have the following amusing sermon in manuscript. From the look of the writing I fancy it must have been copied about sixty years ago. It may be thought worthy of a place in "N. & Q."

"A Sermon occasioned by the Death of the Rev. Mr. Prockter, Minister of Gissing. By the Rev. Mr. More, Minister of Burston, Norfolk.

"1 Tim. 6 and 12.

"Beloved, we are met to solemnize the funeral of Mr. Prockter; his father's name was Thomas Prockter of the second family; his brother's name was also Thomas Prockter, he lived sometime at Buxton-hall in Norfolk, and was high Constable of Disthurdsed; this man's name was Robt Prockter, and his wife was Mrs Buxton, late Wife of Mr Mathew Buxton; she came from Helsdon Hall beyond Norwich.

"He was a good Husband, and she a good Housewife, and they two gat money: she brought a thousand pounds to her portion. But now, Beloved, I shall make it clear by demonstrative Arguments.

"First, He was a good Man and that in several respects; he was a loving man to his neighbours; a charitable man to the poor, a favourable man in his Tythes, and a good Landlord to his Tenants; there sits Mr Spurgeon can tell what a great sum he forgave him on his Death Bed; it was fourscore Pounds. Now, Beloved, was not this a good Man and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich. This is the first Argument.

"Secondly, to prove this man to be a good Man and a Man of God, in the time of his Sickness, which was very long and tedious, he sent for Mr Cole, Minister of Shimpling, to pray for him; he was not a self-ended man. No, Beloved, he desired him to pray for, not only himself, but for all his Relations and acquaintance, for Mr Buxton's Worship, for Mrs Buxton's Worship, and all Mr Buxton's Children against it should please God to send him any, and to Mr Cole's prayers he devoutly said, Amen, Amen, Amen. Was not this a good Man, and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Then he sent for Mr Gibbs to pray for him, when he came and prayed for him, and for all his friends and Relations and Acquaintance, for Mr Buxton's Worship, and for Mrs Buxton's Worship, and for all Mr Buxton's Children against it should please God to send him any, and to Mr Gibbs's prayers he devoutly said, Amen, Amen, Amen. Was not this a good Man, and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Then he sent for me, and I came and prayed for this good Man Mr Prockter, for all his Friends, Relations, and Acquaintance, for Mr Buxton's Worship, and for Mrs Buxton's Worship, and for all Mr Buxton's Children against it should please God to send him any, and to my Prayer he devoutly said, Amen, Amen, Amen. Was not this a good Man, and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Thirdly and lastly, Beloved, I come to a clear demonstrative Argument to prove this Man to be a good Man, and a Man of God, and that is this; there was one Thomas, a very poor Beggar Boy; he came out of Scotland over the Tweed, upon the back of a dun Cow, it was not a Black Cow, nor a Brindled Cow, nor a Brown Cow; no, Beloved, it was a Dun Cow: Well, Beloved, this poor boy came to this good Man's door, to this Man of God's Door; he did not do as some would have done, give him alms, and send him away, or chide him and make him a pass, and send him to his own Country. No, Beloved, he took him into his own House, and bound him Apprentice to a Gunsmith in Norwich; after his time was out, he took him home again, and married him to a Kinswoman of his Wife's, one Mrs Christian Robertson here present—there she sits; she was a very good fortune, and to her this good Man gave a considerable jointure; by her he had three Daughters, this good Man took home the eldest, brought her up to Woman's Estate, married her to a very Honble Gent, Mr Buxton, here present, there he sits, gave him a vast portion with her, and the remainder of his Estate he gave to his other two Daughters; now was not this a good Man and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Beloved, you may remember some time since I preached at the funeral of Mrs Prockter, at which time I troubled you with many of her transcendent virtues, but your memories perhaps may fail you, and therefore I shall remind you of one or two of them.

"The first is she was as good a Knitter as any in the County of Norfolk: when her Husband and family were in Bed and asleep she would get a Cushion and cl[illegible] self down by the Fire and sit and knit, but, Bel[illegible] was no prodigal Woman, for to spare Candle s[illegible] stir up the fire with her knitting pins, and by t[illegible] she would sit and knit and make as good work women do by daylight: Beloved, I have a pair ings upon my Legs that were knit in th[illegible] and they are the best stockings that e[illegible] Life. Secondly, she was the best t[illegible] Drink that ever I eat in my Life, and

Toasts too, for when I used to go in a Morning she would ask me to have a Toast, which I was very willing to do because she had an artificial way of toasting it, no ways slack or burning it, besides she had such a pretty way of grating nutmeg, of dipping it in the Beer, and such a piece of rare Cheese that I must needs say they were the best Toasts that ever I eat in my life.

"Well, Beloved, the days are short, and many of you have a great way home, and therefore I hasten to a Conclusion. I think I sufficiently proved this Man to be a good Man and his Wife a good Woman, but fearing your memories should fail you, I shall repeat the particulars, viz.:

1. His Love to his Neighbours,
2. His Charity to the Poor,
3. His Goodness to his Tenants,
4. His Devotion in his Prayers,

In saying Amen to the Prayers of M^{r} Cole, Gibbs, and myself. But more especially for that transcendent Act of Charity in entertaining the Beggar Boy, in Binding him Apprentice to a Gunsmith, and afterward marrying him to a Kinswoman of his Wife's, and bringing up his eldest daughter to Woman's Estate, and marrying her to that Hon^{ble} Gentleman M^{r} Buxton, and giving him a vast portion with her, and giving the remainder of his Estate to his other Daughters; was not this a good Man and a Man of God, think you, and his Wife a good Woman, and she came from Helsdon Hall beyond Norwich.

"Well, Beloved, he hath done his work on earth Courageously, Valiantly, and Manfully in fighting under the world's banner of good Husbandry in getting money; he is now to rest, and so we leave him."

L. C. R.

John Wilkes and the British Museum Library.—In reading some notes upon the early history of this institution published by one of your contemporaries, I was surprised at the omission of any mention of John Wilkes, to whom, above all the public men of his time, belongs the credit of advocating the formation of a national library upon a really adequate scale. One of his speeches in support of a petition from the trustees of the British Museum was reported very fully in the *English Magazine* for May, 1777. Here is an extract:—

"It seems to me, Sir, highly expedient that the trustees of the British Museum should not only be enabled adequately to fulfil the objects of their public trust, by making what is already collected as useful as possible to the nation, but still farther to extend the laudable purpose of their institution. Their present funds, we find by their petition, are incompetent even to the contracted plan now pursued. It is a general complaint that the Museum is not sufficiently accessible to the public. This must necessarily happen from the deficiency of their revenues. The trustees cannot pay a proper number of officers and attendants. This will to-day be in part the consideration of the committee into which the House will resolve itself. But, sir, I wish their plan much enlarged, especially on two important objects, books and paintings. This capital, after so many ages, remains without any considerable public library. Rome has the immense collection of the Vatican, and Paris scarcely yields to the mistress of the world by the greatness of the king's library. They are both open at stated times, with every proper accommodation to all strangers. London has no large public *library. The best here, I believe, is the Royal Society's; but even that is inconsiderable*, neither is it open to the public, nor are the necessary conveniences afforded strangers for reading or transcribing. The British Museum, Sir, is rich in manuscripts—the Harleian collection, the Cottonian Library, the collection of Charles I., and many others, especially on our own history—but it is wretchedly poor in printed books. I wish, Sir, a sum was allowed by Parliament for the purchase of the most valuable editions of the best authors, and an Act passed to oblige, under a certain penalty, every printer to send a copy bound of every publication be made to the British Museum. Our posterity, by this and other acquisitions, might perhaps possess a more valuable treasure than even the celebrated Alexandrian collection, for, notwithstanding that selfishness which marks the present age, we have not quite lost sight of every beneficial prospect for futurity. Considerable donations might likewise, after such a sanction of Parliamentary approbation, be expected from private persons, who, in England more than in any country of the world, have enlarged views for the general good and glory of the State."

Wilkes goes on to recommend the formation of a national gallery of paintings in connexion with the Museum, to be contained in a building to be erected in the garden of that institution.

C. Elliot Browne.

Scotland, 1688.—There was a very curious and interesting Act respecting "dyvours," *i.e.* bankrupts, passed in Scotland in 1688, of which the following is a copy:—

"Act anent the Habit of Dyvours, July 16, 1688.—The Lords of Council and Session do ordain that, in time coming, when any Bankrupt shall raise a Process of *Cessio Bonorum* against his Creditors, that with the Process he produce a Certificat under the hand of one of the Magistrats of the Burgh where he is Incarcerat, bearing, That he hath been the space of a Month in Prison; without which Certificat, the Process is not to be sustained; and when he shall obtain a Decreet, Ordains the Magistrats of the Burgh, before his Liberation out of Prison, to cause him take on, and wear upon his Head, a Bonnet, partly of a Brown, and partly of a Yellow Colour, with upper-most Hose, or Stockings, on his Legs, half Brown and half Yellow coloured, conform to a Pattern delivered to the Magistrats of *Edinburgh*, to be keeped in their Tolbooth, and that they cause take the Dyvour to the Mercat-Cross, betwixt ten and twelve a Clock in the forenoon, with the foresaid Habit, where he is to sit upon the Dyvour Stone the space of an hour, and then to be dismissed, and ordains the Dyvour to wear the said habit in all time thereafter; and in case he be found either wanting, or disguising the same, he shall lose the benefit of the *Bonorum*; And in case the Magistrats Certificat aforesaid shall be redargued, or that they shall not observe the said Order, in the Liberation of Dyvours, they shall be lyable in the Debt for which the Dyvour is Incarcerat: And the Lords Declares, they will observe this Act in time coming; and will not dispense with the foresaid Habit, except in cases of innocent misfortune, liquidly Libelled, and proven. And appoints this Act to be Printed, and the Agent for the Royal-Burrows to transmit a Printed Copy thereof to the Magistrats of each Burgh."—*Acts of Sederunt of the Lords of the Session, Past since February* 1681. In-folio. Edinburgh, Printed by the Heir of Andrew Anderson, Printer to their most Excellent Majesties, Anno Dom. 1691.

D. White.

Local Designations.—I enclose a cutting from the *Manchester Guardian*, which, I think, deserves a corner in "N. & Q.":—

"Every district in England is distinguished by some inherent peculiarity in persons, customs, dialects, proverbs, &c. Thus, of the inhabitants of the county of York it is observed, 'A Yorkshireman will bite either dead or alive'; and though the natives assert, 'Yorkshire, but honest,' their neighbours add an important clause thereto, 'with good looking after.' Respecting the people of Derbyshire, it is affirmed in the adjoining portion of Lancashire and Cheshire that 'every one coming across Whaley Bridge (the division of the counties of Chester and Derby) has hooked fingers,' *i.e.* he is careful and close-fisted. 'A Darby is slow and easy, but goes far in a day.' Although the Cestrians pride themselves in 'Cheshire, chief of men,' yet their Lancashire brethren say—

'Cheshire bred.
Strong i' th' arm,
But weak i' th' head.'

It is often observed that Lankies (Lancashire folk) on entering a room, whether in the heat of summer or the cold of winter, invariably rush to the fire-place. The natives pride themselves—

'Quick at meat and quick at work;
For lat (slow) at eating 's good for nought.'

Whilst in other places the lords of the creation are the 'London gent,' the 'Glasgow callon,' the 'Paisley body,' &c., Lancashire denominates her sons as 'Liverpool Gentleman,' 'Manchester Man,' 'Owdum (Oldham) Mon' or 'Owdam Chap,' 'Ash'n (Ashton-under-Lyne) Fellow,' 'Ratchdaw (Rochdale) Felly,' and 'Bowton (Bolton) Billy.' Again, many of the towns and villages confer unique appellations on their residents, as 'Bolton Trotters,' 'Bury Muffers,' 'Gorton Bulldogs,' 'Middleton Moones,' 'Oldham Rough-heads,' 'Rochdale Gawbies,' 'Radcliffe Nippers,' and such like. Many of the towns and villages of Lancashire have been or are famous for some production or manufacture, whether edible or textile, as 'Manchester cotton,' 'Congleton points,' 'Cheadle swingers' (a peculiar shaped coat), 'Bowdon downs' (potatoes), 'Warrington ale,' 'Ormskirk gingerbread,' 'Everton toffey,' 'Eccles cakes,' 'Stretford black puddings,' 'Bury cymblins.'"

J. T. F.

Hatfield Hall, Durham.

"Gone back."—The other day a Gloucester man remarked that Mrs. Hodges, one of his neighbours, had had as many as three children in about two years; "but," said he, "they be all *gone back*," a euphemism for *dead*. F. S.

Churchdown.

Tennyson and Bunyan.—I notice a rather close parallelism between a certain passage in the second part of the *Pilgrim's Progress* and section lxviii. of *In Memoriam*:—

"Mercy, *loquitur*.—I was a-dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this *some of them laughed at me*, some called me fool, and *some began to thrust me about*. With that, methought *I looked up, and saw one coming* with wings towards me. So he came directly to me, and said, 'Mercy, what aileth thee?' Now, when he had heard me make my complaint, he said, 'Peace be to thee'; he also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain about my neck, and earrings in my ears, and a beautiful crown upon my head. Then he took me by the hand, and said, 'Mercy, come after me.'"

"I dream'd there would be Spring no more,
That Nature's ancient power was lost:
The streets were black with smoke and frost,
They chatter'd trifles at the door:

I wander'd from the noisy town,
I found a wood with thorny boughs:
I took the thorns to bind my brows,
I wore them like a civic crown:

I met with scoffs, I met with scorns
From youth and babe and hoary hairs:
They call'd me in the public squares
The fool that wears a crown of thorns:

They call'd me fool, they call'd me child:
I found an angel of the night;
The voice was low, the look was bright;
He look'd upon my crown and smiled:

He reach'd the glory of a hand,
That seem'd to touch it into leaf:
The voice was not the voice of grief,
The words were hard to understand."

J. W. W.

Stewart: Stuart.—The Aubigny family making the name of Stewart French, the absence of a *w* in the language rendered it necessary to vary the spelling, and the name of Stuart was thus adopted, a form which has not been entirely confined to France, but has found its way into considerable use in the native country of the Stewarts. They held a great name in France, establishing something resembling a clan; and it is believed that in that part of the ancient province of Berri which formed the county of Aubigny, the name of Stuart is still borne by some of the peasantry. J. Le Boutillier.

Cincinnati, U.S.

"Without phosphorus, no thought."—This saying of a modern German physiologist was anticipated by one who was by no means a man of science, Henri Beyle (Stendhal). In his *Histoire de la Peinture en Italie*, ch. 91 (p. 209, ed. Paris, 1854), he writes:—"Qui sait si l'on ne verra pas que le phosphore et l'esprit vont ensemble?" The book was first published in 1817.

S. Cheetham.

King's College, London.

Stag=Game-Cock.—In a case tried in the Torquay Police Court on March 12, 1877, two witnesses and an advocate used the word "stag" as a synonym for a game-cock. The word seems to be commonly used in this sense in this part of Devonshire. Wm. Pengelly.

Torquay.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LADY ANNE HAMILTON'S "SECRET HISTORY": PRINCE GIORDINELLY.—It is not without considerable reluctance that I again solicit the help of your readers towards exposing the character of that disreputable book, Lady Anne Hamilton's *Secret History of the Court of England*, a book about which almost as many unfounded statements have been printed as there are in the book itself.

Allibone speaks of it as

"The only genuine secret history of the period, written by a sister of the late Duke of Hamilton. It abounds in most interesting sketches of the notabilities of Carlton House and the Pavilion, and admits the reader at once behind the scenes relative to the transactions with Queen Caroline, the Countess of Jersey, Sir Sidney Smith, &c."

It is true this extraordinary statement appears as a quotation merely; but, though he does not give his authority, it may reasonably be assumed he regarded that authority as trustworthy—which unfortunately it is not. Then in the last edition of Lowndes it is described as suppressed—which it certainly was *not*, except by the authors. This story of its suppression is repeated whenever a copy is described in a bookseller's catalogue, and sometimes with a reference to the large sum paid for that purpose. It was, I believe, never circulated until some years after it was printed; and I have a shrewd suspicion as to the motives for that retention. It is with the view of clearing up this part of the history of the book that I again ask your assistance in begging any of your readers, who may have access to a copy of it, to examine whether such copy contains the sixteen pages, following page viii of the prefatory matter, which have been withdrawn from my copy and from others which I have seen; and, if so, to oblige me with the nature of them.

The book, which was first issued in one volume under the title of *Authentic Records of the Court of England for the last Seventy Years*, was published in March, 1832, and did not bear on its title-page the name of Lady Anne. On April 18 a criminal information was exhibited against Phillips, the publisher, for a libel on the Duke of Cumberland. It can be shown that, between this April 18 and the beginning of the following November, the one volume of *Authentic Records* was expanded into the two volumes of *Secret History*, and printed, the title-page bearing the date of 1832, and the name of Lady Anne Hamilton as the authoress. I regret to say that, so far from confirming the statement in the *Quarterly Review* that that poor misguided lady was "entirely innocent of any share in these volumes so audaciously imputed to her," a careful examination of them shows that they abound with passages which could only have been written by her or from her information. But Lady Anne had associates, among whom the *soi-disant* Princess Olive was one; and I am anxious to see the sixteen missing pages for the purpose of ascertaining how far they explain, not only why the work was not circulated in 1832, but who besides these two ladies were the promoters of it. But of this hereafter.

Let me add another query. Among the many letters in my possession of Mrs. Serres, I have several addressed to Lady Anne about the month of April, 1830, in which reference is made to a certain "Prince," who in one is described as an "illustrious personage," and this is endorsed by Lady Anne in pencil "interceding for Prince *Giordinelly*," at least so I read it. Can any of your readers tell me anything about Prince Giordinelly, who seems to have been in a state of impecuniosity, from which Lady Anne had taken some steps to relieve him? WILLIAM J. THOMS.

40, St. George's Square, S.W.

"WITWORD": "CAUPLAND."—In a charter granted by William the Conqueror to the church of St. John of Beverley these words occur. The document is printed in Thorpe's *Diplomatarium Anglicanum Ævi Saxonici*, p. 438, and it is accompanied by a translation, but these two words are inserted in the modern version as they stand in the A.-S. text. I shall be glad to be informed if their meaning is known. ANON.

RABONE FAMILY.—Edward Rabone, one of the original members of the great firm of Rabone Brothers & Co., of Birmingham, used for his crest, about the year 1760, a lion couchant. Had he any and what right to this device? How long had it been borne by the Rabone family?

HIRONDELLE.

PHILIP DEÇAY, a rich young nobleman of the Court of Queen Isabella of Spain, *temp.* 1500.—I shall be glad of any information regarding his family. P.

CHEVRONELS.—Do the three chevronels (interlaced) of Wyville, and of other Westmorland or Cumberland families, form any blood connexion with the families of Clare or Fitzhugh?

IDONEA.

THE GREAT FROST OF 1783.—On the fifth bell of the Tadcaster peal is this record:—"It is remarkable that these bells were moulded in the great frost, 1783. C. & R. Dalton, Founders, York." Was this frost general or local? If any of your readers who have access to sets of the *Annual Register* or *Gentleman's Magazine* could furnish me with the information, I should be obliged. T. F. R.

ANTOINE LE LOUP, ARTIST.—Who was he? I have some old drawings, in Indian ink, on vellum, signed by him. One of them is, "Rue de la Fontaine du Barisart, proche de Spa." The execution is very fine. W. H. PATTERSON.

THOMAS BANCROFT.—Information is desired as to the ancestry of Thomas Bancroft, who left England for the U.S.A. prior to 1647, and resided first at Reading and afterwards at Lynn End, Mass. He married Alice Bacon in 1647, and Elizabeth Metcalf in 1648. He was born about 1622, and died in 1691. Are there any pedigrees of Bancroft extant? W. G. D. F.

208, Cowley Road, Oxford.

A "PRIME" ROAD.—In the year 1774 an Act was passed for dividing a stinted pasture in a certain parish in the county of Derby. Amongst other things set out by the commissioners was "one pack and prime road or way," from such a place to such a place. The word "pack" I suppose refers to a pack-horse road, which roads were common in the hilly districts, of which this is one; but can any of your readers explain the meaning of "prime"? I have referred to several dictionaries, and can only find "direct" at all applicable; yet this interpretation does not satisfy the parishioners. The road is in a mineral district.

JOHN PARKIN.

Idridgehay, Derby.

VACCINATION BEFORE JENNER.—What is the explanation of this entry in Dr. Byrom's *Journal*, p. 148, dated June 3, 1725?—"A case read by Dr. Jurin before the Society [? the Royal Society] of smallpox, where a girl, the writer's sister, had been inoculated and had been vaccinated."

CYRIL.

BERENGARIA, CONSORT OF RICHARD I.: EDITH PLANTAGENET.—I shall feel obliged for any particulars relative to Berengaria, consort of Richard I., after she became a widow. Was Edith Plantagenet, mentioned in Sir W. Scott's *Talisman*, altogether an imaginary personage, as David of Scotland married Maud of Chester?

ANGLAISE.

ARMORIAL.—Gules, two swords in saltire, hilts in base . . ., on a chief . . . a lion passant. Crest: A demi-lion rampant . . ., in the dexter paw a sword . . . To what family do the above arms belong? They occur on seals of three different families, all of Dudley, co. Worcester, or neighbourhood, viz. Jellicoe, Crockett, and Fellowes. Of course I have referred to Papworth's *Ordinary*.

H. S. G.

A PRINT.—I have a very fine mezzotint, without a name—the head of an old man, with long *beard, wrinkled forehead*, his left hand to his ear, and skull cap on. Can any of your readers tell me what print it is? Is it after Albert Dürer?

E. H. T.

GOOSEBERRY SMASHERS.—I found, in an old work, that gooseberry smashers were a favourite dish in North Yorkshire during the last generation. Can any of your readers tell me what sort of a dish it was? EBORACUM.

GREGORY CLEMENTS, THE REGICIDE.—Was he of the same family as Sir Richard Clements, of the Moat, who is buried in Ightham Church? and what are the arms of Clements? G. C. T.

SHELLEY.—Upon page 118 of Prof. Masson's *Wordsworth, Shelley, Keats, and other Essays*, we read: "Mr. Browning has stated it as his belief that had Shelley lived he would have ranged himself finally with the Christians." In which of Mr. Browning's writings is this to be found?

E. B.

Wolverhampton.

LAGUERRE.—Can any of your correspondents give me any information on the subject of a series of prints by Laguerre, representing the story of Hob? Is it an old Somersetshire ballad, and, if so, where is it to be found? EVERCT.

DR. PRICE, ALCHEMIST.—Can any of the correspondents of "N. & Q." give information of Dr. Price, who was an astrologer and alchemist at Guildford some fifty years or so ago, and also say whether or not he left writings in relation to his professions, or on any other subjects?

THOS. RATCLIFFE.

Worksop.

S. T. COLERIDGE.—"So that the allusion (like that in Coleridge's famous pun) exists, as it stands, neither in the eye nor the ear."—G. Grove, in Smith's *Bible Dict.*, "Jabez," vol. i. p. 910. What is the pun referred to? ED. MARSHALL.

MS. VERSES.—I have lately come upon some rather curious verses on the dissolution of the Parliament of 1640. They consist of seventy-four lines in MS. of the period, and begin:—

"Poor Parliament that wast, but now art none,
I knew thou couldst not be dissolv'd alone";

ending with

"So shalt thou be an Angell and be crown'd
For making of the sickly Subt sownd."

They are written on fcap., and on the back, in the same hand, "A Coppy of Verses condoling the breaking up of y^e^ Parliam^t^, A° 1640." I should be glad to know whether any correspondents of "N. & Q." have met with a copy of these before, and if it is known who is the author. If they have not been seen previously, I shall be glad to send an entire copy. A. J.

Durham.

YACHT AMERICA.—Where can the fullest tion be obtained about this celebrated F. A. L.

OBABLE RELATIVE OF WM. SHAKSPEARE. *Athenæum* of Sept. 8 last, in reviewing a ntitled *Dursley and its Neighbourhood; Historical Memorials of Dursley, Beverston, nd Uley*, by John Henry Blunt, M.A.,

Blunt has been fortunate in discovering in the egister of Beverston an entry which may be that tism of a relative of William Shakspeare. It runs Edward Shakespurre, the sunne of John Shake- nd Margery his wife, was baptized the 17th day mber' [1619]. Can any Shakspeare student, we tell us who John Shakespurre was?"

H. G. C.

gstoke.

TER IN ORDINARY TO THE KING.—The n Richard Blome's folio work, *History of e Testament* (1688), are dedicated to various nished persons, each plate bearing a suit- scription on either side the armorial bear- The plate, "An Angel appears to the rds," is dedicated to "The Rt Worshipfull hard Browne of Debden hall in Essex, t, Brigadeer, and Lieutenant of Horse in ond Troop of his Mtys Life Guard, and in Ordinary to King Iames the 2d, &ca." were the duties of the Carver in Ordinary? en was the office abolished?

CUTHBERT BEDE.

LIAM CAREY, ART-CRITIC.—Is any bio- al information extant of the above? He hor of the following pamphlets and books:

to J..... A....., Esq., a Connoisseur in London. for private circulation in an Amateur Circle. ster, 1809. 16mo. pp. 39.

ry Thoughts on the Present State of the Fine ccasioned by the Founding of the Liverpool y. Liverpool, 1810. 16mo. pp. iv-50.

al Description of the Procession of Chaucer's s to Canterbury, painted by Thomas Stothard. edition. London, 1818. 8vo. pp. viii-83.

fational Obstacle to the National Public Style ed. London, 1825. 8vo. pp. 151.

Memoirs of the Patronage and Progress of the ts in England and Ireland during the Reigns of the Second, George the Third, and his present , with Anecdotes of Lord De Tabley. London, vo. pp. 361.

al Description and Analytical Review of Death e Pale Horse, painted by Benjamin West, P.R.A. lphia, April 27, 1836. 12mo. pp. 114.

C. W. S.

ARDEN.—There seems to be considerable inty as to how the name of this old castle tshire ought to be pronounced or spelt; r Hawarden, Harraden, Harding, or Har- The place has lately been mentioned several n some of those political ballads which may possibly be reprinted in a future age as "State Poems of the Reign of Victoria," and then the question may arise whether it was pronounced as a word of two or of three syllables. Are we to understand that, though printed Ha-war-den, it is to be pronounced Har-den, as Speed spelt it in 1611? If there is a right and a wrong way of pronouncing it, which is the correct one?

EDWARD SOLLY.

COWDRAY.—Can any of your readers inform me in what year of this century Cowdray, in Sussex, was sold to the Earl of Egmont? C. L. W.

AUTHORS OF BOOKS WANTED.—

Mount Leinster; or, the Prospect: a Poem. London, 1819. 8vo.

From the Diary of C. G. [Bath,] 1835.

Journal of a Tour in Ireland during the Months of October and November, 1835.

Memoir of Robert Cathcart, Esq., E.I.C.S., Madras. Edinburgh, 1838.

The Hurricane: a Poem, &c. By an Eye-witness. Bath, 1844. 8vo.

Old Roads and New Roads. 1852. 12mo.

A Letter to the Right Hon. Lord Stanley, M.P. By Indopolite. 1865. ABHBA.

Zadok, the Israelite. Carlisle, printed at the Office of Charles Thurnam, 1837. Pp. 28. J. MANUEL.

AUTHORS OF QUOTATIONS WANTED.—

"I will encounter danger as a bride,
And hug it in mine arms." ANGLAISE.

"It was the little rift within the lute
That, ever widening, slowly silenced all;
Or little pitted speck in garnered fruit
That, rotting inward, slowly mouldered all."

A. S.

"Cum talis sis utinam noster esses." This sentence was applied by the President of the Society of Antiquaries, as "the words of one of old," to Mr. Gladstone, on the occasion of Dr. Schliemann's visit, April 12, 1877. (*Proceedings*, vol. vii. p. 183). ED. MARSHALL.

Replies.

THE BRITISH RACE OF KINGS AND QUEENS. (5th S. viii. 169.)

MR. RATCLIFFE is desirous of knowing whether Her Majesty Queen Victoria is enabled, in one unbroken line of regal (not lineal) descent, to trace her ancestry through the British race of kings and queens from David, 1063 before Christ, to the year of grace 1877. I am not enabled to answer this question in the affirmative, but, provided one may consider as "British" the Scotian (Irish), the Scoto-Pictish, and the Scoto-Saxon princely ancestors of Her Majesty, I am enabled to furnish the Druidical or legendary descent of the Queen from Noah to David, Earl of Huntingdon, brother of William the Lion, King of Scots, ancestor of the Bruces and Stewarts and Her Majesty the Queen.

The Queen of England's claim to the British throne rests upon her descent from George I., son of the Duke of Brunswick and Elector of Hanover and Sophia, daughter of Elizabeth, eldest daughter of James I. of England and VI. of Scotland, of the dynasty of Stewart, descendant in the female line from Robert Bruce, whose claim, together with that of the Baliols kings of Scotland, arose by the marriage of their progenitors with the sisters and co-heirs of John le Scot, last Earl of Huntingdon of the royal Scoto-Saxon line, nephew of William the Lion, King of Scotland, who at that time was the sole male representative of the Saxon kings of England, as well as the Scoto-Pictish kings of Scotland, and the Scotian (Irish) princes of Ireland. It may not be generally known that the early kings of Scotland, from Feargus of the Scotian (Irish) line of kings, had their genealogies recited or chanted by the Druids or Gaelic poets at their coronation, and it is this genealogy, as it was recited at the coronation of William the Lion, in 1175, and extracted from the Chronicle of the Picts and Scots, and MS. Brit. Mus. Cott. Faustina, A. viii., that I rely upon as ancient authority to suggest the Queen's descent from Noe.

I will not trouble you here with all the names in this genealogy, but retrograding from David, Earl of Huntingdon, to Feargus—who removed the Stone of Destiny, the Lial Fail, from Scotia (Ireland) to Iona, and thence to Scone, the capital of the ancient Scoto-Pictish kings, and which is now a part of the coronation chair at Westminster Abbey, the most interesting relic in the kingdom —will omit about seventy-five generations, and go back from Eber Scoth (Iber Scot), whose mother Scota gave the name of Scotia to Ireland, through previous generations to Noah. Thus :—

"Dauid (David, Earl of Huntingdon) qui fuit filius Henrici Comitis, filii regis Dauid, qui fuit filius Malcolmi, filii Dunecani, filii Betoch, filii Malcolmi, filii Kynath, filii Malcolmi, filii Dunenald, filii Constantini, filii Kynath, filii Elpin, filii Eoach, filii Echa-phind, filii Eodach, filii Douenald, filii Brich, filii Eccach, filii Binde, filii Edaim, filii Cobran, filii Douengard, filii Fergus Mor."

Thence about seventy-five intervening generations, and the genealogy continues with Iber Scot, the traditional founder of Ireland (Scotia), thus :—

"Eber Scoth (the Iberian Scythian), filii Gettel glas (=Gaedhel=gaelic), filii Neoil, filii Fenias-farseth, filii Owan, filii Glouin, filii Lamin, filii Etheor, filii Achnomen, filii Thoe, filii Boib, filii Rein, filii Mair, filii Ethec, filii Abiur, filii Arcthec, filii Aoich, filii Ara, filii Fera, filii Esrau, filii Regaicht-scoth, filii Gomer, filii Jafeth, filii Noe."

The genealogy concludes :—

"A regione quadam que dicitur Scithia dicitur Scita, Scitius, Scoticus, Scotus, Scotia. Similiter a regione quadam que Getia, Geticus, Goticus, Gotus, Ostrogotus, Withsigotus."

The history of the Lial Fail or Stone of Destiny has yet to be written ; it is traditionally asserted to have been brought from Spain (Iberia) by Gathelus, or his son Iber Scot, when the Irish nation was founded, and upon that stone it is likewise asserted that every Irish prince, Pictish king, and king of Scotland until John de Baliol, had been crowned, until its removal to Westminster Abbey by Edward I. on his conquest of Scotland. The following translation, in reference to this stone, from the Scotian Chronicles may not be out of place :—

"From the stone on which my heels are placed
Ireland is named Innis Fail ;
Between two shores of the powerful flood
The plain of Fail extends over Erin."

And again :—

"The Scotic tribe, a noble race,
If the old prophecy lie not,
Wherever they find the Lia Fail
Shall enjoy the sovereignty."

This prophecy, of more than a thousand years' standing, regarding the Stone of Destiny, closely connected as it is with the historic descent of our Irish, Scottish, and English kings, was fulfilled in the person of Edward I. of England, who, in his conquest of Scotland, brought this stone from Scone to Westminster Abbey, he being Lord Paramount or King of Scotland, and sprung from the ancient Scoto-Irish and Scoto-Pictish kings in right of his lineal descent from Matilda le Scot, queen of Henry I. of England. The chronicler "Harry the Minstrel" or "Blind Harry" thus refers to Iber Scot's traditionary connexion with Ireland, and Edward's removal of the Stone of Destiny from Scone :—

"Then Edward's self was called a Royfull ryte,
The crown he took upon the self-same stane
That Gadales sent with his son from Spain
When Iber Scot first into Ireland came."

Her Majesty Queen Victoria of England, Ireland, and Scotland likewise claims many descents (not lineal) from the same progenitors, and especially through the Stewarts, in whose right her ancestor, George I. of the Guelphic race, occupied the throne of these realms, and thus in her case the prophecy has been vindicated, and on this stone she was crowned June 28, 1837.

To conclude, I would remark that the family of Scott, descendants of William Baliol "le Scot," still claim to represent, in direct lineal male descent, the ancient historic kings of Ireland of the Scotian race—the Scoto-Pictish kings of Scotland their descendants—the Scoto-Saxon kings of Scotland, and the Saxon kings of England previous to the Conquest, the latter by the marriage of the sole heiress of that race with Malcolm Canmore, King of Scots, 1056.

This king's descendants were named De Scot or Le Scot, and that dynasty was succeeded by Baliols, by the marriage of the eldest sister co-heiress of John le Scot, the last Earl of Hunt

on and last Earl Palatine of Chester, and of the yal Scoto-Saxon line, with John Baliol, the under of Balliol College, the father of John, e unfortunate excommunicated and exiled king, der brother of William Baliol "le Scot," buried Canterbury, whose exile was recalled and portion of his English estates restored to him by dward I. when he submitted to the peace of at monarch, and renounced his Scotch allegiance nd estate, and became, with the family he founded n Kent, English in his nationality.

JAMES RENAT SCOTT, F.S.A.

Clevelands, Walthamstow.

[See Stanley's *Mem. of Westminster Abbey* (third edition, p. 587) for two papers on the Coronation Stone, by the late Joseph Robertson and Prof. A. C. Ramsay.]

We may very safely pronounce this statement untrue. If by "one unbroken line of regal descent" the writer means to say that every individual in the supposed pedigree was a king, the falsehood is manifest, for David had no son but Solomon who was a king, and Solomon's line became extinct. Again, if we begin at this end, everybody knows that Queen Victoria's father was not a king. And if the writer simply means that the royal pedigree can be traced to David, I wish he would set it out and give his proofs; till he does, most people will pronounce the notion mythical. Why does he stop at David? If we can get to David, we can get to Noah and Adam. Of course such sham pedigrees have been invented. I remember one in a royal genealogy of the time of James I., by the Rev. George Owen Harry, in which I was rather amused by one comical idea. The pedigree is traced through Sceaf, son of Noah, who was born *in the ark*.

CHARLES F. S. WARREN, M.A.

"THE FALL OF MORTIMER" (5th S. viii. 167, 214).—Ben Jonson's incomplete sketch of the play "on the fall of Mortimer" was taken up and worked out in 1690, according to Coxeter, by John Bancroft, who called it *King Edward III. with the Fall of Mortimer*. He brought it out anonymously and made a present of it to Mountfort the actor, who had both the credit of its authorship and the profits, if any, of its representation on the stage. The play was revived as *The Fall of Mortimer* in 1731. It excited a good deal of attention—was praised by some and violently condemned by others. On June 7, 1731, the Grand Jury of Middlesex presented it as seditious and tending to diminish the reverence due to magistrates and to the scandal of the Government (see *Gent. Mag.*, 1731, pp. 246 and 286). John Wilkes republished this play in 1763 with certain alterations to make it more personal, and a sarcastic dedication to Lord Bute, which caused it to run through several editions. At the end he added the original fragment left by Jonson; on the title-page he stated that it was revived with alterations from Mountfort, and in the dedication he speaks of it as "the crude labours of Ben Jonson and others." Cibber does not mention this play in his list of Mountfort's writings, and in the *Monthly Review* for 1763 (vol. xxviii. p. 241), where Wilkes's new "revised" edition is described, this is pointed out as an error. Cibber probably followed G. Jacob's *Poetical Register*, where it is mentioned (i. 310) as an anonymous play, acted in 1690, and as founded on the English chronicles and a novel entitled *The Countess of Salisbury*, done out of the French by Ferrand Spence, 1683. Chetwood appears to be the only writer who has claimed the play as written by Mountfort, and Coxeter pointed out that Bancroft was really the author. For details of the life of Mountfort, or Mountford, the actor and writer, who was born in 1659, and murdered in Norfolk Street, Strand, on December 9, 1692, by Captain Hill, see Cibber's *Lives of the Poets* (iii. 40); his *Apology for his Own Life*; Baker's *Biographia Dramatica*; and the trial of Lord Mohun (who assisted Captain Hill in the murder, and was tried but acquitted) in Hargreave's *State Trials*, 1781 (vol. iv. pp. 510 to 553). As originally sketched out by Jonson, this play was a purely historical one, and the same may be said of it as worked out in 1690 by Bancroft. When it was first revived in 1731, it was intended to suggest that Walpole should have an end like that of Mortimer, and it was then noted that out of thirty-one prime ministers and royal favourites, twenty-seven died by axe or halter, &c., and four saved themselves by the sacrifice of their monarchs. At its second revival in 1763 Wilkes applied it, and with unmistakable point, to the favourite of the time, Lord Bute.

EDWARD SOLLY.

Sutton, Surrey.

The imperfect play of Ben Jonson's was completed and performed at the Haymarket in 1731. The author does not seem to be known, and as proceedings were commenced at law, declaring the piece a treasonable publication, he certainly had no inducement to avow himself. The play was republished in 1763 by John Wilkes, whose share in the work was the dedication to Lord Bute (*Biographia Dramatica*, 1812).

CHARLES WYLIE.

H. B. B.'s note reminds me of a question I was about to put as to the author of *The Favourite, an Historical Tragedy* (London, Bell; York, Etherington, 1770), dedicated to the Earl of Bute by the editor. An introduction follows, in which it is stated that "several speeches in this tragedy are taken from Ben Jonson's *Sejanus*." In *Bio. Dramatica*, *The Fall of Mortimer*, 1731, is said to have been "republished in 1763 by Mr. Wilkes, who was the author of the elegant but severe

dedication prefixed." *The Fall of Mortimer* I have not seen in either edition—the first of 1731 appears to have been presented to the Grand Jury "as a false and scandalous libel"—and I know not how far it resembles my *Favourite* of 1770, or if the "ironical dedication" the latter contains is the same as that affixed by Wilkes to his reprint of *The Fall of Mortimer* in 1763. J. O.

SCHLIEMANN THE EXPLORER (5th S. viii. 48.)—W. T. M. will find one of the passages he wants about "dogs not biting a man in a sitting posture" in Aristotle's *Rhetoric*, lib. ii. cap. 3, § 6. Aristotle is speaking of those who are susceptible of placability (πραότητος); also of those towards whom, and the occasions on which, it is felt. His illustration is as follows :—

ὅτι δὲ πρὸς τοὺς ταπεινουμένους πάνεται ἡ ὀργὴ, καὶ οἱ κύνες δηλοῦσιν, οὐ δάκνοντες τοὺς καθίζοντας.

"But the fact that anger ceases towards such as humble themselves even dogs evince by their not biting those who sit as suppliants."—Engl. Transl., Talboys, Oxford, second edit., 1833.

My own private note on this passage in my Aristotle is as follows, and *valeat quantum* :—

"It is said by some that dogs will not often attack persons in a sitting posture; but I rather suppose that dogs were trained to respect the suppliants when in their proper attitude. Pliny attributes this to the lion: 'Leoni tantum ex feris clementia in supplices: prostratis parcit' (Plin., *Nat. Hist.*, lib. viii.)."

The Greek verb καθίζω seems to have been used almost technically for "sitting as a suppliant," *e.g.*, it is used as such in Thucydides, bk. i. ch. 136. Themistocles, in his flight, when ostracized by thankless Athens, came to the palace of Admetus, King of the Molossians, who was no friend of his. But the wife of Admetus took pity on him; and then Thucydides says :—

τῆς γυναικὸς ἱκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἑστίαν.

I should like to make a note of the following fact, that this Oxford translation of the *Rhetoric* into English was originally made by the Rev. John Besly, D.C.L., Fellow of Balliol College, and the second edition, revised and enlarged, with many notes, by the writer of this note, in the year 1832.

E. A. D.

Plutarch quotes the passage relating to Ulysses in the *Odyssey*, xiv. 29-31, in his treatise *De Solertia Animalium* (970 E., vol. x. p. 44, ed. Reiske) :—

ἡμέρου μὲν ἔμφασιν ὁμοῦ καὶ ὑψηλοῦ φρονήματος ποιοῦσιν οἱ κύνες, ἀποτρεπόμενοι τῶν συγκαθεζομένων [here follow the lines] οὐκέτι γὰρ προσμάχονται τοῖς ὑποπεσοῦσι καὶ γεγονόσι ταπεινῷ τὰς ἕξεις ὁμοίοις.

The same passage probably suggested to Aristotle his remark in the *Rhetoric* (ii. 3, § 6). But he may have observed the same fact, as possibly Pliny had, who writes, in his *Natural History*, viii. lxi. (xl.), of dogs, "Impetus eorum et sævitia mitigatur ab homine considente humi." Whether the assertion be always true as a matter of fact I cannot say; but remembering the passage in the *Rhetoric*, and trusting to the authority of Aristotle as a naturalist as well as a critic, I acted upon it when beset by Wallachian sheep-dogs on my way on foot to the forest of Belgrade, near Constantinople, in 1852; and though I did not actually sit down, yet by remaining perfectly still, and very like one ταπεινὸς τὰς ἕξεις, I found that the dogs did nothing but bark, till the shepherds came and called them off. Perhaps those who have Mr. Jesse's *Book on the Dog* may be able to answer this part of the query from his pages, or others from personal knowledge. W. E. BUCKLEY.

W. T. M. will find the answer to his question in *Odyssey*, xiv. 29-31 :—

ἐξαπίνης δ' Ὀδυσῆα ἴδον κύνες ὑλακόμωροι· οἱ μὲν κεκλήγοντες ἐπέδραμον· αὐτὰρ Ὀδυσσεὺς ἕζετο κερδοσύνῃ.

"Suddenly the barking dogs saw Ulysses; baying, they rushed upon him, but Ulysses craftily sat him down."

Homer does not state directly the result of the craft, except hinting in the next line that Ulysses would have "suffered grievous pain" had not the swineherd run to his aid; but a passage in Aristotle, *Rhetoric*, ii. 3, 6, attempts an explanation of the fact. Whether the assertion be correct in fact or not I cannot say, but I believe the plan of the Homeric swineherd is far the best, who

σεῦεν κύνας ἄλλυδις ἄλλον
πυκνῇσιν λιθάδεσσιν·

(he drove away the dogs in all directions with showers of stones) Hom., *Odyss.*, *loc. cit.*

A. H. COOKE.

King's Coll., Cambridge.

About thirty years ago, Colonel Mure, of Caldwell, published some travels in Greece, rich in Homeric lore, and I think it was there I met with the fact that at the present day the traveller, when attacked by dogs, finds safety, as Ulysses did, by sitting down, dropping his stick, and pelting them with the stones which everywhere are found ready to the hand. L. C. R.

The passage of Homer seems to be the *Odyssey*, lib. xiv. 29-31; that of Pliny, *Nat. Hist.*, lib. viii. ch. xl. Plutarch, in his treatise ποτερα τῶν ζώων φρονιμώτατα, ch. xv., quotes the passage of Homer referred to above. ETONENSIS.

FIRST LOCAL NEWSPAPERS (5th S. viii. 72, 140, 153, 179.)—Those who have endeavoured to ascert the age of early provincial newspapers wi that the subject is surrounded with difficul

principal one being the absence of early copies with which to verify statements. The only conclusive proof of a paper having been published in a certain year is to produce a copy of the alleged date. Mr. Paterson, in his corrections of my list, has fallen into several errors himself.

The paper published at Leith, by Christopher Higgins, on Oct. 26, 1653 (at Cromwell's instigation), was the *Mercurius Politicus* (not *Criticus*). This paper, which was a reprint of a London print, was subsequently transferred to Edinburgh. I do not, however, consider this a true local paper. It was an imported print, and was published to order. During the contest between Charles and his Parliament, newspapers were printed at Oxford, Newcastle, Bristol, and probably in other towns, but their publication at these places was owing to the accident of circumstances. A true local newspaper is one arising spontaneously from the town in which it is printed, and in this respect Edinburgh, with its *Mercurius Caledonius*, heads the list. The exact title of the first number of this paper is *Mercurius Caledonius*, "comprising the affairs now in agitation in Scotland, with a survey of forraign intelligence from Monday, Decemb. 31, to Tuesday, Jan. 8th, 1661." The paper was therefore published in 1661 (not 1660).

The age of the *Stamford Mercury* has been discussed in the pages of "N. & Q." *ad nauseam*, but no *proof* has been given that it was in existence prior to 1712. There were several copies in the Caxton Exhibition, the earliest being dated Nov. 7, 1717, No. 18, vol. x., and, as the volumes were half yearly, it is a conclusive proof that the paper was commenced in 1712. Even if it had been commenced in 1695, it would not have been "the oldest existing British newspaper." That honour belongs to the *London Gazette*, it having been commenced as the *Oxford Gazette*, in Nov., 1666, owing to the prevalence of the plague in the metropolis. The place of publication was changed to London in Feb., 1667, and there it has been published uninterruptedly from that date to this.

With reference to the *York Mercury*, Andrews, in his *History of British Journalism*, infers (although he does not expressly state) that the paper was commenced in 1715. Timperley states that it is not known when it commenced. I am glad, therefore, that Mr. Paterson is enabled to fix the date as Feb. 23, 1718; but what is his authority?

In the Caxton Exhibition there was an early volume of the *Leeds Mercury*, 1719-20 (lent by Mr. Edward Baines), and it is from this volume that I fixed the date of its origin as 1719.

The first Manchester paper was the *Weekly Journal*, published in 1719, and not the *Manchester Gazette*, published in 1730.

My list, therefore, is correct with the exceptions of Manchester and York (if, in the latter case, Mr. Paterson's authority is a good one).

William Rayner.

133, Blenheim Crescent, Notting Hill.

It may interest some readers to know that among the earliest provincial newspapers established in Scotland was the *Kelso Chronicle*. Its publication was commenced in March, 1783, and was continued (during the greater part of the time as the *British Chronicle*) for about twenty years. It was first published as a quarto, the size of the page being somewhat larger than that of the *Athenæum*, and having three columns to the page. It was afterwards changed to the folio shape, and made to contain more matter. The publisher was James Palmer, who, though cautious in his expression of opinion, held views far too advanced for his time, and suffered incarceration in the county gaol on account of something which appeared in the columns of his journal. It was to counteract its influence that the Ballantynes, afterwards the printers for Sir Walter Scott, started in 1797 the *Kelso Mail*, which still continues as a twice-a-week paper in the Conservative interest. When it is remembered that the *Chronicle* was established and published for twenty years in a town which now numbers only some 5,000 inhabitants, and would be less populous then, we have some grounds for surprise that such a place should have been selected as the centre from which it should have been issued; but it must be added that it served the whole Border district as a medium for both news and advertisements. A complete file of the paper is in the possession of Mr. J. H. Rutherfurd, bookseller, Kelso, and for a series of years copious and curious selections from its local columns have been published in a local annual, *The Border Almanac*.

T. C.

Kelso.

"The Literary Attractions of the Bible" (5th S. viii. 89.)—The reference made by the Rev. James Hamilton, in his lecture at Exeter Hall on "The Literary Attractions of the Bible," is to Robert Pollok, author of *The Course of Time*, born on the farm of North Muirhouse, parish of Eaglesham, Renfrewshire. After being licensed as preacher of the United Presbyterian Church, he was attacked with pulmonary disease, and died in the twenty-eighth year of his age, at Shirly Common, Southampton, where he had gone for change of climate. *The Course of Time* was published early in 1827—the same year in which he died:—

> "The youth of great religious soul, who sat
> Retired in voluntary loneliness,
> In reverie extravagant now rapt,
> Or poring now on book of ancient date
> With filial awe, and dipping oft his pen
> To write immortal things."
>
> Book vii.

James Gibson.

I suppose Mr. Hamilton's somewhat extravagant eulogy refers to Robert Pollok, author of *The Course of Time*, a long religious epic poem very popular in its day. The late Prof. Spalding gives a very just estimate of it when he says :—

"Its deeply religious character recommended it to serious persons, and it was admired by critics for the many flashes of original genius which light up the crude and unwieldy design, and atone for the narrow range of thought and knowledge, as well as for the stiff pomposity that pervades the diction."

Pollok, who was the son of a small farmer in Renfrewshire, died of consumption in 1827, in his twenty-ninth year, a few months after his poem appeared.

R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

I should suppose that the reference of Dr. James Hamilton in the extract given by Mr. Cupper is to Robert Pollok, M.A., author of *The Course of Time*. He was the son of a farmer residing at Muirhouse, in the parish of Eaglesham, about eleven miles from Glasgow. The date of his birth was Oct. 19, 1798, and of his death, Sept. 18, 1827, so that he died not having completed his twenty-ninth year. For so young a man the poem by which he is chiefly remembered is, no doubt, a remarkable production. It is said to have occupied his thoughts for fourteen years. It has passed through many editions, and its popularity in certain religious circles is still very great.

D. B.

"Mazagran" (5th S. viii. 26, 76, 118, 176.)—I was a boy at college in Paris when the fight at Mazagran took place. A *complainte*, or popular ballad, was written about it, and this ditty speedily travelled from the *carrefours* into our playground. I can remember only these lines :—

"Honneur, honneur à Mazagran !
Honneur, honneur à Mazagran !
Nous n'étions, nous, que cent vingt-trois
Contre-e-e douze mille je crois."

George Augustus Sala.

Pilgrims' Hatch (5th S. viii. 108.)—The following passage, extracted from a book which is very well worth reading, namely, *The Autobiography and other Memorials of Mrs. Gilbert (formerly Ann Taylor)*, in illustration of the derivation of the name of this place, will interest your correspondent Oxoniensis :—

"But, in addition to Stanford Rivers, there was now 'Pilgrims' Hatch' to visit. There, upon a picturesque common, a gate once stood to receive the toll of pilgrims on their way by Tilbury to Canterbury; and there her brother Jefferys and his wife had taken up their abode, in one of those quaint old houses, set in the midst of an ample garden, that the Taylor family always affected. In front, the common stretched away into a woodland district, that in varying shades filled a large tract of country, up to the heights of Danbury on the horizon. Behind, another rich woodland sank gradually, some *four or five miles, into* the valley of the Roding, where Stanford Rivers lay. It was a charming drive between the two seclusions chosen by the brothers. Their households were very different. A large family was gathering round the scholar and philosopher, who passed continually with grave steps from the sanctum of his folios into the nursery or school-room, or out among the merry voices in the garden. No children blessed the other's hearth, though his genial, careless nature seemed intended for such a surrounding, and his literary works were almost all intended for their amusement or instruction."—Vol. ii. pp. 140-1.

Stanford Rivers, alluded to, is a village near Chipping Ongar, in Essex, and was for a number of years the residence of Isaac Taylor, the well-known writer, who died there in 1865, and is buried in its quiet churchyard. It may be worth mentioning that few country parishes in England can boast of such celebrated rectors as this quiet Essex parish can claim. Amongst them are—Thomas Cole, Dean of Salisbury; Richard Montague, Bishop of Norwich; Roger Mainwaring, Bishop of St. Davids; Richard Mulcaster, the celebrated Head Master of Merchant Taylors' School; and, recently, Henry Jattam, D.D., the celebrated Oriental scholar, who died there in 1868.

John Pickford, M.A.

Newbourne Rectory, Woodbridge.

Wright (*Essex*), vol. ii. p. 537, under "Chafford Hundred," after stating that the chapel of Brentwood was dedicated to St. Thomas à Becket, that such chapel was founded in 1221, at the request of David, Abbot of Osyth, with the consent of the Bishop of London, and that the abbot and convent of St. Osyth were to build it on their own fee at the new place, and to maintain a proper priest to officiate, adds, in a note :—

"The perquisites of the chaplain arose from the gifts of travellers, and such as came out of devotion to St. Thomas; from whom a gate in this parish, on the Ongar road, has been named Pilgrims' Hatch; and opposite to it another gate or hatch has been called Hou, or Forest Hatch."

R. S. Charnock.

Junior Garrick.

E final (5th S. viii. 46.)—I remember some years ago hearing an anecdote of a French gentleman who by great pains acquired the pronunciation of the English *th*. "But," he remarked to a friend, "you have two pronunciations of this double letter, one soft and the other hard. These I can scarcely distinguish by ear, but I have taught myself to pronounce them by the following method—by placing a light feather or small shred of paper on the back of my hand. If I place my mouth close to the feather and say the words *those, thy*, &c., the feather is not moved from hand; but if I say *theme, thorn, thatch*, &c. stronger action of the lips blows off the fe This peculiarity in the English pronunciat a new light to his friend. I am not awa has been noticed in any English work

not know whether the above story has ever appeared in print. In these cases the softening does not arise from a final *e*.

In glancing over a dictionary, there are not more than eighteen words, exclusive of compounds, which have this peculiarity of pronunciation, and these are all words of one syllable except *thither*, which I imagine may rank as a compound. It is needless to enumerate them. They are all Anglo-Saxon, but so are many others where the pronunciation is hard. There is one English word where the terminal *th* is soft, and that is the word *with*, a word which possesses great affinity with those alluded to.

In testing the sounds *t*, *d*, *th* (soft), and *th* (hard), by the action of the tongue on the palate and the teeth, it will be found that the tongue takes as it were four steps along the roof of the mouth, the furthest back being the *t;* the second the *d*, being the centre of the palate ; at the *th* soft the tongue touches the gums, while for *th* hard the tongue is forcibly pressed against the front teeth.

Z. Z.

The view taken by Murdock, and represented by Mr. Ward, as to the first function of this letter, though, of course, practically true, seems to me at least defective, if not actually grounded on a wrong assumption. The words *bane* and *ban* were originally spelled according to their pronunciation, not pronounced according to their spelling. *Ba* has naturally a long sound, but *ban* is found to be short, for an experiment *vivâ voce* will prove that *bān* is impossible ; the attempt to pronounce such a word either results in *bā-ĭn* (or the *i* may be exchanged for some other short vowel) or in *bā-nĕ* (*e* "mute") ; for a consonant cannot be pronounced *immediately* after a long vowel. If no short vowel is allowed, a pause or cessation of sound must intervene between the long vowel and the consonant ; in which case, if the consonant is to have any sound, some vocable must follow, and *e* mute is chosen (as being least audible) when no other than a nominal syllable is required. The function of the *e* in *bane* is therefore more correctly described as protecting the length of a syllable already long than as lengthening a naturally short one.

The practical fact in pronunciation of the impossibility of *bān*, &c., is entirely overlooked by the modern spelling reformers of the phonetic persuasion, many of whom consider the vowel sounds *rāin*, *rēign*, *crānĕ*, &c., to be identical monosyllables.

Charles F. Hardy.

Clapham Park, S.W.

Peter de Montfort (5th S. viii. 139.)—The identity of name has led to frequent mistakes between Peter de Montfort, of Beaudesert, co. Warwick, and Simon de Montfort, Earl of Leicester. Though *Peter de Montfort* was a warm adherent of the great earl, he belonged to another family, and was a descendant of Thurstan de Montfort, great nephew of Henry de Newburgh, the first Norman Earl of Warwick. Thurstan received a grant of Donnilee, adjoining the present town of Henley-in-Arden, and on the mount there erected a strong castle, and changed its name to Beaudesert, now vulgarly pronounced Belser. Peter was a common name among the descendants of Thurstan, but Peter (*circa* 1220–1265) was a busy and active man in the barons' wars, the first Speaker of Parliament, and was slain with his namesake on the green hills at Evesham. His son Peter was taken prisoner, and another of the family appears to have been one of the defenders of Kenilworth Castle at the great siege. The De Montforts compounded for their estates under the ban or dictum of Kenilworth ; and in the reign of Edward III., Guy de Montfort intermarried with the Beauchamps, Earls of Warwick, and Beaudesert went into the possession of William Beauchamp, afterwards Lord Bergavenny. At his death it passed into the hands of the Botelers and Frevilles, who had married co-heiresses, and the male line became extinct. The De Montforts of Coleshill and of Maxstoke were descended from an illegitimate branch of the family. I may mention that William Trussell, sometimes represented as the second and, at other times, the third Speaker, was also a Warwickshire man, and had his seat at Billesley.

J. Tom Burgess, F.S.A.

"Lait" (5th S. viii. 10.)—I can state from my own knowledge that the word is audible within *two* miles of York. For at Osbaldwick (Osbrigg) we are "restoring" our church, that is to say, pulling it to pieces and making it spick-and-span new. And as I talked there to Tommy Harrison, groom and gardener, who takes a due interest in the good work, I was made to understand why "nut sae mooch" was a-doing at it. "They 're *laatin'* on him," said Tommy—"they 're *laatin'* o' t' arch-iteck."

A. J. M.

In the *Mid-Yorkshire Glossary* of the E. D. S. *lait*, to seek or search, is marked as being in general use in Mid Yorkshire and in Lower Nidderdale, the lead-mining district about Pateley Bridge. It is also to be found in the *Whitby Glossary* (E. D. S.) as *late*, which is used both as a verb and as a noun. My first introduction to the word was in an anecdote told me at Loftus in Cleveland to illustrate the dialect of an old woman of that district.

St. Swithin.

Lait or *late* is in common use in Westmorland and Cumberland in the sense of "to seek." Ferguson, *Northmen in Cumberland and Westmorland*, derives it from N. leita, A.-S. lathian.

J. H. N.

"*Lait*, to seek anything hidden, N." (*vide* Grose); "*Laite*, to search, to seek for. Still in use in the N. of England" (*vide* Halliwell).

F. D.

Nottingham.

A Letter of the Duke of Buckingham (5th S. viii. 144.)—This letter forms the twenty-ninth number of the *Phenix*, a work published by J. Morphew in 1708. *Phenix* 28 contains "A Short Discourse upon the Reasonableness of Men's having a Religion, or Worship of God, by George, Duke of Buckingham." The letter is contained in the edition of Buckingham's works published in 1775.

A. B. Middleton.

The Close, Salisbury.

Tasso and his Translators (5th S. viii. 161.)—Dr. Johnson, whose opinions upon literary work may still carry some weight, did not think Hoole's translation of Tasso contemptible, for in a letter to Warren Hastings (Boswell's *Life*, Murray's 1 vol. edit., 1860, p. 677) he says: "Mr. Hoole, a gentleman long known and long esteemed in the India House, after having translated Tasso, has undertaken Ariosto. How well he is qualified for his undertaking he has already shown."

J. W. W.

A Recent Corruption of the English Language (5th S. viii. 186.)—The use of *only* for *except* is not of such recent introduction as Uneda supposes. Pepys writes, under date August 22, 1668: "This morning Captain Cocke comes, and tells me that he is now assured that it is true, what he told me the other day, that our whole office will be turned out, only me, which whether he says true or not, I know not." In the sense of "except that," *only* is not uncommon. See Macaulay's *History*, Cabinet edition, vol. iii. p. 32, note.

T. Lewis O. Davies.

Pear Tree Vicarage, Southampton.

Lord Grey's and W. Scott's Ghost Stories (5th S. viii. 187.)—Cyril will find an allusion to the so-called "ghost of Byron" in Lockhart's *Life*, vii. 58. A full detail of it is given in Scott's *Demonology and Witchcraft*, p. 38, part of which is as follows:—

"It was when laying down his book and passing into this hall, through which the moon was beginning to shine, that the individual of whom I speak (Scott himself) saw, right before him, and in a standing posture, the exact representation of his departed friend, whose recollection had been so strongly brought to his imagination. He stopped for a single moment, so as to notice the wonderful accuracy with which fancy had impressed upon the bodily eye the peculiarities of dress and costume of the illustrious poet. Sensible, however, of the delusion, he felt no sentiment save of wonder at the extraordinary accuracy of the resemblance, and stepped onwards towards the figure, which resolved itself, as he approached, into the various materials of which it was composed. These were merely a screen, occupied by great coats, shawls, plaids, and such other articles as are usually found in a country entrance hall."

Hugh A. Kennedy.

Waterloo Lodge, Reading.

Richard Brinsley Sheridan (5th S. viii. 149.)—For the sake of accuracy and the information of your New York correspondent it should be noted that Lady Caroline Norton thus referred to had no existence.

W. T. M.

Shinfield Grove.

Families of Woodroof, or Woodrove, of Woolley, co. York (5th S. viii. 89.)—There is a pedigree of this family in the *Visitation of Yorkshire*, 1612, p. 381 (ed. by Joseph Foster), terminating with Charles, the grandson of Richard Woodrove, and the co-heiress of Percy. Since then all trace of this branch of the Woodrove family would appear to be lost. In Banks's *Baronia Anglica Concentrata*, p. 369 (ed. 1844), will be found another pedigree, in which the heir of the line is traced to Percy Woodruff Paver, born 1829. But for the claim of the Pavers to represent the Woodroves and the Percies, see *Herald and Genealogist*, vol. iii. pp. 269, 464 (ed. by the late J. G. Nichols).

W. D. Pink.

Leigh, Lancashire.

C. H. will find a pedigree of Woodruffe of Wolley in the Rev. Joseph Hunter's *Deanery of Doncaster*, vol. ii. p. 387, and that of Pudsey of Bolton in Mr. Whitaker's *Deanery of Craven*, second edit., p. 110, as also in the Visitation of 1530, given in vol. xli. of the Surtees Society's publications.

H. W.

"Music-critic" v. "Musical Critic" (5th S. viii. 89.)—As the correct term should be a compound substantive, *music-critic* answers the conditions, and is supported by music-book, -lesson, -master, -pupil, -stool, -teacher, &c. On the other hand, a musical critic would be a critic musical, just as a musical box is a box musical when set going; but a music-critic is a critic of music, just as a music-writer is a writer of music. Of course, if "music" were an adjective, as "magic" is, it would be optional to use "music" or "musical" adjectively.

J. Beale.

MSS. in a Convent at Vallombrosa (4th S. xi. 62.)—The MSS. in the convent at Vallombrosa were of considerable value. Part of them were sold through Messrs. Puttick & Simpson some years ago, and many are in my collection. They are of early date, beautifully written, and in fine preservation. One confirming certain privileges of the monastery of St. Bartolome, time of Benedict, is dated "the ix. hour of the month of November."

R.

Rugby.

[See 5th S. vii. 492; x

THE CHRISTIAN NAME CECIL (5th S. vi. 491; vii. 56, 218.)—An ancestor of the Earl of Shrewsbury married Cecil, daughter and heiress of Charles Matthews, Esq., of Castley-Menich. The name has also been given to daughters of that house since then. CH. EL. MA.

"BALDERDASH" (5th S. vii. 228, 274, 478.)—Your mention of *balderdash* reminds me of an epigram in a country paper which I did not think a bad one. It was on *Balder* and *Maud*:—

"The authors of these vols of trash
Confess but half their sin;
For they give us Balder without the *dash*,
And Maud without the *lin*."

P. P.

LORD DERBY'S "LEAP IN THE DARK" (5th S. vi. 29, 94, 151, 273; vii. 252, 358.)—Your correspondent MR. MADELEY seems to have hit the source of this in *Vivian Grey* (5th S. vi. 151); but, as a suggestive contribution to the question, let me point to Tennyson, *In Memoriam*, cxiv.:—

"Who loves not Knowledge?
* * * *
—on her forehead sits a fire;
She sets her forward countenance
And *leaps into the future chance*."

W. T. M.

Shinfield Grove.

THOMAS CHURCHYARD (5th S. viii. 10.)—MR. ADNITT will find much information with regard to Churchyard in that most interesting little volume edited by Dr. Philip Bliss (Oxford, 1813), entitled *Bibliographical Miscellanies, being a Selection of Curious Pieces in Verse and Prose*. It contains (1) the "Life of Churchyard," printed from two publications of that writer, which are of great rarity and price: *The Firste Parte of Chippes*, 4to., 1575, and *Churchyard's Charge*, 4to., 1580. (2) Wood's "Life of Churchyard," taken from the *Athenæ Oxonienses* as enlarged by Bliss. This contains a list of his works.

A notice of Churchyard will be found in Fuller's *Worthies of England*, vol. ii. p. 262, ed. 1811; and there is a mention of his monument in Weever's *Ancient Funeral Monuments*, p. 271, ed. 1767.

References to his *Story of Jane Shore*, &c., are made in the "Complaint of Rosamond" (Daniel's *Works*, vol. i. p. 38, ed. 1718), and in "The Return from Parnassus," Act i. sc. 2 (*Old Plays*, vol. iii. p. 216). Rose's *Biographical Dictionary* (s.v. "Churchyard") says:—

"Mr. D'Israeli, in his *Calamities of Authors*, very aptly characterizes him as one of those unfortunate men who have written poetry all their days, and lived a long life to complete their misfortune. His works are minutely enumerated by Ritson in his *Bibliographia Poetica*, and some well-selected specimens have appeared in the *Censura Literaria*."

I think, also, mention is made of this poet in Burgon's *Life of Sir Thomas Gresham*, but I have not the work at hand to refer to. W. F. R.

Worle Vicarage.

I believe it is unnecessary to say that the original publications of this author are exceedingly rare, and a man may live a long life without seeing one of them; but, in the early part of this century, a few of his pieces were republished, and, if MR. ADNITT can meet with the book, I do not doubt that he will get full satisfaction therefrom, and be well entertained at the same time, as it contains "The Life of Churchyard, with an amended List of his many Writings," written by an author of great research respecting every antiquarian subject that he entered upon. The title of the work referred to is—

"Churchyard's Chips concerning Scotland: being a Collection of his Pieces relative to that Country; with Historical Notices and a Life of the Author; ornamented with Churchyard's Arms, and a Fac-simile of his Writing and Signature. By George Chalmers, F.R.S.S.A. (in-8.) London, Printed for Longman & Co., and A. Constable & Co., Edinburgh, 1817."

An early edition of "*Thomas Churchyard's Chippes, contayninge Twelve severall Labours*, dedicated to Christopher Hatton, in-4, blue mor., 1578," was sold at George Hibbert's book sale, by R. H. Evans, Pall Mall, London, in 1829, for 6*l.* 16*s.* 6*d.*, and at that time the purchaser had to pay the auction duty of five per cent., 6*s.* 10*d.*, making the cost of this book 7*l.* 3*s.* 4*d.*, from which it will appear in what estimation Churchyard's writings are held.

He had seen much of the world for the age in which he lived, having been at the wars in the Netherlands, in Scotland, where he was a prisoner, and in Ireland, so that he passed through a somewhat eventful life.

His account of Queen Elizabeth's visit to Bristol, in 1574, and to Norwich, in 1578, will be found reprinted in Nichols's *Progresses*. D. WHYTE.

Camden's *Remaines concerning Britaine* (ed. 1614, p. 386) in the chapter on epitaphs has the following:—

"For old Th. Churchyard, the poore Court-Poet, this is now commonly current:—

'Come, Alecto, and lend me thy torch
To find a Churchyard in the Church-porch.
Poverty and Poetry this tombe doth enclose,
Therefore, Gentlemen, be merry in Prose.'"

F. D.

Nottingham.

CURIOUS NAMES (5th S. vii. 386, 515; viii. 127, 218.)—The *Clergy List* for 1877 gives the name of Rev. Robt. Harmer Crucefix, curate of Long Eaton, Notts. There was also a famous Dr. Crucefix, well known in connexion with Freemasonry, who died somewhere about 1850. T. F. R.

Pewsey.

"Nine Men's Morrice" (5th S. vii. 466, 514; viii. 51, 218.)—A paper upon "Peg Meryll," the Northamptonshire name for this game, with an account of a stone found at Hargrave Church, on which a diagram of the game was cut, was read before the Architectural Societies of Leicestershire and Northamptonshire on June 6, 1871, and published in the annual volume. It was by the Rev. R. S. Baker, Rector of Hargrave.

W. D. Sweeting.

Peterborough.

"Lead, kindly Light" (5th S. viii. 220.)—Dr. Newman has described the time and circumstances under which these verses were written, long before his secession from the English Church, in the *Apologia pro Vita Sua*, p. 35, ed. Lon., 1875:—

"I was aching to get home; yet for want of a vessel I was kept at Palermo for three weeks.....At last I got off in an orange boat, bound for Marseilles. Then it was that I wrote the lines, 'Lead, kindly light,' which have since become well known. We were becalmed a whole week in the Straits of Bonifacio. I was writing verses the whole time of my passage."

He writes further, p. 119:—

"And first I will say, whatever comes of saying it, for I leave inferences to others, that for years I must have had something of an habitual notion, though it was latent, and had never led me to distrust my own convictions, that my mind had not found its ultimate rest, and that in some sense or other I was on journey. During the same passage across the Mediterranean in which I wrote 'Lead, kindly light,' I also wrote the verses which are found in the *Lyra* under the head of 'Providences,' beginning, 'When I look back.' This was in 1833."

These poems appeared first in the *British Magazine*, and were published in the *Lyra Apostolica*, Derby, Mozley, 1836. At p. 28:—

"Faith.

"Unto the godly there ariseth up light in the darkness.

"Lead, kindly light," &c. δ.

Ed. Marshall.

The names of the contributors to the *Lyra Apostolica* are designated at the end of each piece by one of the first six letters of the Greek alphabet, and on the fly-leaf of my brother's copy he has written the following key:—α, Bowden; β, Froude; γ, Keble; δ, Newman; ε, Wilberforce (S.); ζ, Williams. There is only one piece by Bishop Wilberforce, and that is on "Samuel."

In 1867 Dr. Newman dedicated to Mr. Badeley a volume called *Verses on Various Occasions*, printed and published by Burns, Oates & Co. In this collection "Lead, kindly light," takes its place as No. lxxxi.—"The Pillar of the Cloud"—dated at the end, "At sea, June 16, 1833."

The thoughts of "Lead, kindly light," are also expressed in a paragraph of one of Newman's *Parochial Sermons*, vol. ii. sermon ii. p. 25.

Gibbes Rigaud.

Magdalen College, Oxford.

This profoundly beautiful hymn will be found in the volume entitled *Lyra Apostolica*, under the date of the Feast of All Saints, 1836. Dr. Newman was received into the Roman Catholic Communion in October, 1845 (see p. 234, ed. 1865, of *History of My Religious Opinions*, the second and abridged edition of *Apologia pro Vitâ Suâ*).

J. W. W.

This lovely hymn has not escaped the ravages of editors. Mr. Bickersteth, in his *Hymnal Companion*, has ruined it by adding a fourth verse, of which part is tautological and part unnecessary.

C. F. S. Warren, M.A.

Bexhill.

An Old Subscriber is referred to Newman's *Apologia*, p. 100 of the original edition.

D. C. T.

Tituladoes (5th S. viii. 209.)—The singular term "Tituladoe," which is found in Sir William Petty's Census of Ireland belonging to Lord Lansdown, of which the presumed date is 1659, would seem to be applied to those persons who were found in possession of lands in Ireland at that period, and who therefore might be supposed to have a presumptive *title* to them. In fact, this census would appear to give a list of the Cromwellian proprietors before the settlement of the Court of Claims after the restoration of Charles II.

Ev. Ph. Shirley.

"Beef-eater" (5th S. vii. 64, 108, 151, 272, 335; viii. 57.)—I have met with a pertinent quotation. In Ben Jonson's *Epicœne*, Act iii. sc. 2, Morose says, "Bar my doors! bar my doors! Where are all my *eaters*, my mouths now?" Here *eaters* mean "servants." But, remembering that *beef-eater* has been so confidently "derived" from a "French *buffetier*," it must not surprise us if *eater* can be "derived" from French likewise.

Walter W. Skeat.

Death of Edward, Duke of York, 1767 (5th S. vii. 228, 274, 294; viii. 192, 215.)—Permit me to suggest to G. D. P. that statements so grave as those made by him on this subject should be substantiated by the production of the documents on which they are based, and authenticated by the name of the writer. Historicus.

Athenæum Club.

Watt's "Bibliotheca Britannica": Allibone's "Dictionary of Authors" (5th S. vi. 342; viii. 151, 178.)—The discussion in your pages regarding these works, which I have to use, in common with Lowndes' *Bibliographer's Manual* (Bohn's ed., 1857-64), for purposes of reference not unfrequently, has caused me some uneasiness. Of their errors of *omission* I am but too conscious having in my own library, I think I may say, some hundreds of British and Ame

iblished within the range, in point of time, of llibone's labours, but of which he makes no ention. Well, omission is one thing; but when e hear of "blundering compiler," "flagrant rors," &c., I confess I begin to feel alarmed in ference to any future use of these expensive orks. Would it be too much to ask your learned orrespondents if they will kindly indicate the ature of the errors and the blundering, that we ss learned men may be put on our guard?

If any new dictionary of authors, still so much eeded, or any supplement to the existing ones be ade, I shall be very happy to contribute a list of reviously omitted works in my particular line of surance and statistics, which, I may add, have heretofore been sadly neglected.

CORNELIUS WALFORD, F.S.A., F.S.S.

Belsize Park Gardens, N.W.

THE HALSHAM FAMILY (5th S. vii. 407; viii. 13.)—I am very much obliged to MR. SCOTT for his prompt reply to my query at the first reference above, also for the rough proof duly received through the kindness of the editor of "N. & Q." The notarial deed so beautifully reproduced by the photo-zincographic process, it must be remembered, is dated 1468, fifty-three years after the death of John Halsham senior, and twenty-six after that of Sir Hugh, whose heirs it appears to be in search of, and therefore it must be accepted with caution, as the most important witness was a man (Richard Cooke), who said that he had been servant to John Halsham senior eight years. As the latter died in 1415, this man must in 1468 have been of very great age. MR. SCOTT does not at all attempt to explain away the difficulty of Philippa de Strabolgi's two marriages, or whether she ever really was twice married. Ralph de Percy, her reputed first husband, lived until 1397, two years after her death; and if such marriage really took place, it must have been as early as 1377, as in inquisition for proof of her age, 51 Edw. III., first Nos. 45, she is styled wife of Ralph de Percy, and as of the age of fifteen years on March 21, 1377. One of the witnesses, Simon Curtes, says, on his oath, that he recollects that she is of that age, because "he and three others carried a red tapeta upon four lances over the said Philippa when she was taken to the church of All Saints of Gaynesburgh to be baptized." In inquisition on Philippa's own death (Inq. p. m., 19 Ric. II. No. 31) it says that she died on the feast of All Saints (Nov. 1), 19 Ric. II. (1395), and that *John* Halsham, son of the same John (Halsham) and Philippa, aged eleven years, is her next heir. This inquisition was taken Nov. 21, 20 Ric. II. (1396), in Wilts. There was another taken in Kent, at Brabourne manor, on Thursday after Assumption of St. Mary, 19 Ric. II. (Sept. 2, 1395), when her next heir was found to be her son, John Halsham, aged ten. Now all this time her reputed first husband, Ralph de Percy, was living, and did not die until Sept. 15, 21 Rich. II. (1397), in foreign parts, as Inq. p.m., 1 Hen. IV. No. 6, pt. i., proves. It is to show the descent of the manor of Dronfield, co. Derby, which he held by grant of Ralph de Crumwell, Knt., lord of Tateshall, and Matilda his wife. "On Ralph de Percy's death this manor ought to revert to the said Matilda and her heirs, for that the said Ralph de Percy died without heir of his body; she is of the age of fifty and upwards."

That there was great doubt as to the legitimacy not only of Richard but of Sir Hugh Halsham I think is proved by the documents I quoted at 5th S. vii. 407. There was no doubt, from the inquisitions taken on the death of Sir Hugh in 1442, but that his heir was Joan, dau. of his brother, Richard Halsham; that does not appear to have been questioned. I should like to have the proofs of Sybilla, the wife of Sir William Scott, being a dau. of John Lewkenore and Joan Halsham. I thought they had no issue, and they certainly appear to have parted with all their property in Norfolk; see *Feet of Fines*, Norfolk, 4 Edw. IV. No. 11, where Thomas Hoo, Esq., John Smyth, clerk, and John Lewkenore, Esq., and Joan his wife, release for themselves and the heirs of the said Joan to Thomas Randolff, clerk, the manors of Fylby, Possewyk, Westlexham, Holkham, and Stukey; and John Lewkenore and Joan his wife will warrant the premises to Thomas Randolff against George, Abbot of Westminster, and his successors. And I think they did the same with Brabourne, but I have no abstract from any document in connexion with this latter manor, but believe I have seen one in the Record Office.

SYWL.

AUTHORS OF BOOKS WANTED (5th S. viii. 149.)—

Essays on the Sources of the Pleasures received from Literary Compositions, 1809 and 1813, was written by William Greenfield, D.D., Minister of the High Church, and Professor of Rhetoric in the University of Edinburgh. T. G. S.

(5th S. viii. 209.)

An Inquiry into the Constitution, Practices, &c., of the Churches of Christ planted by his Apostles. In Letters from Simplex to Philophilos, Edin., 1808.—Simplex was John Young, a writer or solicitor in Edinburgh, and an elder in the Sandemanian or Glasite Church there, who died in 1808. J. M.

AUTHORS OF QUOTATIONS WANTED (4th S. viii. 285; 5th S. viii. 179.)—

"'Passing away' is written on the world, and all the world contains."—The following sentence begins the last paragraph of Mr. W. R. Greg's letter "On a Future State" in the *Spectator* of Aug. 11 last, p. 1008:—"'Passing away' is the destiny written upon every other of the works of God, or the results of evolution—on the tree, the insect, and the megatherium, on the earth, the sun, the star, the galaxy—and can man find no better plea why he should be exempted from the universal lot

than fancies, however eloquently put forth, of such singular tenuity as those I have been analyzing?"

ROBERT GUY.

(5th S. viii. 209.)

"Immortal Hero! all thy foes o'ercome,
For ever reign the rival of Tom Thumb!"

This is from Byron's *English Bards and Scotch Reviewers*, l. 209. Southey's Thalaba is the personage whose exploits are thus travestied. J. L. WARREN.

(5th S. viii. 188, 219.)

I am much indebted to MR. CHAPPELL for his full and prompt reply to my queries. He is quite right in supposing that the book I referred to was Starter's *Friesche Lust-Hof*. There are in existence several editions of that work earlier than 1634. The earliest of all known to me is the incomplete Utrecht edition of 1620. This has, I believe, no music, which is given for the first time in the edition of 1621. MR. CHAPPELL'S copy belongs to the fifth or sixth edition, for the work was often reprinted. I am sorry no light is thrown on the curious line—

"Was Bommelalire so pretty a play?"

Can any of your readers tell me the meaning of the word "Bommelalire"? EDMUND W. GOSSE.

Miscellaneous.

NOTES ON BOOKS, &c.

Modern Birmingham and its Institutions: a Chronicle of Local Events. From 1841 to 1871. Compiled and Edited by J. A. Langford, LL.D. Vol. II. (London, Simpkin & Marshall; Birmingham, Osborn.)

THIS, the second volume of *Modern Birmingham*, chronicles twenty years of local history (1851-1871). The first volume, of more than 500 pages, contained the records of ten years. The two together (about 1,000 pages) furnish the annals of one generation. It is not often that any town or city gets so minutely described as Birmingham, in the present case. In this last instalment, completing the work, there are but two chapters. The first volume was similarly partitioned, and these are perhaps the longest chapters to be found in any book on a similar (perhaps on any) subject. Indeed, the second volume includes a variety of subjects, from the highest to the lowest, from the great tribune of the people, Mr. Bright, down to local amateur actors. We observe that in the account of the competition among architects invited to send in designs for the intended new Midland Institute (twenty-two were invited, but only ten responded), it is recorded that, "unfortunately, the plans of Mr. E. M. Barry were approved both by the Institute Council and the Town Council," but no reason is assigned for this "unfortunately." Of the lecturers who have appeared before audiences at the Institute, Lord Stanhope (*Modern Rome and its Antiquities*) drew 20*l.*, Mr. Thackeray (*Humour and Charity*), 11*l.*, and Lord Lyttelton (*A Few Thoughts about Shakspeare*), 4*l.*, and odd shillings in each case. The real benefit to the Institute could be better guessed at if we knew the number of new subscribers who were induced to join after each lecture. We are only told that Thackeray's lecture produced thirty-eight new annual subscribers.

ROLLS OF ARMS.—Now that MR. GREENSTREET has finished the publication of the interesting series of "Nobility Rolls of Arms," we suggest to him that he should also give "N. & Q." the Falkirk, Dunstable, and Boroughbridge Rolls (Harl. MSS. 6589 and 6137). The editor will gladly find space for these important documents, which will interest many readers, to whom they *are now inaccessible*.

SYON MONASTERY.—J. C. J. writes:—"Your readers interested in liturgical matters may care to know that I have just discovered an almost perfect *Horæ B. Virginis, Visitatio infirmorum, &c.*, MS. of the beginning of the fifteenth century, according to the use of this monastery. In the calendar there are the following entries, which identify the use:—

'V Kal. Jun. Translatio S. Birgittæ.
X Kal. Sep. Natalis S. Birgittæ.
Non. Oct. Canonizatio S. Birgittæ.
XIII Kal. Nov. Dedicatio ecclesiæ Syon.'

All red-letter days. There is also in the book a series of lections on the life of St. Birgitta, but, unfortunately, imperfect, probably from having been much used."

HERALDIC BOOK-PLATES.—MR. CHARLES GANDOLFI HORNYOLD (Blackmore Park, Upton-on-Severn) requests that his name may be added to the list of collectors of heraldic book-plates.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. S.—A word has slipped into the little note, "Death of Edward, Duke of York" (viii. p. 215), which rather impairs it:—"which had only a few months since been increased *to* 8,000*l.* a year." It was increased by Parliament 8,000*l.* a year. Prior to this increase the duke had only 12,000*l.* a year. Parliament by adding this 8,000*l.* a year, increased his income to 20,000*l.*

L. L. G. should consult, with regard to *Pilgrim's Progress*, "N. & Q." as follows:—For early editions, 1st S. viii. 222; not copied from "The Pilgrimage of the Soul," 2nd S. viii. 268, 372, 402; original of it, ix. 195, 229; first edition, ix. 383, and 4th S. ix. 191; dramatized, 3rd S. vii. 458; story of its original, viii. 46.

SEARCHER.—In 1712, *Epicurus's Morals* and *Isocrates his Advice to Demonicus*, "done out of Greek by John Digby, Esq.," were published by "John Graves, next White's Chocolate House in St. James's Street."

J. E. GUBBINS wants a book of instructions in drawing faces, one which will give instructions how to give the different expressions, and that is moderate in price. Also, he wants to know what is the most modern, complete, and cheapest book on conchology.

DU PL.—It was a well-known saying of the first Napoleon, but in this truer and wiser form: "Avec de l'audace on peut tout entreprendre; on ne peut pas tout faire."

JOHN CARRIE.—All this has been said frequently before. What is asked is, Who gave to the gentleman who assumed the title the right of making that assumption?

S. A. N. thanks most sincerely the unknown correspondent who so kindly sent him the book-plates on September 17.

G. W.—The first day of the nineteenth century was the first of the month of January, 1801.

J. M——Y.—The book should first be sent to "N. & Q."

J. W. D.—Received.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return munications which, for any reason, we do not print; to this rule we can make no exception.

LONDON, SATURDAY, SEPTEMBER 29, 1877.

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es on Books, &c.

Notes.

MONT ST. MICHEL.

. . On landing at Granville, I hired a vehicle take me to Mont St. Michel. It was a sort of ggonette, and a couple of young Normans dertook the driving. This seemed a superfluity charioteers, but they drove well, chatted freely, d had no more fondness for cider or *la goutte* n belongs to Norman natures. We set off at P.M. In less than an hour we were enveloped a thunderstorm, from which we took refuge d found refreshment in a quaint roadside inn. e resumed our journey with the return of fine ather, and reached Genest at half-past ten. re my coachmen resolved that it was necessary bait. We were so near the end of our ten or elve leagues, that to tarry at Genest seemed an ecessary proceeding; but needs must when rmans drive, and I entered the *auberge* till it ght please them again to wend. I had no son to be dissatisfied. I found in the public m the Abbé and also the Prior of St. Michel, h fifty orphan pupil boys who had been out h them on a long day's excursion. I was corlly received; and when it was known that I bound for the "Mount," it was agreed that should go together. At a gentle word of comnd from the Abbé, "Déchaussez-vous!" all boys took off their shoes and stockings, and ked their trousers above the knees; the Abbé and accompanying priests taking practical part in the manœuvre. At starting I packed six of the smallest and most wearied boys into my vehicle, and away we went across the sands and a strip of sea to the Mount of the Archangel.

Directly we got on the sands, a very fine scene, with sensational effects, was acted in my presence. The moon was almost full, and there was not a cloud in the sky. The sands were sparkling in the moonlight, and the Mount stood out in grand relief. As I was gazing at it, just as my trap entered the water, with the priests and their orphan pupils drawn up in a line, they burst into melody with a canticle, and never ceased singing as long as they were wading. This was about half an hour, the water being, at most, two feet deep. I bent over the side of the vehicle, and held up the shortest boy. The little fellow went on singing all the while. The Abbé led the choir with great vigour, and he had the enthusiastic support of his pupils. One of the verses of sacred harmony ran thus:—

"Saint Michel, à votre puissance
Nous venons demander l'appui des anciens jours.
Qu'il monte jusqu'au Ciel ce vieux cri de la France,
'Saint Michel, à notre secours!'"

On arriving at the hotel, there was no room in it for even one solitary stranger, and at a late hour at night I was glad to find quarters, the aspect of which was not of a gladsome character. I shared a double-bedded chamber with a devout unknown, who earnestly prayed that Heaven would send the "lumières de la croyance" on his chamber companion.

In the morning a sous-diacre brought me an invitation from M. l'Abbé to visit him at the Mount. He was exceedingly kind to me, and showed me well over the place himself. Our conversation was literary, political, and religious. Among the last was included a singular incident. Two years ago an English lady, a "Protestante du secte ritualistique," expressed to him a desire to become a convert. The Abbé received her confession, but absolution was withheld, as she was not a member of his communion. Two days later the lady perished in an attempt to reach the Tombelaine rock. The Abbé saw her drowning, gave her absolution from a distance, and buried her with all the rites of his church.

Among the treasures of the abbey my kind host showed me a superb crown, covered with jewels, which had lately been presented to St. Michael by many of his devotees. The presentation was called "the crowning of St. Michael"; and the Abbé informed me that not only did the coronation take place, but that the archangel assisted at the ceremony, which, according to details too long to narrate, was one of extraordinary pomp and gorgeousness, and which has made the June of 1877 the most celebrated month of the year. The Abbé

also exhibited to me a portrait of the archangel, and assured me that St. Michael would very soon descend on a mission to drive "le vice et la misère" from off the face of the earth.

. . . . There are six nuns at St. Michael's who are under the archangel's protection. There are about double that number of fisherwomen, who partly live by serving as models to the numerous artists who come here to make sketches, and to risk catching typhus. But none of these seem to be under any especial patronage of the saint. The town itself would be very much the better for rigorous sanitary laws, vigorously carried out. These, with the good pleasure of St. Michael, might render the locality less exposed to fever and ague. I drew up a prescription for one reverend gentleman, by whom it was thoroughly appreciated.

I have spoken of "a coronation," but in fact there were two; one within the abbey, the other a crowning of the figure of St. Michael on the summit of the exterior of the edifice. Both were marked by extreme magnificence, made up of military display, horse and foot; brigades of monks, brilliant groups of princes of the church, minor hosts of priests, citizens of all ranks, ladies, flowers, incense, and music. The processions filled the town, and surrounded it when they took to the water. At the moment of crowning the external figure, 15,000 pilgrims were in kneeling masses from the heights to the shore. Cardinal Bonnechose, Abp. of Rouen, gave the benediction, which "rolled like a cascade" from the high platform down to the level of the sea, as the heads of the worshippers, terrace after terrace, bent beneath it. I was told that all the "cries" raised by the spectators were arranged beforehand, and no shout arose but for St. Michael and the Church. Even Notre Dame de Mont Tombe (De Monte Tumbâ, ancient name of the gigantic rock) was only silently honoured on this occasion. St. Michael rather than St. Denis seemed to be the sovereign protector of France; he was separated from St. George, to whom chivalry had bound him; and he was hailed in these words of a hymn to his especial honour:—

> "Te splendor et virtus Patris,
> Te vita, Jesu, cordium,
> Ab ore qui pendent tuo,
> Laudamus inter Angelos."

The following is from a hymn to St. Michael, sung by the body of pilgrims as they ascended the Mount to the Basilica:—

"Dum committeres bellum cum dracone, audita est in Cœlo vox dicentium: Salus, honor et virtus omnipotenti Deo. Sancte.

"Concussum est mare, contremuit terra, ubi descendebas de Cœlo; veni in adjutorium populo Dei. Sancte.

"Consurge, Michaël, sta pro filiis nostris, salventur omnes scripti in libro vitæ; sta in auxilium animabus justis. Sancte.

"Archangele Michaël, præposite Paradisi, quem honorificant Angelorum cives; nos omnes perducas in Paradisum exultationis. Sancte.

"Gloria Patri, et Filio, et Spiritui Sancto. Sancte."

I could say much more of what I heard from the amiable Abbé H——; but I pause, in the hope that this may reach you in time for the Michaelmas number of "N. & Q.," and that you may find it of sufficient interest to give it the honour of insertion. ALBAN H. G. DORAN, F.R.C.S.

[A few words may here be added in respect to St. Michael and his connexion with St. George. M. Clermont Ganneau has recently brought to light in the Louvre a bas-relief, representing a horseman spearing a crocodile. But for the hawk's head of the cavalier, the group might represent St. George and the Dragon. This work, however, of a late period of Egyptian art, represents "the combat of Horus against Set or Typhon." M. Ganneau is of opinion that St. George and the Dragon, and Bel and Dagon, are identical with Horus and Typhon. The cult of St. George prevailed in Philistia, where Dagon, the fish god, was worshipped. An Arab tradition says that Messiah will slay the Antichrist at Lydda, one of the towns in Philistia, and at this day St. George, under the name of Khizr, is worshipped by the Arabs. The shrine of Khizr is in the neighbourhood of Dajjal or Dajján, the Arab version of the name of Dagon. According to Phœnician inscriptions, a hero named Arsouph, Reseph, or Reseph *Mikal*, slew the beast in mortal combat. Arsouph is the name of another town in Philistia. This Reseph is also called, in the bilingual inscriptions of Cyprus, Apollon-*Amyklaios*; while, on the other hand, the name, by a change exactly similar to that which transforms Anata into Athene, becomes Perseus, the hero of the combat with the sea monster, and the rescuer of Andromeda. The inference is that Horus and Typhon, Perseus and Andromeda, the Bel and Dagon of the Apocrypha, and St. Michael and the "old Dragon" of Christian legend, are identical with our own St. George. Those who would learn more on this complicated mythological problem are referred to the *Examiner* of the 15th inst., to which we are indebted for details condensed in this note; and the *Examiner* will refer those who are still curious to learn more to M. Ganneau and his ingenious arguments as to the real meaning of the symbolism of the worship of Dagon, the fish god, as well as the intermediate steps by which he reconciles the divergent names and qualities of the persons identified.]

PERCY BYSSHE SHELLEY.*

The third volume of this comprehensive and splendid edition of Shelley contains *Adonais*, a note to which discusses the question, whom did the poet mean in stanza xxxv., beginning—

> "What softer voice is hushed over the dead?"

It could not be Mr. Severn, as Mr. Rossetti supposes, for that point is settled by the poet himself. Lord Houghton writes to Mr. Forman: "I have never doubted that the person alluded to was Leigh Hunt. He had the *voice*, and he had the intimacy of the time." Mr. Severn writes to Forman: "Leigh Hunt told me that he

* *The Poetical Works of Percy Bysshe Shelley.* Ed. by Harry Buxton Forman. Vols. III., IV. (Reeves & Turner.)

the stanzas referred to himself." Mr.
rne told Mr. Forman there was "not the
t doubt it was Leigh Hunt." Mr. Forman

Charles Cowden Clarke, the one person who
ntest Hunt's claim, had Hunt's name marked in
in of his copy; but Mrs. Clarke thinks the re-
s to her husband, and with some solid reasons,
he line, 'That you first taught me all the sweets
' in Keats's *Epistle to Charles Cowden Clarke*,
well-known influence which that gentleman
d over the development of Keats's gifts. Mrs.
lso refers to the line in Hunt's sonnet to Keats,
ch a heart as Charles's, wise and warm,' with its
ory note, 'Charles C. C., a mutual friend.'"

Mr. Forman's regret that Mrs. Shelley,
notes, is silent on the subject, but suspect
thought the reference to Leigh Hunt too
to need one.

ais is followed by *Hellas*, that grand burst
al and dramatic power, which, with its
nd notes, possesses peculiar interest at the
moment of Muscovite and Oriental
. Of *Julian and Maddalo* Mr. Forman
The MS. sent to Leigh Hunt is one of
nty. It was discovered by Mr. Townshend
and placed at my disposal for the present
" A fac-simile of extraordinary minute-
d fidelity is given of page 10 of this
d forms one of the most interesting illus-
to this volume. The longer poems are
k of Anarchy; *Peter Bell the Third*; the
o Maria Gisborne (justly considered by
rman as second in importance to *Julian*
ddalo alone, in the group of poems here
d); the *Witch of Atlas* (with its "very
" reference to *Laon and Cythna* in the
address *To Mary*); and *The Triumph of*

at great work," observes Mr. Forman, "on
helley was occupied.....With this grand frag-
ore us, it would be difficult to exaggerate the
le of the potential poem which was shaping
Shelley's mind at the time of his death."

econd part of the *Dæmon of the World*
the lovely *Fragments of an Unfinished*
and the scenes of *Charles the First*—the
trongly marked, even in its fragmentary
y the "severe and high feelings" of which
intended it to be "the birth"; inter-
are the many exquisite lyrical compositions
d from 1814 to 1817.

es the fac-simile already mentioned, there
f the manuscript of the sonnet to the Nile.
er stands first of *Poems written in* 1818.
een already hinted in Mr. Forman's first
that the *Ozymandias* sonnet could not well
ey's share of the friendly competition with
nd Leigh Hunt, referred to in Keats's
his brothers, printed in vol. i. of the *Life*
ters of John Keats (1848), pp. 98 and 99.
letter, dated Feb. 16 (1818),

"we read," says Mr. Forman, "'The Wednesday before last, Shelley, Hunt, and I wrote each a sonnet on the river Nile: some day you shall read them all.' Lord Houghton gives *Ozymandias* as Shelley's part in this strife; but beside not being a 'sonnet on the river Nile,' that is classed by Mrs. Shelley among the poems written in 1817. I know of no reason for doubting that classification, which is also preserved by Mr. Rossetti; and there can, I think, be no possible doubt that Shelley's Nile sonnet is the one found by Mr. Townshend Mayer among the papers of Leigh Hunt, published in the *St. James's Magazine* for March, 1876, and now first included among Shelley's poetical works."

Leigh Hunt's preface to the *Mask of Anarchy* is among the interesting matter of the appendix to vol. iii. No reader can have forgotten the passage in which Leigh Hunt says:—

"It was finely said one day in my hearing by Mr. Hazlitt, when asked why he could not temporize a little now and then, or make a compromise with an untruth, that it was 'not worth his while.' It was not worth Mr. Shelley's while to be an aristocrat. His spirit was large enough to take ten aristocracies into the hollow of his hand, and look at them, as I have seen him look at insects from a tree, certainly with no thought either of superiority or the reverse, but with a curious interest."

And here I am reminded that certain critics, and among them Mr. Denis Florence MacCarthy, have attempted to discredit Leigh Hunt's influence over Shelley—an influence with evidences of which Mr. Forman's volumes abound; confirmed to an overflowing extent by the Leigh Hunt MSS., which show the confidence Shelley placed in Leigh Hunt, and how much he deferred to his judgment.

The fourth and concluding volume consists of poems written in the years 1819 to 1822. To these are added translations, "Juvenilia," and poems from "St. Irvine, or the Rosicrucian"; *Posthumous Fragments of Margaret Nicholson*, continuation of "Juvenilia," and *Queen Mab* (complete, with notes), on the title-page of which it is interesting to read: "London, printed by P. B. Shelley, 23, Chapel Street, Grosvenor Square, 1813." Of the *Fragment of the Elegy on the Death of Bion, translated from the Greek of Moschus*, Mr. Forman states that it is written on the same paper with the concluding portion of the *Essay on Christianity* found among the papers of Leigh Hunt. He adds:—

"Seeing that Hunt also made a translation of this idyll, published in *Foliage* in 1818, it would not be a great stretch of imagination to regard this fragment as another record of those days of friendly emulation represented by the Nile sonnets of Shelley, Keats, and Hunt.... ..I am not aware that the lines have ever appeared in print till now."

The remarkable "Sonnet from the Italian of Cavalcanti—Guido Cavalcanti to Dante Alighieri"—was also found among the Leigh Hunt papers, and not, so far as Mr. Forman is aware, hitherto published. A fac-simile of this sonnet forms one of the illustrations of the volume. Mr. Forman gives for the first time in any collected edition of Shelley's works The Devil's Walk, a

satire after the manner of Coleridge and Southey, and issued by Shelley as a broadsheet in 1812. It was discovered by Mr. Rossetti and printed by him in the *Fortnightly Review* for January, 1871. Beyond showing the bent of Shelley's mind at that time it has little value. Some slight alterations of the *Scenes from the Magico Prodigioso* of Calderon are authorized by a MS. in Mrs. Shelley's writing, and a paraphrase of Horace's nineteenth ode, book the third, *The Dinner Party Anticipated*, not hitherto known as a work of Shelley, is shown pretty clearly to be such on the authority of the Leigh Hunt MSS., which have supplied Mr. Forman with such frequent and valuable information. They are efficient in this way with *The Magic Horse*, from the Italian of Christofano Bronzino, which was, like many of Shelley's compositions, sent for Hunt "to do what he liked with."

Not the least valuable part of Mr. Forman's ably executed work is the section in each volume devoted to a philological criticism of the obsolete and rare words used by Shelley in his poems—Shelley's systematically eccentric orthography in many instances being pointed out and often justified by examples from the older poets. An agreeable feature of Mr. Forman's notes is the liberal manner in which he recognizes the labours of former editors of Shelley—notably Mr. Rossetti and Mr. Richard Garnett—and acknowledges the co-operation of friends.

Where so much labour has been expended, and so much loving and minute care taken in every other direction, it seems ungracious to complain of any omission; but while fully acknowledging the value of the "Index to First Lines," I feel that a general index by which any poem or song might be found by its title is wanting to the completeness of the work and the convenience of the reader.

What had been already anticipated in "N. & Q." is realized—"the publishers will earn as much congratulation on the part of Shelley's world of admirers as the editor will earn of praise for the way in which he has executed his office."

JOHN WATSON DALBY.

WITCHES AND WITCHCRAFT.

(*Concluded from p.* 203.)

"Sworn dittays given in by Janet Hutton in Cruik of Devon against the said Isabel Rutherford. Ye the said Isabel Rutherford are indyted and accusit of the sin and crime of witchcraft, that ten years since or thereby James Wilson, husband to the said Janet Hutton, being diseased, and Janet Hutton his spouse being from home in the Common of Fossaway, and the said James Wilson being lying on a know head above the ye the said Isabel Rutherford came to him and said, 'What now, James, I think that ye are not well and ye are ne weil,' and ye desired him to go into the house, and whilk he did, and loosit his coat and grapit his breast and back and said he was well grown, and spake some words he understood not, and he was a *the worse thereafter* and so far as ye touched was aye the worse thereafter and was all drawn togedder as it were with sea cords, and the more thereafter the aforesaid James Wilson and his said spouse being lying in their bed togedder, the said James said to Janet his spouse he wished he had been quartered quick when she went from home yesterday and she said, 'Why I did nothing, but went to the Common'; and he said there came a common thief to him, whilk was the said Isabel Rutherford, and then all things aforesaid, and said he would take his meir and ride to the Cruik and seek his health from the said Isabel Rutherford, altho' they should rope him at horses tails and seek it for God's sake, and the said Janet bade him seek it from God, and she said he should never see her if he did so, and in the month of October the said Janet said, I will go to her in fair ways to see gif she will do him any good and she would pay her for it, and she met her accordingly in the Kirkyard at Tullybole, and the said Isabel asked how the said James did, and the said Janet answered and said that he had ane sore summer, and the said Isabel promised to come to him the morrow thereafter, whilk she did, and grippit the said James his hail boddie and leggs, and said he was all over gane in that disease, and the said Isabel went home and said she would come again the morrow at even, whilk she did, and how soon she cam in his sight he bade her swith away God gif he had never seen her, and the said Janet gave her a loak meal, and she went away, and thereafter the said James never stirred in his bed unlifted, but became clean distracted, so that he would never thereafter look to the said Janet his spouse, nor suffer her to make his bed, nor come near him thereafter, whereas before there was never an evil word between them for the space of saxteen years.

"And likeways twelve years since or thereby the said Isabel Rutherford came and charmed ane young man named Alex[r] Kid in Muirhauch for melt growing, as also four years since or thereby James Kid of Muirhauch being diseased with the trembling fever the space of twenty-two weeks, ye the said Isabel came to him and said, ye will never be well till ye be charmed, for ye are melt grown as your Brother was, and he answered, will ye do it presently or not, and ye said, not until the morn when ye shall meet me at the head of the black Craig before the sun rising, and the said James went there, and it was more nor an hour before ye the said Isabel came there, being in the month of May, and when ye cam ye desired him to loose his breast, whilk he did, and ye stracked his side there several times with your luif, and immediately thereafter upon the ——, with some rambling words that he wist not what, and the said James declared that he was not the better, nor was never wel sinsyne.

"The confession and dittays of the said Bessie Henderson. Ye the said Bessie Henderson are indited and accused of the crime of witchcraft, ye confessed ye had been fourty years in the Devil's service, since the time ye milked the old Baillie of Kinross his kie before the calvine. Likeways ye confessed that half an year since ye was at a meeting in an fauld with Isabel Gibson and many more, and that ye was taken out of your bed to that meeting in an fright, at which meeting the Devil appeared to you and promised to you that you should want nothing, and ye being asked by the minister gif ye would ye answered not. Likeways confessed that the Devil kept up your heart fro[m] fessing, this ye confesst in the presence of the [K]irk Tullybole; Mr. Alexander Ireland, Minister; Mr Alexander, Baillie; Robert Livingstone a[nd] Mercer, elders. And lykewise ye the sa[id] derson, in presence of the Minister, Ro[b]t of Cruik Miln, John Livingstone of [K]irk elders; John Whyte, in Cruik of Devon;

arnyside; and Andrew Kirk, in Carnboo, freely that the Devil appeared to you in the likeness nnie lad at Turfhills aboon Kinross with ane et, and asked you if you would be his servant, that ye should want nothing, which ye in- d freely accepted and granted thereto. Like- desired you to renounce and forsake your whilk freely ye did; as also confessed the Devil a new name and like a man's name immedi- r the renunciation of your baptism, but ye had what it was. Likeways ye freely confessed s Murie and Isabel Rutherford were with you l place. Likeways after the minister prayed ou desiring the same, ye confessed that Janet Cruik of Devon, Janet Brugh there, Janet Isabel Condie in Wester town of Aldie, Grieff and Margaret Young in Qutorlawhill, il in Gelvan, Janet Paton and Margaret Litster Margaret McClish in Tillyochie, that all the ersons were all guilty of witchcraft as yourself esired the foresaid persons to be put to trial. ays in presence of the Laird of Tullybole, Mr. in, Minister at Fossaquhy, James Dempster, Kinross, Mr. Robert Alexander, Baillie of James Alexander of Downhill, ye the said fessed and declared, as of before, that ye re- our baptism to Sathan and immediately there- a new name, whilk ye had forgotten, and ye t what ground ye had to debate the foresaid e answered because they were also guilty as ye, ng interrogate gif ye saw any of the foresaid any of your meetings, answered not save the tioned five that are in Prison, and ye being e gif the Minister spoke to you of any of the ersons, ye answered not but ye did the same ny compulsion. Likeways ye confessed and hat Janet Paton, in Cruik of Devon, was with e meeting when they trampit down Thos. e, in the beginning of Lammas, 1661, and that read soals and trampit down more nor any of Likeways ye confessed that ye was at a meeting an at the ——. Likeways thereafter ye con- l declared in presence of the Minister and t Alexander, Baillie, Robert Livingstone and Hutton, Schoolmaster, that all the foresaid re with you at the meeting when ye trampit s. White's rie, and said ye heard all their did not see them, in regard of weakness of so grit that ye saw not well in the night this Likeways ye confessed that the Devil had —— red that Sathan's name upon whom ye was o call was Charles, and the name he gave to Jessie Irwall, and the time he gave it to you night in your bed, being bodilie like to a man, his body was cald and —— but did not re- what night it was. This ye confessed in f Mr. Robert Alexander, Baillie; John Living- antrie Knowe; William Christie, Pitfar; James James Donaldson, in Lamhill.

rt of Justiciary holden at the Cruik of Devon, of April, the year of God Ia ne and Sixty two Mr. Alexander Colville, of Blair, his Majestie's ute General over Scotland.

Nomina Assize.

t Angus in Bogside.
k Livingstone at the Kirk of Cleish.
Hutton in Borland.
Livingstone.
t Livingstone.
Barclay.
n Pearson of Morlat.
Robert Brown in Meadowhead.
Dav. Carmichael in Linbank.
Robt. Hutton in Wester Ballilisk.
Andrew Paton in
James Alexander in Balriddrie.
Edmond Mercer there.
Henry Mercer in Aldie.
James Thomson portioner of Maw.

"It is found and declared be the hail assize in ane voice that the forenamed Agnes Murie is guilty and convict in six several points of witchcraft and sorcerie and that according to her own free confession in manner above. In like manner the above Isabel Rutherford is guilty and convict in six several points of witchcraft and sorcerie, according to her own confession and probation, and all the three convict as common sorcerers and notorious witches by the mouth of George Barclay, as chancellor of the said Assize. Sic subscribitur,

George Barclay.

"For the whilk causes the above-named Justice General Depute gives sentence, and ordains, that the said Agnes Murie, Bessie Henderson, and Isabel Rutherford sall be all three taken away to the place called the Lamlaires, bewest the Cruik Miln, the place of their execution, to-morrow, being the fourth day of this instant month of April, betwixt one and two in the afternoon, and there to be strangled to the death by the hands of the hangman, and thereafter their bodies to be burnt to ashes, for their trespass, and ordains all their moveable goods and gear to be encheat and inbrought to his Majesty's use for the causes foresaid. Whereupon William Donaldson, Dempiter, gave doom. Sic subscribitur, J. Alexander, Chan."

J. R. Haig.

Blairhill, Dollar.

Voltaire and Vanbrugh.—There seems to be good reason to suspect that Voltaire translated Vanbrugh's *Relapse* (*ante*, p. 164) not merely as an exercise in rendering English into French, but with the intention of passing it off as an original composition. It may be urged as an excuse for this plagiarism that the *Comte de Boursouffle* was originally intended for private representation only. It made its first appearance at Cirey, the residence of the famous Marquise de Châtelet, in the year 1734. In 1747 it was again acted at Anet, where Voltaire and Madame de Châtelet were on a visit to the Duchesse du Maine. In the account of this private performance to be found in Madame du Deffand's *Correspondance Complète*, Voltaire is called the author, and not the translator. When leaving Anet, Voltaire mislaid the manuscript and forgot to call in the separate parts from the actors who had performed them. Was it a guilty conscience which led him to despatch next day an urgent letter to Mademoiselle Delaunay, begging her, "les mains jointes," to recover his precious property and to lock it up securely "sous cent clefs"?

On the 26th of January, 1761, the farce was performed in public at the Comédie Italienne, with the title *Quand est-ce qu'on me marie?* This was afterwards retained as the second title

L'Echange being ultimately adopted as the first. The names of the *dramatis personæ* were changed to suit it for the public boards. Le Comte de Boursouffle changed his name for that of Fatenville ; the Baron de la Cochonnière received the more elegant patronymic of De la Canardière, and so on through the whole cast.

The *Comte de Boursouffle*, as performed at the Odéon in 1862, was taken from a new version published in the *Dernier Volume des Œuvres de Voltaire* (Plon, 1862). It is astonishing that M. Desnoiresterres, whom so little has escaped concerning Voltaire and his times, makes no mention of the plagiarism. English people, however, are not so intimately acquainted with Vanbrugh that they need find fault with a foreigner for not having detected the *Relapse* under the aristocratical alias of the *Comte de Boursouffle*. L. Barbé.

Bückeburg.

Epitaph at Newton Heath.—I copied the following from a flat gravestone, adorned with masonic emblems, which lies to the westward of the church in the graveyard of Newton Heath, near Manchester :—

I H S
The Remains of Charles
Ashworth of Manchester
Here doath lie his better
Parts are in the Lodge on
High the Levels worth he
Knew upright and fair and as
A Brother departed on the
Square Yon Glorious Arch to
Contempolate upon that
Valliant Mystery of three
in one.
He departed this life,
February 14th, 1813,
Aged 87 years.
Also James his son, died April
2nd, 1814, Aged 42 years.
All you that pass by take a thought
How soon hot friendship is forgot.
This is done by the Desire of his
Mother Mary Ashworth.

V.H.I.L.I.C.I.V.

Robert Monteith.—It is traditionally reported of Robert Monteith, the accomplished historian of the *Troubles*, that, when asked what he was Monteith *of*, the occupation of his father, a respectable salmon fisher on the Forth, arose before him, and he claimed the title of Salmonet, which was at once conceded. It looks like a confirmation of the story to find that the French edition of his work, *Histoire des Troubles de la Grande Bretagne, depuis* 1633 *jusques à* 1646, Paris, 1661, folio, bears the authorship of "Robert Montet de Salmonet." It would be difficult to find such a place in any topographical work on Scotland ; but in French books the author's name appears in the indices under the head of "Salmonet," as Arouet appears under the well-known head of "Voltaire," and La Tour, the great general, under that of "Turenne," the territorial title of his use.

J. Le Boutillier.

Cincinnati, U.S.

The Early Worship of Jesus in Wales.—At the National Eisteddfod recently held at Carnarvon, the Rev. T. R. Lloydd, Rector of Llanefydd, is said by the reporters to have stated that

"the Welsh people worshipped God under the name of 'Jesu,' as testified by Lucan and other classical authorities, long before the advent of our Saviour, and that traditions concerning the Messiah were preserved amongst the Druids of Britain from the earliest patriarchal days. The Cymry came originally from the East, bearing with them the religion of Abraham, Isaac, and Jacob, which seems to have been preserved unsullied by the slightest taint of idolatry. The Druids of Britain have never changed the name of their God ; they worshipped God as Jesus before Jesus came. No other nation can make the same proud boast. The Druids of Britain professed wonderful purity at the coming of Christ—that great revelation which God made of himself to the Patriarch fathers in the East."

This account is so different from historical teaching that it courts inquiry, and the reverend rector should kindly give us further particulars and proofs. J. B. P.

Barbourne, Worcester.

Parallel Passages.—There is certainly a coincidence between Lord Byron's oft-quoted lines in *Childe Harold*, c. ii. s. 76—

"Hereditary bondsmen ! know ye not
Who would be free themselves must strike the blow?
By their right arms the conquest must be wrought?"

and one of Wordsworth's *Sonnets dedicated to Liberty*, in which these lines occur :—

"'Tis well ! from this day forward we shall know
That in ourselves our safety must be sought ;
That by our own right hands it must be wrought."

The sonnet bears date 1806 ; the first two cantos of *Childe Harold* were published in 1812.

Fredk. Rule.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Hen. Stephens's Apology for Herodotus, English Translation.—I shall be obliged to any of your correspondents who can inform me if this translation, which has the general title of *A World of Wonders ; or, an Introduction to a Treatise touching the Conformitie of Ancient and Mod Wonders*, Lond., imprinted for John Norton, 1 folio, was again printed at Edinburgh in 16 if the one of that date with the Edinburgh ir is only the same book with a new title-pa who will furnish a collation of the latter.

Has it been ascertained who the translat

es his initials, R. C., was? Would he be Carew of Anthony, the topographer, to he translation of Huartes's *Examination of* 594, 4to., is assigned, with a doubt ex- whether it was not the work of his father, Carew, in Wood's *Athenæ*, vol. ii. p. 284, dition? There is this argument in favour upposition, that the translator of Stephens, Epistle Dedicatorie," refers to Sir Philip as one whom he can never name too often iently honour, and in the notice of Richard of Anthony contained in Wood, it will be it

rteen years of age he disputed extempore with chless Philip Sidney (while he was a young suppose), in the presence of the Earls of , Warwick, and other nobility, at what time e lodged in Ch. Ch. to receive entertainment Muses."

JAS. CROSSLEY.

lish Place, Manchester.

ET OF DRAYTON.—Wanted—Wife of Gil- ied 1241). Wife of Richard (Inq. 1276), son of the Ralph killed at Evesham.

ET OF SAPCOATE.—Wanted—Wife of Wil- under. Wife of Simon, his son: she was nel of Haddon; what name? Wife of , son of said Simon: her name was Maud; family? Wife of Simon, grandson of first he was living 1294. Wife of Simon, n of second Simon: name Maud; of what Second wife of John, son of third Simon: t was Isabel de Abenhale; pardon for ed mar., 1358.

ET OF UMBERLEIGH.—Wanted—Wife of Inq. 3 Eliz., appointed revenue officer for and Cambridge, 25 Eliz.): her name Christian name desired. Two daughters Philip: names? Wife of John, son of thur (living 1673): name Susannah; of nily?

ET OF WELDON.—Wanted—Wife of , founder. Wives of Ralph and Thomas), his grandsons. Wife of Richard, son of ph. Wife of Ralph, son of second Richard. Richard (first Lord), son of second Ralph. Richard, grandson of first Lord: name ; of what family? Wife of Ralph, fourth ame Alianora; of what family?

HERMENTRUDE.

VILLIAM WITHERS.—Family tradition says was Lord Mayor of London in or about t I am told that his name does not appear ublished roll of Lord Mayors. I know was president of Bridewell, the iron gates , displaying his arms, yet remain; that ducted Queen Anne to St. Paul's for a ving service after the battle of Oudenarde, afterwards knighted by her. His portrait, removed from Bridewell, is in the possession of the Corporation, but, probably from its enormous size, is kept rolled up, and has never been hung. His funeral ode, "by G. Settle, City Poet," does not condescend to use such a common term as "Lord Mayor" (if he ever was such), but says:—

"Her Withers mounted to the City Chair,
Her Champion, Patriot, Guardian: made so fair
An Entry, as ev'n seal'd his Spousals there."

And again,—

"'Twas thus a Ministring Hand t' Astrea's throne,
Her Fasces and her Rods sure all his own;
In his Augusta's Magistratick Cause,
He gain'd so Universal an Applause."

He is *said* to have been also M.P. for the City. Information would much oblige his

GREAT-GRANDDAUGHTER'S GRANDSON.

[Sir William was Lord Mayor in 1707.]

JOHN TAYLOR, THE WATER POET.—In the fourth collection of the works of John Taylor, lately issued by the Spenser Society, and *preceding* the *Essence, Quintessence, &c., of Nonsence upon Sence: or, Sence upon Nonsence, &c.* (1653), I find the following lines:—

"In Laudem Authoris.
Must Nonsence fill up every page?
Is it to save th' expence
Of Wit? or will not this dull age
Be at the charge of sence?
But (John) though Fortune play the Whore,
Let not the Vulgar know it;
Perhaps if you had not been poor,
You had not been a Poet.
Your Estate 's held in Capite,
It lies upon Pernassus;
Complain not then of Poverty,
You are as rich as Crassus."

These lines are signed H. B. Is this Henry Bold, author of *Wit: a Sporting in a Pleasant Grove of New Fancies*, Lond., 1657, &c.?

EDWARD RIGGALL.

"THE DORIAS: A DRAMA," Edinburgh, 1835.—The author was Miss Strettel. Has this lady written any other works? Is she still living?

MARY, LADY CHUDLEIGH.—In G. Ballard's *Memoirs of British Ladies*, published in last century, there is a notice of Mary, Lady Chudleigh. This lady, wife of Sir George Chudleigh, Bart., of Ashton, Devon, died in 1710. Her poems were published in 1703, and a fourth edition in 1750. She left in MS. some tragedies, operas, &c., which were preserved by her descendants. Can any correspondent of "N. & Q." inform me if these MSS. are still in existence, and where? The Chudleigh baronetcy became extinct about the middle of the last century. Lady Chudleigh's son George had three daughters: Mary, wife of H. Prideaux, Esq.; Frances, wife of Sir J. Chichester, Bart.; and Margaret, wife of Sir H. Oxenden.

MRS. MARGARET GILLET.—In the Era of last

year there is a brief obituary notice of a sister of Mr. A. Mellon, Mrs. Margaret Gillet. This lady, who died April 17, 1876, was author of some plays, which were performed at Tottenham Court Road Theatre, under the management of Mr. James. What are the titles of Mrs. Gillet's dramas and the dates of their performance? Are any of them in print?

B. P. Bellamy.—In the British Museum there are several volumes of MSS. formerly belonging to Mr. B. P. Bellamy, relating to the history of the English theatres. Mr. Bellamy was manager of the Theatre Royal, Bath, 1827 to 1833. What is the date of his death? R. Inglis.

Radish Feasts.—A curious annual custom, dating from time immemorial, was celebrated on May 12 at Levens Hall, the seat of the Hon. Mrs. Howard, near Kendal. The occasion, which is regarded by many as a relic of the feudal ages, is known as the "radish feast," to which are welcomed some hundreds of guests, who have only to apply previously to certain agents for tickets, which are given gratis. The feast is always attended by the mayor and corporation of Kendal and most of the gentry of the surrounding district, who partake of radishes and oat-bread and butter, provided in abundance upon tables laid out upon the lawn in front of the hall. Two kinds of malt liquor are provided, of reputed great age and of undoubted potency, and "drinking the constable" is an amusing feature of the proceedings. After the repast a ring is formed, into which are brought all visitors (or as many as can be secured) who have not previously been initiated; they are called "colts," and have to drain "the constable," a large glass of antique make, each standing on one leg only, and giving the ancient pledge, "Luck to Levens as long as the (river) Kent flows." Failing this, a forfeiture is incurred of which the waiters reap the benefit. Athletic competitions follow, and the proceedings close with cheers for "Lady Howard," who, being ninety-three years of age, is not now seen among the visitors as formerly. Is anything known of the origin and meaning of this feast? Everard Home Coleman.

71, Brecknock Road, N.

A "Pullas."—On lately looking over a Lancashire churchwardens' account-book I found entered, "paid for a pullas" 6*d*. I should be glad to learn what is a "pullas." W. Dobson.

Preston.

Names Wanted.—It seems, from a letter of Ferdinando, Lord Fairfax, in Rushworth's *Hist. Coll.*, part iii. vol. ii. p. 140, that the Earl of Newcastle had in 1642 "imprisoned the ministers of Knaresborough, Newton, Beningborough, [and] Edlinton." Can any of your readers give me the names of these persons? Anon.

"A Dialogue between an Aspira Dramatic Honours and a Profess Teacher of Elocution."—Will any one inform me where the above is to be fou begins thus:—

"*Professor.* Your servant, sir, your servant; any particular business with me?

"*Aspirant.* Sir, my friends have lately d that I have a genius for the stage.

"*Professor.* Oh, sir, you would be a player, s did you ever play?" &c.

Philip Jones, 1630.—Is anything k the maker of the sun-dial mentioned *ante* Philip Jones? Ed. Mars

Walwyn: Tevant.—In or about 15 Egidia Walwyn, widow of Thomas Walw daughter and heiress of Thomas Alwin. all her estates in Surrey, Sussex, and H Henry Ashley (afterwards Sir Henry), Wimborn St. Giles, with masses to be ever in the churches of Brokenhurst and ton (co. Hants). I should be glad to h thing about her (burial, tomb, &c.), or to she was so attached to those two places.

In 1463, Juliana Tevant (or Teffent), left to the same town of Lymington a m &c., to build a town hall. I should like the same particulars (if possible) about he

I hope shortly to publish a history of th with many curious details from old Should any antiquarian friends be able me, their communications would be esteemed. I want views of buildings, &c 1799, in particular, with other matters should be happy to communicate. But trouble) I do not ask for anything ab country around. Edward

Lymington, Hants.

Piepowder Court.—Does this court, incident to every market and fair held in t dom, derive its origin by statute or ch does it belong to the common law of E Also, is there a similar institution in an country? G. Laurence G

Edmund Waller.—In one of the re the parish of Cheltenham there is an ent following marriage:—"1646, Oct. 6. Waller and Margaret Howse." The bri was, I think, in some way connected distinguished namesake, the poet. If so, it? A

Beauchief Abbey.—I should feel gr any reader of "N. & Q." who could su with information respecting this abbey. tory was written by Dr. Pegge (Londo and I think I am acquainted with every account which has appeared concerning i

cting materials for another history, I should kful to be told of any notices of it which pear in histories of abbeys of the same rémontré). It is possible, too, that there some charters, letters, &c., in private and libraries, of whose existence I am unaware. references, of course, I know.

S. O. Addy.

ld.

ENCE Sterne was buried in the St. George's round, Bayswater Road. His body is said been stolen, and recognized at a dissecting t Cambridge by a friend, who fainted at it. Wheatley says that a report runs that dlady sold it to pay rent, but this is little f impossible. He died at 41, Old Bond in the presence of a hired nurse and a chance sent to inquire after his health— y footman too, as tragi-comical fate would John Macdonald, who wrote his *Travels*, nd gives an account of this strange closing But who was this Cambridge friend? And cords the story glanced at by Mr. Wheat- as usual without reference?

C. A. Ward.

ir.

.—In the window of South Kilvington , near Thirsk, are the arms of Lord Upsall, croope of Upsall, and a third coat, which re- three fusills rounded, not angular, at the nd put horizontally. Can any of your readers throw any light upon whose arms ay be? Instead of fusills they may be e. The only families of any note who (and may probably be buried) in this besides the two named, Scroopes and were the Constables and Viscount Dun-

Eboracum.

ON TO Rome.—Where can I find an account rney from London to Rome, or Rome to 300 or 500 years ago, to compare with a journey in the present century? J. R.

PATRA'S Needle.—Is there any signifi- r translation of the hieroglyphics on this ent? George Ellis.

IORS OF BOOKS WANTED.— nce to a "piece" from the German called *Karl* gr. S.

IORS OF QUOTATIONS WANTED.— heodore Martin, in his speech welcoming the rchæological Association to Llangollen, said :— eference to these matters, I shall for the future erely in the position of

'An idler in the land,
Contented if he might enjoy
The things which others understand.'"

William George Black.

"What rends the temple's vail? Where is day gone?
How can a generall darknesse cloud the sun?
Astrologers their skill in vain do try;
Nature must needs be sick, when God must die."

T. W. Webb.

"Remember Milo's end,
Wedged in that timber which he strove to rend."

It is the motto on the title-page of *Dr. Bentley's Dissertations on the Epistles of Phalaris and the Fables of Æsop examined by the Honourable Charles Boyle, Esq.* This work was published in 1698.

A. Granger Hutt.

Replies.

SIR WALTER SCOTT AND THE USE OF THE COPE.

(5th S. viii. 126, 175, 191.)

A misunderstanding has arisen about the meaning of the word *cope*, apparently from referring to foreign rather than to English authorities. No abbot wore a cope (*cappa*) in his parlour; his cowl (*cuculla*) there would also naturally be thrown back on his shoulders.

1. In ordinary life Englishmen wore the *cappa* on their head, and they still use the cap. "Judicium Thomæ Tayllour pro falsis cappis fullatis ad molendinum" (*Lib. Albus*, bk. iv. p. 610); "Combustio de falsis cappis et heuris" (*ib.*, 607). The sheriff's attendants were to attend "abjectis cappis et palliis, in tunicis et supertunicis" (*ib.*, p. 56).

2. Secular canons and canons regular wore a black cope in choir—a cloak-like mantle over their lawn or linen surplice. Walkelyn drove out the monks of Winchester, and in their place "canonicos cappis et superpelliceis ornaverat" (W. Malm., *Gesta*, lib. i. § xliv.). St. Anselm wore a *cappa* in the Council of Bari. The Lincoln rule was: "Intrantes chorum superpellicea alba de lineo, ac capas de nigro panno lineo, non nimiâ brevitate notandas, nec inutili longitudine defluentes induantur" (*Novum Registrum*, p. 44). So at Chichester our statute is, "In officiis ecclesiæ nocturnis arbitramur sufficere ut in capis sericis non brodatis ei deserviatur exceptis noctibus Natalis, Pasche, Pentecostes, S. Trinitatis, nisi pro presentia domini episcopi vel aliarum venerabilium personarum." The choral cope is shown on a brass at Pulborough (see my *Early Statutes of Chichester Cathedral*, 68, 74). It is defined thus: "Nullus ferat capam cum gorguris in chorum; quòd omnes capæ fisse sint ad modum competentem." It was worn over a surplice or rochet. The Marian statutes left the use of the black choral cope optional at Durham (Rub. xxxiv.). At Chichester the dean's habit was *capa chori* at the reception of a primate, and we find the dignitaries, "canonici ac totus chorus in capis sericis more processionali decenter ornati," meeting the new bishop at Middlegate. Ber-

nardi's pictures represent the bishop in a close cope.

As regards regular canons, Lyndwood writes: "Sunt aliqui de ordine S. Augustini qui utuntur rocheto lineo et desuper capâ nigrâ ante apertâ" (lib. iii. tit. 20, p. 223).

3. Every parish church had its *capa in choro*: "Sacerdos extra tempus missæ, dum exercet Divina officia, præsertim dum ministrat incensum ad altare vel dicit collectam utitur capâ" (Lyndw., lib. iii. tit. 27, p. 232).

4. Monks when officiating in certain services wore the cope: "Kyrieleison non nisi ter dicatur ad Horas canonicas, et ab eâ parte qua Capa est incipiatur" (*Gesta Abb. S. Alb.*, ii. 102). Evesham had a sarcenet "cappa quæ vocatur Cantulcope," that is, the chanter's cope (*Chron. de Evesham*, 279). Abingdon was plundered of "cappa chorealis valde optima" (*Hist. de Abingdon*, i. 485). After a mass for the dead the abbot laid aside his chasuble and maniple, and, wearing "super stolam cappam," said the Miserere (*ibid.*, ii. 353). Copes are frequently mentioned, *e.g.*, *Chron. de Evesham*, 85; *Hist. de Abingdon*, ii. 317; "festivi dies sive in albis sive in cappis" (*ib.*, i. 346); because there were two kinds of festivals, one observed in *cappis*, the other in albes of silk and the proper colours, such as I have printed in the *Inventory of Westminster Abbey*. So Lanfranc says: "In præcipuis solemnitatibus alibi in tunicis tantum quas frocos vocant et alibi in albis et cappis Cantatores ad vesperas Responsorium canunt" (Reyner, App., P. iii. p. 211). Thus at Durham, in the general procession, "all the riche copes that was in the church" were used; "every monke had one, and the prior had a marveillous riche cope on of ffyne pure gould, the which he was not able to goe upright with it for the weightines therof but as men did staye it" (*Rites*, § lxv. p. 88). John de Athon, speaking of solemn processions of nuns, mentions "pulsationem campanarum indutis forte cappis," &c. (*Const. Othol.*, tit. 52, ap. Lyndw., App., 154). Jorevalle was a Cistercian abbey. There, as in other houses of the order, the rule for the use of the cope by an abbot was, "In benedictionibus et quoties abbates induti albis utuntur baculo pastorali ipsis abbatibus liceat cappis uti" (see my *Church and Conventual Arrangement*, 139). These monks wore undyed wool and were forbidden the ordinary monastic dress, the large-sleeved frock, the pilche, the hood, the linen shirt, and gloves, as Hospinian says, "Rejicientes a se quicquid regulæ [S. Benedicti] refragabatur, foricos videlicet et pelliceas et stamina, caputia quoque et femoralia" (lib. v. 312). The copes, as I have shown in the inventories of Dieulacres and Whalley, hung in their proper place, the sacristy. Meaux had "in triangulo in ecclesia" several copes belonging to sets of vestments, besides "*sex pro cantoribus*" (*Chron. de Melsâ*, iii. lxxxi.).

The Ultramontane monks, according to the commentator on the Benedictine rule, Turrecremata, called the cowl (a long, full, and sleeveless tunic) the *cappa*, and a long-sleeved habit the frock ("floccus cum manicis"; the *cuculla* had a *capucium* in England). We find the same confusion between the hood and the cope in the double definition given by Lyndwood, "Dicitur Cappa a caput quia est ornamentum capitis [as Reyner says, used by the monks when riding, Intr., p. 17]; vel dicitur a capio capis, quia quasi totum hominem capit, secundum Januensem," and he might have added the "Origines" of S. Isidore (*Prov.*, lib. iii. tit. 1, p. 108). The latter definition of the cope, in distinction to the former denoting a cowl, he adopts as his own in another note. The fact is that the out-door *cappa* had a cape or hood (*cuculla*, *capucium*) as a protection against rain (hence it was called *pluviale*); the outline is still shown on the back of the cope in embroidery. The Bishop of Lincoln, I believe, wears the close cope as used by a Cambridge D.D., which Lyndwood says was not in favour in his time. The *cappa clausa* was used by monks riding (Reyner, App., P. iii. p. 165), and was certainly not richly embroidered. There is a miniature of an abbot on horseback in the St. Albans Book (Cott. MS. Nero, D. vii.). St. Wulstan wore a riding "cappam agninis pellibus intus infultam" (W. Malm., iv. § clxv.).

No true archæologist ever wrote the word *squenches* or spoke of a "finial crocket," although there may be an apparent combination of several crockets to form a finial in a few cases. The *finial* is an upper terminal, the *crocket* a lateral ornament of a pinnacle. A *squinch* or *sconse* is a small arch in the angle of a tower; a *squint* an oblique opening through a wall, as I have explained in my *Sacred Archæology*, 276-7, 32, 191.

Sir Walter Scott has occasionally, like the "good Homer," nodded; but he has never fallen into such positive errors as many popular writers now, with grotesque innocence, perpetrate, from the broad confusion of monks and friars down to the hopeless description of a minster or the interior of a monastery and its daily life. Some artists also propagate the same mischievous misapprehensions. The Northern Magician did a great work; he popularized archæology. Browne Willis and Grose had compiled books which attracted few readers, and John Carter was teaching his profession reverence for our grand national architecture—three noble pioneers preparing the way for the great masters of this lore who have passed from us, Rickman, Rock, Petit, Pugin, Way, and Prof. Willis, and those still surviving, Bloxam and Parker. MACKENZIE E. C. WALCOTT.

The point at issue is not what the cope of St. Martin was like, or what the Gallic monks wore in the time of Charles the Great, but wh

an eminent Scottish novelist, writing early in the nineteenth century, was likely to mean when he used the word *cope* as an article of priestly attire in the days of Richard Cœur de Lion. The example, by the way, of St. Martin's cope as a short one is very unhappy. The Latin (cited by MR. PICTON) expressly says it covered the saint's *body and head*. Had it been merely the scanty tippet and hood, which MR. PICTON would have us believe, the saint's liberality in dividing it with the beggar would have been a cruel mockery. I gave no "description" of the Bishop of Lincoln's cope, as insinuated by MR. PICTON, and his suggestion that it resembled a strait jacket is gratuitously irreverent. Quoting from the *Church Times*, I merely said that the bishop was unable to reach the alms-dish in the middle of the altar. Now, the ample and heavy folds of the cope used in the Holy Communion would prevent the celebrant from reaching over vessels, &c., to the middle of the altar without great difficulty. Has MR. PICTON ever seen a mediæval cope chest or its contents? To judge from his remarks it seems doubtful. If he will look at the seals of the bishops of Glasgow (*Reg. Glasg.*, vol. ii., which book chances to be at hand), or any other similar seals, he will see how ample were the proportions of the vestment. On his own showing, his "*capa*, *chape*, or *cope*" was merely a "short cloak and hood worn for protection from the weather." Granting that Prior Aymer wore such an article on the road, are we not told that he "changed his riding robe [and doubtless his wet cape too] and appeared in one more costly, over which he wore a cope," &c.? Sir Walter Scott in *The Abbot* describes the Abbot of Unreason as wearing a mock cope of canvas. He doubtless had access to Johnson's *Dictionary*, where the distinction between the layman's *cape* and the churchman's *cope* is made clear. Had he meant the prior to have worn the former garment at the feast he would certainly have said so.

A few words now on Dr. J. H. Burton's *Book-hunter*, which I read and admired probably at as early a date as MR. PICTON, who quotes from the second edition. The author is well known among his compeers to be rather satirical on the devotees of heraldry and archæology, and is "not careful" in citing their technical language, amusing instances of which could be shown. But I neither said nor inferred that the historian did not know the meaning of his list of ecclesiastical properties, or that these were *all* unintelligible. I jocularly noticed the laxness of one of the terms used, if not of two. Will MR. PICTON explain what a "finial crocket" means? I know what a "crocketted finial" is, which may be meant. As to *squenches*, *squint*, I think, is by far the more usual word for a hagioscope, some of which I have seen, with many thanks, however, for MR. PICTON'S explanation of the term. ANGLO-SCOTUS.

THE ISLE OF MAN (5th S. viii. 127.)—The sovereignty of this island was never purchased by Government. "Lord Coke observes that though this island be no parcel of the realm of England, yet it is part of the dominions of its king, and therefore allegiance is reserved in public oaths." "From the decrees and judgments of the Governor, the determination of the Keys (the Parliament), an appeal lies to his Majesty in Council. Appeals may be had in causes of so low a value as five pounds." Therefore it is very clear where the sovereignty lay.

The lordship of the island, with every possible privilege short of absolute sovereignty, was granted to Sir John Stanley, 6th Hen. IV., and to his heirs and successors. It had previously been granted, seized, and regranted by English kings from Ed. III. to Hen. IV. The title "king" was in the patent, but so early as 1504 Thomas, second Earl of Derby, publicly disavowed what he called an empty title. James, the tenth Earl of Derby, dying without issue, the lordship of Man and the barony of Strange of Knokyn devolved on James, second Duke of Athol. John, his nephew, third Duke of Athol, resigned all his rights and privileges in 1765 for seventy thousand pounds.

His successor pleaded in Parliament that privileges which should have been retained were not, and commissioners were appointed in 1792 to make inquiries. The privileges contended for were the herring custom of 10*s.* on each boat, salmon fisheries, Isle and Castle of Peele, treasure trove, &c. The report is very voluminous; even a printed abstract would fill a whole number of "N. & Q."

There are many works on the history of the island during the last two centuries. Besides Camden, Sacheverel, Wilson, and Grose, there are lengthy particulars in Willis's *Cathedrals*, *Formulare Anglicanum*, &c.

1. A short View of the Present State of the Isle of Man humbly submitted, &c. By an Impartial Hand. London, Johnson, 1767.
2. Rolts's History of the Island. 12mo. 1782.
3. Memoirs of the House of Stanley from, &c.; also a Full Description of the Isle of Man, &c. By —— Seacombe. 4to. pp. 238. Manchester, Harrop, 1783.
4. Antiquitates Celto-Normanicæ; containing the Chronicle of Man and the Isles, abridged by Camden, and now first published complete from the Original MS. in the British Museum, with, &c., which with, &c. By Rev. James Johnstone. 4to. Edinburgh and Copenhagen, 1786.
5. A Tour and a Review of Manks History, &c. By David Robertson, Esq. Large 8vo. plates. 1794.
6. A Tour through the Island of Mann in 1797 and 1798; comprising Sketches of its Antient and Modern History, Constitution, Laws, Commerce, Agriculture, Fishery, &c. By John Feltham. Embellished with a

Map of the Island and other plates. London, Dilly; Liverpool, Jones, &c., 1798.

Governors of the Isle—from 1726, Thomas Horton; 1734, James Horton; 1739, Hon. James Murray; 1747, P. Lindesay; 1757, Basil Cochrane, John Taubman; 1763, John Wood; ——, J. Hope; 1776, Edward Smith, Richard Dawson; 1798, Duke of Athol, and Alexander Shaw, Esq.

The early appointments of governors were by the lords of the island, the later ones by the Crown of England. There are many particulars singularly strange and well worth noticing in "N. & Q."; but what is now given is limited exactly to the query, or queries. W. G. WARD.

In the year 1791 D. Robertson, Esq., visited the Isle of Man, and gave a short history of the island; see Pinkerton's *Voyages and Travels*. According to his narrative the island passed, on March 7, 1765, from the possession of the Duke of Athol to the British Crown, the purchase money being seventy thousand pounds.

Henry IV. of England conferred the patronage of the bishopric of Sodor and Man upon Sir John Stanley and his successors, together with the royalty of the island, which his descendants retained, the Duke of Athol being one, till the time of its purchase by the British Crown.

By the Romans the island was called Mona. Ptolemy calls it Mona or Monæda; Pliny, Monabia; and others, Eubonia. By Buchanan the natives were called Manning, and the country Mana; whilst the English called it Man, and its inhabitants Manx. Bishop Wilson derives the name of the island from *Mang*, "among," it being in the midst of different lands.

Orry, a Danish prince, was the first king of the island of whom we have any trustworthy account. He was succeeded by Guttred, Reginald, Olave, Olain, Allen, and Macon. A Norwegian race of kings followed next, and held their power from the time of their usurpation (1066) till 1270, when it fell into the hands of Alexander III., King of Scotland. In 1344, Sir Wm. Montacute, who married a descendant of Godred Crovan, one of its rulers, was made king, but was soon obliged to mortgage his kingdom to Anthony Beck, the subtle Bishop of Durham; the island being afterwards granted to him by Richard II. of England. After the death of Richard it was granted conditionally by Henry to Percy, Earl of Northumberland, who greatly assisted to establish him upon his throne.

Percy's attempt to throw off his allegiance to Henry caused him to forfeit his sovereignty of the island, which from that time passed into the hands of Sir John Stanley, who in 1406 had a full grant of it made by the king to himself and his successors. The Stanleys held the island, with the exception of the short period during which the *Protectorate of* Cromwell lasted, till the year when it passed to the British Crown, 1765. In 1735 it fell into the Athol family, James, the second Duke of Athol, having married the Lady Amelia Sophia, daughter of the seventh Earl of Derby.

The Deemster or Chief Justice of the island, T. Moore, Esq., holds (1791) two courts, over which he presides, one being held in the north and the other in the south of the island. In matters of difficulty or moment he appoints a jury, but still officiates as president and expounder of the law.

The inhabitants were highly superstitious formerly, and Dr. Langhorne observes that the Isle of Man is probably now the only country where a fairy may be seen. After the purchase of the island by England a great change was made in the government of the island, a receiver-general, collector, comptroller, and other petty officers being appointed to collect the revenues of the Crown. As you will be well aware, the equalization of duties payable on foreign imports has been made of late years, and smuggling from the island done entirely away with. Whatever remains after the salaries of the government officers are paid is remitted to England and added to the annual revenue.

The House of Keys, which is self-elected, with a Council of Public Affairs and a Governor, enact the laws regulating the local government of the island. MONA.

A. M. S. will find much information regarding this island in a little work written by the late Rev. W. H. P. Ward, published in 1837 by Rivington, being *A Short Collection of Ancient and Authentic Records, &c., relating to the Island*. From this it appears that Sacheverel, governor of the island when Bishop Wilson was appointed, and Bishop Wilson himself had written the most authentic and concise accounts of the island. The governors appear to have been appointed, as well as the bishops, first by the Earls of Derby, and afterwards by the Dukes of Athol, till in 1765 the latter sold the "regalities" of the island to the Crown, "reserving his landed property and patronage of the bishopric; but these also he sold some years afterwards." MONTAGUE WILLIAMS.

Blandford.

Johnson's *View of the Jurisprudence of the Isle of Man, with the History of its Ancient Constitution and Extraordinary Privileges, &c.*, 8vo, Edinburgh, 1811, affords much valuable information. T. G. S.

Edinburgh.

"O RARE BEN JONSON" AND H. CARE (5th S. viii. 146.)—There is no reference to this matter in Care's *Weekly Pacquet* or *Weekly Courant*. The passage in *Heraclitus Ridens*, No. 68, May 16, 1682, does not, I think, at all refer to Care's *Courant*, but to another publication, called Baldwin's *Protestant Courant*, which came out about

this time. It is thus mentioned in the *Observator*, No. 133, May 6, 1682: "But make room now for the *Protestant Courant*, No. 1. The very spirit of Jack Thumb for Lying and slandering is descended upon Dick Baldwin."

The person meant by Jack Thumb was John Starkey, the printer and bookseller; "a brave assertor of English liberties to his last breath" (Dunton's *Life and Errors*). He got this nickname because he had the misfortune to lose one of his thumbs by a pistol bullet. In the *Observator*, No. 139, for the 17th of May, 1682, it is asserted that Starkey lost his thumb in "an Epsome Expedition against Tyranny and Popery."

Richard Baldwin began business as a printer and binder in the Old Bailey, and then worked for John Dunton; he subsequently removed into Warwick Lane, where his printing increased so much that he gave up the binding trade. Dunton says, "He then grew too big to handle his small tools"; and, "He was a true lover of King William; and after he came on the livery always voted on the right side."

A complete and accurate catalogue of periodical literature, showing when each journal commenced, and when and how it terminated, is a thing very much to be desired. EDWARD SOLLY.

Sutton, Surrey.

A GEOGRAPHICAL HORN (5th S. viii. 89.)—I am inclined to think that the map on MR. PATTERSON'S horn represents the country around the Mohawk River and Upper Hudson. I have a powder-horn that belonged to my grandfather, who was an officer on the Niagara frontier in 1814. It is an ox horn, the lip black, the lower part white. On the lower part are engraved the royal arms, the date, and a most mysterious word, which is simply the Indian pronunciation of my grandfather's name. About 1750 the upper part of the Mohawk valley was settled by Sir William Johnson; the residence of Sir William was called Fort Johnson, and the site is that of the present Johnstown. The Indians pronounced, or rather imitated the sound of, English words in a very strange manner; the English found equal difficulty with Indian names; and the Indians who could use the alphabet made wonderful feats of spelling. With the aid of Jeffrey's *American Atlas* (London, 1776) I venture some guesses at the names given by MR. PATTERSON: Canuga=Canawaga, Whatoga =Saratoga, Burningtown=Bennington, Aleioy= Albany, Usanah=Green Bush, Cowhee=Cohoes. The others are either the original Indian names of the settlements clumsily spelt, or Indian transformations of the English names. I omitted mentioning that the engraving on my powder-horn was performed with a common knife by an Indian warrior. M. N. G.

This appears to be a powder-horn engraved by some soldier of England during the American war. During that in the Peninsula, such horns were engraved by our men when at leisure, and purchased by the officers. I have one of the kind, silver mounted, and covered with etchings, rudely representing buildings such as the artist had seen in Spain, guns, the star of Brunswick, and the names of battles in which his regiment had borne its part—Oporto, Talavera, Salamanca, Vittoria, St. Sebastian, Bayonne.

W. J. BERNHARD SMITH.

Temple.

Your correspondent will find a description of a horn somewhat like the one he possesses in the first chapter of Kingsley's *Westward Ho!*

A. O. V. P.

GEORGE WITHER (5th S. viii. 186.)—From his *Commonplace Books* (1, 2, 4), and especially his *Letters*, it is clear that Southey at one time thought of editing "all such as were worth republishing of Withers's poems." If the late Poet Laureate ever collected any materials with that view, they would no doubt be still in being. His son-in-law edited the works I mention.

Doctors differ with regard to Withers. Pope says of him:—

"Safe where no critics damn, no duns molest,
Where wretched Withers, Ward, and Gildon rest."
Dunciad, i. 295-6.

The following, from the *Harl. Mis.* (vol. viii. 384), is still less flattering, and may express the then (A.D. 1680) current opinion of Withers and his poetry:—

"Trouble not my ghost with any of their elegies, Latin or English; they make a man but laughed at, and are not worth a handful of grains. I do not mean Mr. George Withers, for he got the statue office by rhyming; he hath now sold that office, but when will he sell his verses? A statue lies upon them, so as nobody will buy them. It is not a month since one of the state's poets brought me an anagram for me and my wife; but I hear those anagrams should be all fetched into a court of wards, for, although they have not wit enough for lunaticks, they are dull enough for idiots."

According to Pepys, Withers was "a professed lying rogue" (*Diary*, Sept. 6, 1666). John Aubrey says

"that in the time of the civill warres, Withers begged Sir John Denham's Estate of the Parliament, in whose cause he was a Captaine of horse, and that the Parliament gave him for his service Sir John's Estate at Egham. But that when Withers was taken prisoner, and was in danger of his life, Denham, who was much beloved by Charles I., and much valued by him for his integrity, went to the King, and desired his Majesty not to hang him, for that whilest George Withers lived he [Denham] should not be the worst poet in England."

If Denham did this after Withers had got "into his clutches" (as Wood says) some of Sir John's estate, it was a very noble act on his part; if Denham saved Withers's life before the latter

begged of the Parliament Sir John's estate, what must we think of Withers?

According to Rose's *Biog. Dict.*, "the spoils which Withers had amassed from the adherents of the king, and from the Church, were in 1660 taken from him." For further information Rose refers to the seventieth volume of the *Gentleman's Magazine*, 1797, Ellis's second edition of his *Specimens of Early English Poetry*, 1801, Campbell's *Specimens of the British Poets*, 1819, Hazlitt's *Lectures on English Poetry*, 1818, and "especially" to Sir Egerton Bridges's *Restituta, Censura, Literaria* and the *British Bibliographer*. See also Hallam's *Lit. of Europe*, vol. iii. 43.

I spell Withers's name as his contemporaries, Pepys, Aubrey, &c., spell it. H. W. COOKES.

Astley Rectory, Stourport.

THE REV. WILLIAM HARNESS (5th S. viii. 129, 159.)—As some of your readers seem to be interested in the privately printed compositions of Mr. Harness, I add one (or what seems to me to be one) to the list, in case it be not known :—

"The Wisdom of Age, a Ballad; shewing the Value, Quality, and Effects thereof, in a few plain stanzas. By One who has little skill in the mystery of Rhyme. [Privately Printed.]"

The composition, which quite justifies the author's description of himself, consists of twelve quatrains, and is printed upon four leaves (one of title-page and three of text) of the same size as *Welcome and Farewell*. I attribute it to Mr. Harness chiefly because I found a copy of it neatly fastened within the cover (as if by the binder) of my copy of *The First-born*, a copy presented to Peter Cunningham, and also because it comes from the same printing house as the dramas. But perhaps some one can say positively whether the *Ballad* is by Mr. Harness. It may be worth while to note that the term "square 12mo." does not quite accurately describe either of the two books, one of which is considerably larger than the other, and both of which are made up of sheets of sixteen pages.

F. B. ELIOT.

DR. MISAUBIN (1st S. viii. 8.)—At the above reference I find information asked for "respecting Dr. Misaubin, and what was the peculiarity of his practice?" Amongst the MSS. of the late Dr. Samuel Merriman (*obiit* 1852) I find, under a heading "Nollekens and his Time," the following:

"Dr. Misaubin lived in the house now (1828) No. 96, St. Martin's Lane. Behind it is a large room, the inside of which Hogarth has given in his *Rake's Progress*, 'Marriage à la Mode,' Plate 3, where he has introduced portraits of the doctor and his Irish wife. This plate of Hogarth's, which has never been well understood by the collectors of that artist's works, Mr. Powel ventured to explain thus: 'The Rake, who has accompanied the girl to whom Dr. Misaubin had given his vicious pills, is threatening to cane him. The doctor's wife, who has *been cleaning a lancet* after a recent operation, eyes the Rake with a full determination to enforce her vengeance should he offer to put his threat in execution.'

"Dr. Misaubin's son was murdered when returning from Marylebone Gardens, aged twenty-three years.

"Dr. Misaubin's father was a clergyman, and preached at the Spital-Fields French Church; he was rather a celebrated preacher.

"The doctor realized a great fortune by his pills, &c., and left it all to his grandson Augibaud, who dissipated it and died in St. Martin's Workhouse. He supported himself entirely by drinking gin, and died at last for want of it.

"Mr. Augibaud died aged ninety-three years and three weeks."

J. J. M.

HERALDIC (5th S. viii. 147.)—1. Unless the woman from whom the person is descended were an heiress, the descendant would have no right to use the arms of her family. If she were an heiress and her descendant were, in his own right, entitled to coat armour, he might quarter her arms, in their proper place, with his own. An heiress in no case conveys a *crest*. Mottoes may be assumed or varied at pleasure.

2. The same principle is applicable to SEQUOR's second question. If a family in England can prove their descent, in the male line, from a German family entitled to bear arms, they would be entitled to use such arms in England, but they would do well to have them registered in the Heralds' College. The excise tax gives no authority whatever to the use of arms. It must be paid whether the person using arms is entitled to them or otherwise. JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

In answer to SEQUOR's first query I beg leave to reply, *certainly not*. In answer to his second, yes, though the Heralds' College would not allow the use of the arms without proper proof of the right thereto.

As to the tax, every one who makes use of an heraldic device, whether authorized or not, is liable to pay duty. H. S. G.

1. Women cannot give their children what they never possessed themselves. They have no crests, and therefore cannot transmit them. One half at least of the families who swagger under two crests have adopted one of them in defiance of this obvious rule.

2. The question to be first determined is whether, according to the rules of English heraldry, they have a right or have not a right to use the German arms. Of course they could not get the arms duly entered on the College rolls without applying to the College, and the heralds there would set them to rights as to question 2.

P. P.

THE LATE ALEXANDER KNOX (5th S. vii. 369, 493; viii. 134, 191.)—A sentiment of this remarkable man may be interesting to your readers, and

worth recording. A lady told me that she remembered him sitting in a large company after dinner, and acting, like Dr. Johnson, as the oracle of the assembly. Some one asked him what he considered baptism to be. He said, "Baptism—you wish to know my opinion upon baptism," evidently taking time to consider his answer. "I should define baptism to be a prevenient influence bestowing a spiritual fertility for cultivation." In these controversial days this may attract attention. I heard a similar sentiment from Dr. Henry Ryder, formerly Bishop of Lichfield, by whom I was ordained. See his primary Charge, of which he gave me a copy. H. H.

SIR THOMAS ARUNDELL (5th S. viii. 208) was second son of Sir John Arundell, of Lanherne, Cornwall, by his wife Eleanor, daughter and heiress of Sir William Lambourne. Sir Thomas married (1) Margaret, daughter of Warine le Arcedekne; she died Oct. 26, 1420, and was buried in East Antony Church, where there is a brass to her memory. Sir Thomas married (2) Mary Frances. His will bears date 1433. By his first wife he had no issue; by his second he had Sir Thomas Arundell, ancestor of the Arundells of Tolverne, in the parish of Filleigh, Cornwall.

G. C. BOASE.

15, Queen Anne's Gate, S.W.

WITCHCRAFT TRIALS (5th S. viii. 169, 202, 244.)—MR. M. SWINY will find a very complete witchcraft trial in the *Transactions* of the Devonshire Association for 1874, including depositions taken by magistrate, clerk, &c. If MR. SWINY will send me his address I will send him a reprint.

PAUL Q. KARKEEK.

Torquay.

SAMUEL TAYLOR COLERIDGE (5th S. vii. 366; viii. 97.)—In copying the note given at the former of the above references, somewhat hurriedly, I did not think to do what common sense would seem to have dictated; for had I turned to *Carmina Quadragesimalia*, at the pages indicated, I should have found the reply to my query without troubling your readers. On afterwards turning to the book, at p. 18, I found at the foot of that and two following pages, in MS., an English translation of "An omne Corpus componatur?" and below it this short note: "S. T. Coleridge, the author, published this copy in a collection of his in 1803 or 1804, but deformed with the affectations of the modern style." I would here express my thanks to MR. PICKFORD for the trouble he has taken in giving a reply (*ante*, p. 97) to my needless query.

H. G. C.

Basingstoke.

CLAUDE FRANÇOIS MENESTRIER (5th S. viii. 207.)—The following works of this learned French herald and antiquary, about which HIRONDELLE inquires, are in my own collection:—

1. Le Blason de la Noblesse, ou les Preuves de Noblesse de Toutes les Nations de l'Europe. 12mo., Paris and Lyon, 1683.
2. L'Art du Blason justifié. 12mo., Lyon, 1661.
3. L'Origine des Armoiries. 12mo., Paris, 1680.
4. L'Usage des Armoiries. 12mo., Paris, 1673. (Tome i., "Le Véritable Art du Blason"; tome ii., "Les Recherches de Blason.")
5. La Nouvelle Méthode Raisonnée du Blason. 8vo., Lyon, 1718. (Two other editions of this book, in 12mo., were published at Lyons in 1691 and 1696. There is a copy of the first edition in the British Museum; another in 8vo. was published in 1723.)
6. La Nouvelle Méthode Raisonnée du Blason. Lyon, 1770. (This is the same work much enlarged. There is no copy of this, the fullest edition, in the British Museum.)
7. Abrégé Méthodique des Principes Héraldiques, ou du Véritable Art du Blason. 12mo., Lyon, 1673. ("L'édition de 1673, *édition des plus rares*, omise par tous les bibliographes du Père Menestrier, moins MM. Leber et Allut." See *Le Héraut d'Armes*, tome i. pp. 137, 138, Paris, 1863.)

No copy of No. 7 is in the library of the British Museum, but there is one of the first, and much more common, edition of 1665. Other editions were published at Lyons in 1677, and at Bordeaux in 1685. The British Museum has copies of Nos. 1 and 2. J. WOODWARD.

Montrose.

THOMAS COGAN (5th S. vii. 288, 417, 458; viii. 157.)—There were three medical men of this name. 1. Thomas Cogan, of Chard, B.A. Oxon., 1562; Fellow of Oriel, 1563; graduated in medicine, 1574; Master of Manchester School; author of the *Haven of Health*, 1586 (1589?), 1605, 1612. He died in 1607. For an account of him see Wood's *Ath. Ox.* Dr. Bliss points out that some writers, such as J. Mackenzie in his *History of Health*, have by mistake described this writer under the name of "Thomas Morgan."

2. Thomas Cogan, admitted to Clare Hall, Cambridge, in 1663, and entered as an extra licentiate of the London College of Physicians in 1673. See Dr. Monk's *Roll of the Royal College of Physicians*, i. 344.

3. Thomas Cogan, of Rowell, in Northamptonshire, born 1736, his father being a respectable apothecary in that village. He was educated by Dr. Aikin at Kibworth, and intended for the ministry. He preached at Southampton in 1762 and 1763; but, having married a Dutch lady with money, he went to Leyden, and was admitted M.D. about 1767. On his return to England he became one of the founders of the Royal Humane Society, and died at the age of eighty-one, in 1818. There is a good brief biographical account of him, and a list of his works, in *The Annual Biography and Obituary* for 1819, vol. iii. pp. 73 to 99. This Dr. Cogan is sometimes confounded with his younger half brother, Edward Cogan of

Walthamstow, an eminent dissenting minister and schoolmaster. EDWARD SOLLY.

Sutton, Surrey.

THE TITLE OF "ESQUIRE" (5th S. vii. 348, 511; viii. 33, 55, 114, 157.)—MR. CURTIS informs me (p. 114) that "a chapter of the Heralds' College would not in these days admit that every barrister is entitled to 'write himself armiger.'" *Of course* he has the authority of the Heralds' College for so stating, and I am greatly obliged to him for the information.

But when he adds, on the same authority, that the "title of armiger does not include the title of esquire," I am altogether at a loss to comprehend his meaning. Were it not that he himself (at p. 158) uses the phrase, "write himself armiger," and adds, "or esquire," I should have supposed that he had credited me with the astounding assertion that every person entitled to bear arms is an *esquire*, and that a low-born barrister is entitled to assume, *proprio motu*, armorial bearings!

MR. CURTIS will really confer upon me a great obligation if he will explain his meaning.

The answer to the question, "Who is an esquire?" may be found in the references I gave at p. 55 (I of course except *my own book*), repeated by HIRONDELLE at p. 158; and I do not think the discussion of the question in "N. & Q." can elicit anything new.

ANGLO-SCOTUS is in error in supposing that a grantee of arms is always styled esquire in the official grant. If the grantee chance to be an esquire he is so described in the instrument, but not otherwise. H. S. G.

As a mere outsider to the technical aspects and merits of this discussion, might I inquire if the following style, now certainly obsolete, be correct? The dedication to *Solomon and Abra; or, Love Epistles* (anon.), London, 1749, 8vo., runs:—

"To the Honourable George Littleton, Esq.,
The Friend to Genius and the Patron of Science," &c.

We have learnt during the controversy in your columns that peers' sons are legally esquires; they are also styled "the honourable." But is it correct to subjoin "esquire" after using this prefix?

J. W.

HERALDIC (5th S. vii. 268, 335, 356, 495.)—The reason why the lilies of France have the *pas* in old representations of the royal arms of England is thus set forth in Chamberlayne's *Angliæ Notitia*:—

"After the Conquest the kings of England bare two leopards (borne first by the Conqueror as Duke of Normandy) till the time of Henry II., who, in right of his mother, annexed her paternal coat, the lion of Aquitaine, which being of the same field, metal, and form with the leopards, from thenceforward they were jointly marshalled in one shield, and blazoned three lions, as at *present*...

"The arms of France [are] placed first, for that France is the greater kingdom, and because, from the first bearing, those flowers [fleurs-de-lis] have been always ensigns of a kingdom, whereas the arms of England were originally of dukedoms, as aforesaid; and probably because thereby the French might be the more easily induced to acknowledge the English title."
—Ed. 1684, pp. 67, 69.

If probabilities be admissible, it might be suggested that the arms of France occupied the first quarter because by this arrangement the claim to that kingdom on the part of England was rendered more emphatic than it would have been had they occupied any other position.

WM. UNDERHILL.

Lausanne Road, Peckham.

TITLE OF "PRINCE" (5th S. vii. 410; viii. 96, 139.)—I have read with interest MR. SCOTT's article. He confirms my supposition that this title has been used by the descendants of the royal houses of Ireland, such as the O'Neills, the O'Briens, &c. I shall be very thankful if I can obtain from some of your contributors a clear opinion concerning the supposed right of the application of the title of prince to the male descendants of royal houses now dethroned, such as the above named, or the Bourbons, the Polish princes, the Montezumas, the Bonapartes, &c.

Now let me say that MR. SCOTT's information concerning the right of a Scott family to such titles seems to me totally unfounded. In the first place, the genealogy brought forward to prove merely the origin of the name of Scott is quite reversed. Tradition teaches us, through the works of all the old Irish chroniclers, reproduced by the Four Masters, Keating, O'Halloran, and the Abbé McGhegan, as well as those of all the trustworthy writers on Irish history, that the celebrated Scythian king Feniusa-Farsa had two sons, Rennal and Niul. The latter became an Egyptian celebrity, married Scota, the daughter of Pharao-Cincris, and had a son called Gadelas, whose grandson Sru emigrated and died in Crete. His son, Heber Scott, travelled home to Scythia, the country of his forefathers, and at last Bratha, ninth in descent from Heber Scot, established himself in Spain with his son Breogan, who founded a city of the name of Brigantium, now Corunha (the origin of the name of some other cities, such as Braga, Braganza, &c.). Breogan was the grandfather of Milesius, or Gallamh, or, in Hebrew, Mileag-Easpain, who is the great ancestor of the Irish kings. The two sons of Milesius, Heber Fionn and Heremon, conquered Ireland, and divided it for some time between themselves. At last Heremon remained the sole master of the kingdom.

The family of M'Carty are the lineal representatives of Heber Fionn, as the family of O'Neill are of Heremon. It was a son of one of

the kings O'Neill, namely Feargus, that was crowned King of Scotland in the sixth century.

In this mere outline of the true genealogy of the kings of Scotland from Feargus the descent is obvious.

It may be remembered that the family of O'Neill gave to Ireland more than one hundred monarchs, who ruled over the country at a time when Ireland was at the head of Christian learning and civilization.

As to the claims of the family of Scott to descent from the house of Feargus, or the royal house of Scotland, I cannot judge of their value; and, unless they are entitled to be considered the *male* representatives of that house, they cannot aspire to the right of being styled princes, for I suppose this title can only be applied to the male representatives of royal blood. PETRUS.

BASILL KENNETT (5th S. vii. 411; viii. 36, 117.)—The Rev. Thos. Gibson, Prebendary of Peterborough, and Rector of Paston and of Polebroke, both in Northants, married a niece of Bishop Kennett's, Mrs. Sarah Howse. Some particulars of his family (one of whom was Kennett Gibson, Rector of Marholm, co. Northants) are given in a lengthy inscription at Paston Church, a copy of which I could supply to MR. BROWN, if desired. W. D. SWEETING.

Peterborough.

MOUNTAIN SOUNDS (5th S. vi. 389; vii. 95, 293; viii. 38.)—M. Viollet-le-Duc, in his recent work on the *Massif du Mont Blanc*, in which, by the way, the author shows himself to be a close student of the architecture of nature, remarks that:—

"Etant au Grand-Plateau, au lever du soleil, les roches apparentes du dôme du Goûté, frappé par les rayons solaires après une nuit où le thermomètre était descendu à —7°, jetaient des notes aiguës et prolongées, comme le fait une table de résine que l'on soumet brusquement à la chaleur. J'ai entendu à la Maladetta, dans les Pyrénées, les mêmes sons produits par les roches sous l'action solaire après une nuit froide."—Note, p. 70 ("Les Glaciers"), *Le Massif du Mont Blanc*, &c., par M. Viollet-le-Duc, Genève, 1877.

F. S.

Churchdown.

CATHERINE HENLEY (5th S. viii. 69, 155) was daughter of Rev. Phocion Henley by his wife Catherine George (daughter of Catherine Bland and William George, D.D.). Catherine Bland was daughter of Henry Bland, D.D., Dean of Durham, 1728; Head Master of Eton, 1720; Canon of Windsor, 1723; Provost of Eton, 1733. He died 1746. His wife was Ann, sister of Peter Hudson, Esq. Both he and his wife were buried in a vault on the north side of the chapel at Eton. She died 1738, and he 1746. Dr. George, who married Catherine Bland, succeeded his father-in-law as Head Master of Eton, and became afterwards Provost of King's College, Cambridge, and subsequently Dean of Lincoln. Catherine Henley, daughter of Phocion Henley, died unmarried 1825, and is buried at Windsor. Her sister Jane Mary married General Trigge. Catherine Bland, wife of Phocion Henley, had a sister Ann, who married Dr. Philip Duval, Canon of Worcester and also of Windsor, but died o.s.p. Her brothers were Henry and William, who also both died o.s.p. See, for more particulars, Carlisle's *History of the Ancient Family of Bland*. J. F. FULLER.

Brunswick Chambers, Dublin.

BERENGARIA, CONSORT OF RICHARD I. (5th S. viii. 228.)—ANGLAISE has doubtless consulted Miss Strickland's *Lives of the Queens*. She will find something in vol. i. of Mrs. Everett Green's *Letters of Royal and Illustrious Ladies*. The notes which I have found in contemporary MSS. concerning this amiable and ill-treated queen are few and meagre; but such as they are, I subjoin them.

1227, May 20. Westminster. Order to deliver 1,000 marks to Friar John the Hospitaller, for the use of Queen Berengaria. (Liberate Roll, 11 H. III.)

1219, Mar. 13. Tower of London. Order to G. de Neuill, Seneschal of Poitou and Gascony, to give safe conduct to the Lady Queen Berengaria and all whom she shall bring with her, to journey, if she so please, by Poitou and Gascony to Spain, both going and coming, as far as his power extends. Also for any messengers who shall be sent from her to the King of Navarre her brother, or from him to her, he is to provide safe conduct in like manner. (Patent Roll, 3 H. III., part 2.)

1219-20. Similar notice with respect to messengers. (Ib., 4 H. III.)

1225. Letter from Queen Berengaria to Henry III., "B., sometime Queen, to the King her nephew." Entreats him to send her 1,000 marks due for her dower. Dated, "Conom', Sunday before the feast of Saints Simon and Jude, October, 1225." (Sloane MS. 4573, art. 22.)

The name by which the queen is generally known—Berengaria—appears to be the Portuguese spelling of the Spanish Berenguela, unless we derive it from the Italian Berengario.

HERMENTRUDE.

COWDRAY (5th S. viii. 229) was sold in 1843 to the Earl of Egmont. D. C. E.

Bedford.

THE YACHT AMERICA (5th S. viii. 229.)—On August 22, 1851, at the Cowes regatta, in the match round the Isle of Wight, open to all nations, this American schooner-built yacht, of 170 tons, started last and came in first by nearly eight miles. A reference to the newspapers of that

date, notably the *Illustrated London News*, will, I have no doubt, afford F. A. L. the information he desires. D. Steward.

Guildford.

"Lead, kindly Light" (5th S. viii. 220, 238), is described as being included in *Verses on Various Occasions*, Burns, 1867. This little collection was first published in 1853, Dublin, Duffy. The hymn is No. xii. in that edition, with the heading "Grace of Congruity." G. A. C.

Curious Burial Custom of the Dyott Family (5th S. vii. 246, 392, 438.)—It may be remembered that Sir Walter Scott, in *The Antiquary*, alludes to a custom of the Glenallan family being buried by torchlight, and, in the mouth of Elspeth Mucklebackit, gives as the reason:—

"They hae dune sae since the time the Great Earl fell in the sair battle o' the Haslaw, when the coronach was cried in ae day from the mouth o' the Tay to the Buck of the Cabrach, that ye wad hae heard nae other sound but that of lamenting for the great folks that had fa'en fighting against Donald of the Isles. But the Great Earl's mither wad hae nae coronach cried for her son, but had him laid in the silence o' midnight in his place o' rest, without either drinking the dirge or crying the lament, and sae she laid him in his grave wi' dry eyes, and without a groan or a wail."—*Antiquary*, vol. ii. p. 71.

Alice B. Gomme.

Shull, in Weardale, was formerly in the possession of one of the Blackett family. The last owner wasted his property, and Shull was sold. He took this loss of his property so much to heart, that he did not long survive it. On his death-bed he gave directions that he should be buried in Hamsterley Churchyard, and that his corpse should be carried past Shull—a considerable detour—in order that he might have a last look at the old place. E. Leaton Blenkinsopp.

Mottoes on Book-plates (5th S. vii. 427; viii. 111.)—In an old book I possess, printed 1722, is the following in an excellent handwriting:—

"R^{d} Adams Flower, Sept^{r} 12th.
And if this Book wh^{n} y^{e} look
By Carelesness be lost,
Return it me, for I be he
That best knows what it cost."

"On the fly-leaf at the end of a folio copy of the *Holy Warre* was the autograph of Roger Pepys, a barrister, M.P. for Cambridge, 1661, and afterwards Recorder of that town, cousin to Samuel Pepys. He also added this couplet:—

'Now in this book I put my name,
Because I would not lose ye same.'"

—*Vide* "Bibliography" appended to Mr. J. E. Bailey's *Life of Thos. Fuller, D.D.*, London, 1874, p. 715.

J. Manuel.

There was a Thomas Pownall, Governor of Massachusetts Bay from 1757 till 1760. He was a man of literary tastes, and wrote several works, of which at least one was on America. In a letter, dated 1758, Gov. Pownall humorously refers to his coat of arms containing "the lion of the Pownalls, a poor, solitary bachelor like his master." He also expresses his dislike of business, and his wish for a quiet life with his books. Perhaps he is the person Mr. Hemming asks about *ante*, p. 111.

M. N. G.

Shakspeare and the Bible (5th S. vi. 509; vii. 14, 135.)—Since sending you the last cited note I have been kindly informed that the author of *Bible Truths and Shakspearean Parallels* is Mr. James Brown, of Thornfield, Selkirk, and that the book has run through three editions. I think it right that the authorship should be noted in your columns, as the work is frequently referred to as "Selkirk's." In proof of this, I need only refer to Mr. G. E. Watson's note (5th S. vii. 135), immediately below my own. Robt. Guy.

Shawlands, Glasgow.

Wolfe's Grandfather (5th S. viii. 88, 116, 158.)—J. L. C. has convicted me of a stupid and careless mistake, for which I owe many apologies to you and your readers. The name on the stone is John. The inscription is very short, and runs:

"John Wolfe
of this Parish
Dyed August y^{e} 28, 1726,
Aged 82 years."

Of course the suggestion I made as to the name James falls to the ground. I would still ask, though, Is this the link which Mr. Wright was unable to trace? Perhaps J. L. C., who appears to know something about John Wolfe, can be prevailed on to investigate it. J. K. Laughton.

Books on Special Subjects (5th S. vi. 181, 296, 323, 358; vii. 110, 173, 182, 254, 276, 362, 437, 473, 476; viii. 169, 189.)—

HISTORY OF FICTION.

Amadis.—Baret (E.). De l'Amadis de Gaule et de son influence sur les mœurs et la littérature au xvi^{e} et au xvii^{e} siècle, avec une notice bibliographique. Paris, Didot, 8vo.

Artaud-Haussmann (L.-C.-E.). Le Tournoi poétique de la Wartburg, poëme allemand du xiii^{e} siècle, trad. en français et précédé d'une Etude sur la poésie chevaleresque de l'Allemagne au moyen âge. Paris, Didot, 8vo.

Bestiaires.—Hippeau. Le Bestiaire divin de Guillaume, clerc de Normandie, trouvère du xiii^{e} siècle, avec une introduction sur les Bestiaires volucrains du moyen âge considérés dans leurs rapports avec la symbolique chrétienne. Caen, 1852, 12mo.

Chaucer.—Sandras (E. G.). Etude de G. Chaucer considéré comme imitateur des Trouvères. Paris, 1859, 8vo.

Dance of the Dead.—Jacob (P. L.). La Danse Macabre, histoire fantastique du quinzième siècle. Paris, 1832, 12mo.

Faust.—Semmig (H.). Merlin, un Faust breton: les poëmes de la Table Ronde dans la littérature allemande. Nantes, 1857, 8vo.

Ristelhuber (P.). Faust dans l'histoire et dans

ssai sur l'humanisme superstitieux du xvi^e^ s récits du pacte diabolique. Paris, 1863, 8vo.
tua.—Brunet (J. Ch.). Notice sur deux anciens itulés "Les chroniques de Gargantua," où l'on es rapports qui existent entre ces deux ouvrages gantua de Rabelais. Paris, Sylvestre, 1834, ages.
Bp.). Letters on Chivalry and Romance.

l.—Renart-le-Nouvel, roman satirique composé ècle par Jacquemars Giélée de Lille, précédé roduction historique par J. Houdoy. Paris 74, large 8vo., fac-simile plate (250 copies).
Hood.—Barry (Edw.). Thèse de littérature sur tudes et les transformations du cycle populaire Hood. Paris, 1832, 8vo.
Graal.—Bergmann (F. G.). Sur l'origine et la ion des romans du Saint-Graal. Strasbourg,

HENRI GAUSSERON.

WORKS ON CRYPTOGRAPHY.

as returned; or, the Romance of Advertising. p. 68-81, Lond., Kent, 1856, for the ciphers peared in the *Times*, 1852-4.

ED. MARSHALL.

JORDAN (5th S. viii. 167, 214.)—I should to refer to so obvious a source of informa- pecting Mrs. Jordan as her life by Boaden, remarks of her intending biographer seem ate that the book is unknown to him.

CHARLES WYLIE.

Duke of Clarence and Dorothy Jordan (*née* lived together for twenty years, from 1791 l, and had five sons and five daughters. e of her death is understood to be July 3, nd it took place at St. Cloud. She beral yearly allowance on separation, and she seems to have suffered from great distress, I cannot find that she died in . H. B. B. will find some interesting ars of her in Maunder's *Biographical y.* W. T. M.
ld Grove.

OLDEST PROVINCIAL CIRCULATING LI- s (5th S. v. 188, 314; vii. 26, 113, 354, 6; viii. 155.)—At Alford, Lincolnshire, is book club, which was established in 1725. Langton was a member. F. L.

MPER EADEM" (5th S. viii. 20, 75, 119, 136, Camden, in his *History of Elizabeth*, fourth printed by M. Flesher for R. Bentley at st Office in Covent Garden, 1688, pp. 31 year 1599, states that

Elizabeth's first and chiefest care was for the nstant defence of the Protestant religion against ractices of all men, amidst those that were her in that respect; neither did she ever suffer the novation therein. Her second care was to hold course in her whole life and all her actions, on she took for her motto 'Semper Eadem,' always the same."

Immediately over her portrait in the frontispiece, however, the queen's arms are engraved with the lion on one side, the dragon on the other, with the motto, "Dieu et mon droit," underneath.

JOHN PARKIN.

"THOU" AND "YOU" (5th S. vii. 426; viii. 116, 155.)—Mr. Edward Kirk, in a very interesting paper called "The Folk of a North Lancashire Nook" (*Papers of the Manchester Literary Club*, vol. iii., 1877), in describing the customs prevalent in the district about Goosnargh, near Preston, prior to 1850, says (p. 104):—

"The husband and father 'thou'd' his wife and children, but the wife always addressed the husband in the second person plural; children did the same to both parents and all seniors. Persons equal in years and circumstances, and on familiar terms, always 'thou'd' each other. For a young man to 'thou' an old one was an unpardonable offence. A young man 'thouing' his sweetheart served in some sense the part of the 'engaged' ring."

H. T. C.

AUTHORS OF BOOKS WANTED (5th S. viii. 149.)—*Archery: a Poem*, Manchester, 1793, was written by James Ogden, voluminous poetaster, of Manchester, born 1718, died 1802, of whom some particulars will be found in R. W. Procter's *Literary Reminiscences and Gleanings* (Manchester, 1860) and in *Proceedings of the Manch. Literary Club*, 1873-4. C. W. S.

(5th S. viii. 149, 239.)

Essays on the Sources of the Pleasures received from Literary Compositions.—The first edition was printed at Weybridge in 1809 (8vo., pp. vi-378); the second in London, 1813. A copy I have seen has the name of Rev. Edward Mangin written on it as author. This author is noted in Watt's *Bib. Brit.* as the writer of two similar books published in 1808 and 1814. Your correspondent T. G. S. says the *Essays* were written by Dr. Wm. Greenfield. Which is the right man? Let us "stick the plumes in the right bonnets." C. W. S.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 229.)—

"It is the little rift within the lute," &c.

A. S. will find the above lines in the song in Tennyson's *Vivien*. He has slightly misquoted them.

D. C. BOULGER.

[A. G. HUTT, S. P., and others reply to the same effect.]

"I will encounter *darkness* [not *danger*] as a bride,
And hug it in my arms."
Measure for Measure, iii. 1, 84.

J. F. MARSH.

Miscellaneous.

NOTES ON BOOKS, &c.

Round about London. Historical, Archæological, Architectural, and Picturesque Notes, suitable for the Tourist, within a Circle of Twelve Miles. By a Fellow of the Society of Antiquaries. (London, E. Stanford.)

THE design and methodical arrangement of *Round about London* are excellent, and the little book cannot fail to prove a very useful adviser and informant as to how to spend profitably a Saturday half-holiday. Many a future

excursionist, we believe, will be glad to make his copy a *personal* companion by having it interleaved, so that he may make notes about matters in which he is specially interested. It is, however, with regret we find that every here and there F.S.A. has thought fit to launch out in rather personal and severe terms on modern restorers of old buildings in general, and one in particular; and our regret is rendered all the more keen from the hearty sympathy we feel in the objects of the new Society for the Preservation of Ancient Buildings. Harm, not good, is done by exaggeration, and therefore, to cite one instance alone, we cannot but think that, after reading Sir G. Gilbert Scott's most effective defence in *Macmillan* of his recent proceedings at St. Albans, F.S.A. would have done well to rewrite his section on our latest founded cathedral. It has always seemed to us that in the matter of building and restoration the public rather than the architects require instruction. So long as we insist on entrusting all the work throughout the length and breadth of the land to but one or two professional men, so long will there be disaster and disappointment—the only wonder is that, under present circumstances, there is not more.

Spiritual Letters of Archbishop Fénelon. Letters to Women. (Rivingtons.)

ALTHOUGH every one who is able should read these often admirable letters in the original, yet those persons who cannot conveniently procure them are recommended to peruse this excellent translation by a practised but anonymous hand. They are a hundred and twenty-eight in number, and all are rich, in different degrees, in wisdom and in common sense, which is, indeed, only another word for practical wisdom. A few are marked, it is true, by a singular sort of advice. To a lady at court Fénelon writes, on the subject of the burden of prosperity, to the effect that she should find time for reflection, but adds: "As to the rest of the day, if the stream carries you away in spite of yourself, you must yield without regret. You will learn to find God amid the stream of distractions, and that all the more readily that it is not a chosen path." This reminds one a little of Pope's system of theology, which he laid down in the well-known line, "To enjoy is to obey." To be sure, he did not refer to court gaieties, but to the cheerful acceptance of whatever bounty God might mete out to the recipient.

FROM Messrs. Rivingtons we have received *Xenophon's Anabasis of Cyrus*, books iii., iv., by R. W. Taylor, M.A., Head Master of Kelly College, Tavistock. The notes in the present volume appear to be as concise and clear as those of the former one. Mr. Taylor has done right, we think, in repeating his "Rules of Greek Syntax," as they are thus available for those who possess only one part; the Introduction is also repeated.—In *Rambles by the Ribble* (second series), by W. Dobson (Preston, W. Dobson), will be found an extremely interesting account of Stonyhurst College. The observatory there is one of the seven government institutions of the kind, connected with the Board of Trade through the Meteorological Office, and is presided over by the learned Father Perry, F.R.S.

"THE GOULDEN VANITEE."—In 5th S. vi. 138 of "N. & Q." there is a copy of this quaint ballad, with a remark added: "The author..... remains unknown (*Memoir of John Wilson*, ii. 317); but it is to be hoped further information may be gained." This ballad was in the programme of the first of the series of twelve concerts of Scottish song and music given by Mr. Kennedy and his harmonious family of two daughters and three sons. These concerts are better worth hearing than anything in the same way now addressing itself to London audiences. The authorship of *The Goulden Vanitee* is set down in the programme as "ancient," but, in some brief introductory remarks, Mr. Kennedy was understood to ascribe it to "Christopher North." But this requires confirmation.

"MR. BRIGHT AND THE REEVE.—Mr. Bright stated at Manchester that a borough reeve is as 'extinct as that fabulous bird or animal, the dodo.' He may find him, however, in full force or flight in the dominion of Canada, where every town or township is under the jurisdiction of that valuable official known as the 'reeve.'"—*Leeds Mercury.*

MR. J. LIONEL WILLIAMS.—A now far-away back number of "N. & Q." (2nd, October 1, 1853) had a short memoir of the famous wood-engraver, Mr. Samuel Williams, just then deceased. We now announce with regret the death of his son, Mr. Joseph Lionel Williams, artist, which took place at his residence, 22, Victoria Road, Kensington, on Sunday, the 9th inst. Born at Colchester in Essex on January 6, 1815, he was the second surviving son of the late celebrated draughtsman and engraver on wood, Mr. Samuel Williams, and, like him, showed early signs of a love for art. At an early age he, with his brothers, assisted their father in engraving some of his work that appeared in Hone's *Every-Day Book* and *Table Book*, the "months" being most prominent. These indeed created great and well-deserved admiration for their boldness, grace, and originality. We refer to the first edition of the *Every-Day Book*. In all subsequent works the son proved himself worthy of his sire.

MANOR OF MARDEN, HEREFORDSHIRE.—With reference to the recent sale of the privately printed volume, entitled *Collections concerning the Manor of Marden*, by the Right Hon. Thomas, Earl Coningsby, 1772, I beg to state that the autograph MS. of this curious production is in my possession. T. W. WEBB.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

AUTHORS OF BOOKS WANTED (5th S. viii. 29.)—*The Cheltenham Mail Bag.* Would ABHBA feel any objection to entrust me with the volume? It should be most carefully preserved and returned. Address Hardwick Vicarage, Hay, R. S. O. T. W. WEBB.

B. L. M. DE V. sends the following as the reference to *Gil Blas*, referred to *ante*, p. 219:—"'Libro Legendo,' cap. ix.: 'En Atenas lloraban los niños caindo la azotaban.'"

ADA HADDINGTON.—A transposition. George Heriot was a native of Gladsmuir. Dr. Robertson was minister of the parish, and he there wrote his *History of Scotland.*

J. N.—Any of the courteous officials at the Heralds' College would furnish the information required.

F. J. SMITH.—See MR. GUY'S reply, 5th S. vii. 135.

J. F. MARSH.—Next week.

NOTICE.

Editorial Communications should be addressed to "Editor of 'Notes and Queries'"—Advertisements Business Letters to "The Publisher"—at the Office Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return munications which, for any reason, we do not print to this rule we can make no exception.

NDON, SATURDAY, OCTOBER 6, 1877.

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Notes.

"CHIC," ITS HISTORY.

199, *ante*, some reference was made to French slang word, and the difficulty its interpretation. We submit the proofs of this difficulty (arising chiefly eat diversity of significance), for which r the most part indebted to Loredan *Dictionnaire Historique, Etymologique, tique de l'Argot Parisien* (Paris, Polo,

lly the word *chic*, which has now so many ns, had but one, namely, subtlety or It comes to us from the old Romance and from *chic*, so derived, we have the ord *chicane*. "I hope, in time, I shall d *chic*," says Du Lorens, a satirical poet gistrate of the sixteenth century. He the science of cunning; as Fougeret de did, at a later period, when he wrote, in *ade Travestie*,—

La Discorde qui sait le *chic*
En fait faire un decret public."

has now other meanings besides the *fin*.

hic=distinction. Our worthy contem- *Intermédiaire* (Oct. 10, 1865), shows that had this signification at the time of the ch Revolution, when Le Père Duchesne, o Reine Audo, the Queen of the Markets and heroine of many a revolutionary glory, said, "What *chic* our women now enjoy through Liberty!" The *Vie Parisienne* (1866) remarks, "What in the last century was called *race*, what half a century ago was signified by *bon ton*, was both something more and something less than is now conveyed in the word *chic*." "Where our grandfathers," writes E. Villars (1866), "would have spoken of a girl as a 'petite friponne,' their gentlemen-grandsons say, 'She has *chic!*' or, better still, 'Elle a du chien,' or 'Elle a du zing.'"

Secondly, *chic* is applicable to elegance or eccentricity of dress and furniture. "Vous serez ficelé dans le *chic*," is of the first application. Illustrating eccentricity of dress, Noriac says, "The officer who has *chic* is the one who tightens his girdle till he resembles a gourd." Under the first empire, however, at the military college of St. Cyr, *chic* was applied only to faultless elegance in the uniform and in the wearing of it. M. About supplies the following sample of the word with respect to furniture: "Lambert is quite satisfied with his quarters; they are all that *chic* could make them."

Thirdly, *chic* signifies artistic quality, originality. For example, "The first series of Gavarni's *Carnaval* is far from having the astounding *chic* of the second" (E. de Mirecourt).

Fourthly, *chic* has an opposite signification. It is applied to easy, commonplace artist-work, where there is no trace of study. M. Larchey suggests that there had been such a reckless abuse of the word that a reaction had set in. For instance, "Those were the famous painters! What care they bestowed on outlines and forms! What calculation in the proportions! There was nothing of *chic* or of lay-figure work in the great masters" (La Bedollière). Alphonse Karr, too, affords another art illustration: "A landscape of a delicious simplicity; no *chic*, no conventional quackery there!" In a depreciatory sense the word was applied to literature and oratory, as in the following phrase of P. Vervin: "A mere patterer of *chic*, as the artists say; he deals in amplification."

Fifthly, *chic* has a more vulgar significance. P. Feval alludes to "that *chic* which vice pastes on a man's epidermis, and which defies complete washing off, like soot on the face of a chimney-sweeper."

Sixthly, we find the term *chic* or *chique* rising again in value. "That a man with *chic?*" (meaning position or riches). "Not at all; he is a mere counter-jumper." "The thing," says Ricard, "is *chique*, and in good taste"—"C'est *chique*, et bon genre." "The dancers are blackguards," writes Blavet, "but the lookers-on are *chic* people"—"Ceux qui dansent ce sont des gueux. Les gens *chic* font cercle autour d'eux."

In the form *chique* the interpretation is generally "superior," "distinguished." But in such a phrase

as "couper la chique aux bourgeois," the meaning refers to putting the citizens to the rout, or, in English slang, "taking the shine out of them." "Un bon chiqueur" is a glutton; and "Chiquer les vivres" is to eat the provisions with great appetite. Again, *chique* is a balloting ball; also a quid of tobacco, whence "Poser sa chique" is to die. *Chiquer* is defined "faire avec chic; supérieurement," with this illustration from a French song by D'Anglemont:—

"Auprès d'elle Eugénie,
Nu-bras,
Nous chique avec génie
Son pas."

In the saltatory art the word became of considerable importance, and blossomed, so to speak, into increase of syllables. In the old carnival days there was an individual, dressed in an outrageously exaggerated military uniform, who introduced an equally outrageously audacious (not to say indecent) dance, or dancing step. "For his *chic* in this matter," says M. Larchey, "he got the name of Monsieur Chicard," and he was for some years king of the Shrove Tuesday revels. The Chicard step was practised by both sexes, and a new verb, *chicarder*, stepped into the French language, but it has not yet got admission into the dictionary of the Academy. "Mais qu'aperçois-je au bal du Vieux Chêne? Pamela dansant le pas chicard!" Dariege gives a sample of the verb: "Quand un bal de grisettes est annoncé, le vaurien va chicarder avec les couturières." As an adjective, Jules Janin gives examples in the words "homme chiquart," "habit chiquart." Out of the original Romance word have sprung up some remarkable superlatives, such as "On y boit du vin qui est chicandard, chicancardo," meaning unusually excellent. Théophile Gautier speaks of "un auteur plus chicocandard"; and Labeche praises a breakfast with the same adjective. To what number of syllables the old Romance word may yet spread and how they may be applied may be left to conjecture, and to the ingenious fancy of our neighbours. We will only add here, that the Romance language has not exclusive possession of the word *chic*. In the vocabulary attached to the *Histoire des Peuples Bretons*, by Aurelien de Courson, *chic* is said to be the ancient Cornish word for meat; and the author notes its affinity with the Armorican *kic*, or *ar c'hic*, and the Welsh *cig*. May it be that in the old days, in Cornwall, Brittany, and Wales, *chic* and its equivalents denoted superiority of the position of those who killed and consumed their own meat? "Pecuniary" comes to us from *pecus*; and Prof. Stubbs, in the glossary to his *Documents illustrative of English History*, tells us that the Low Latin word *baccalarius*, one who might aspire to knighthood, signified originally the owner of a *baccalaria*, or grazing farm, from *bacca=vacca*, a cow. ED.

SHAKSPEARIANA.

"Her smiles and tears
Were like a *better way*." *Lear*, iv. 3.

This is the reading of the quartos. In some modern editions it has, I believe, been changed into *better day*, without making the meaning more intelligible. Tieck, without warrant, has changed the passage into, "Were like a spring day." The meaning may be explained by a Western usage. *To bett* is to cut a grass field by what is called a breast-plough, to prepare the land for the sowing of some kind of grain crop. The instrument used is the *better*, though this term has now become obsolete. Shakspeare must often have seen the process in his youth, and the appearance of the ground would offer a contrast very suitable for his purpose. The field in such a case is still bright with the freshly cut grass, but torn and furrowed; so Cordelia's face was bright with smiles and yet furrowed by tears. It would perhaps be better to unite the words, as *better-way*, the first word having the force of an adjective, as in *mountain-path* or *engineer-force*, &c. We may compare this passage with one that is similar in form, in *Troil. and Cressida*:—

"The dragon wing of night o'erspreads the earth."
v. 9.

Other passages in Shakspeare may be explained by reference to Western forms of speech, which are now rapidly disappearing, and if not recorded will soon be entirely lost. I select for this purpose the tragedy of *Julius Cæsar*, omitting the forms that are understood, though now obsolete, such as "What *trade* are you?" i. 1; "That gentleness... *as* I was wont to have," i. 2; "And be not jealous *on* me" (First Fol.), for "*of* me," i. 2; "*It*" for "its"; "*Nothing* jealous," for "not all jealous," i. 2, &c. These forms were all common in my youth; but there are others which are not so well understood, or of which the editors of Shakspeare have failed to apprehend the exact meaning.

"Caius Ligurius doth *bear Cæsar hard*." ii. 1.
"Cæsar doth *bear me hard*, but he loves Brutus."
i. 2.

Mr. Craik says, in commenting upon the second passage: "Evidently an old phrase for does not like me, bears me a grudge." In the first passage the word *hard* has been changed in the Second Folio into *hatred*; "but the meaning," says Mr. Craik, "is manifestly different from what that would give, even if *to bear one hatred* were English at all." To *bear hard* on a person in Western phrase is not to bear hatred or even to have a grudge, but to be severe in judging, and, in some instances, in punishing. Thus apprentice would say of his master, who chided him for idleness or bad work, "He *hard* on me, he did," or it would be said of Whigs that they *bore hard* last autumn on Derby for his foreign policy, without implying they felt any personal hatred or ill will to him.

"He would be crown'd . . .
And that craves wary walking. Crown him?—*that*."
ii. 1.

"Here the emphatic *that*," says Mr. Craik, in a rather long note, "appears to be used exactly as *so* (etymologically of the same import) often is." It is used in this sense, but with shades of meaning that can only be explained by examples.

1. In a comparative sense: "Hoo (she) wur *that* (so) freetened that hoo cudna speak" (pron. *spe-ak*).

2. Interrogatively, expressing surprise: "He said he wouldn't do it for twice as mich (much)." The answer might be, "That?" meaning, "Did he say that?"

3. As an interjection, expressing indignation, with some degree of contempt: "He went for (attempted) to turn me out, neck and crop." Ans., "That!" with a loud tone of voice, equal to "He dared to do even that!" Or the word would be used by the narrator himself, as "Make *him* a lord!—*that!*" or sometimes in full, "Only think of *that!*" implying a high degree of folly and presumption on the part of the aspirant. It is thus that the word seems to be used by Shakspeare, and the passage should be written, "Crown him!—*that!*" without a mark of interrogation.

"If he love Cæsar, all that he can do
Is to himself, take thought and die for Cæsar,
And that were *much* he should; for he is given
To sports," &c. ii. 1.

"That would be much for him to do," says Mr. Craik; but this is not the Western use of the phrase. It means, that would be an unlikely thing for him to do. Thus a man might say of his neighbour, who was not supposed to be very generous, "He might set her out weel (give his daughter a good marriage-portion), but it 's *much* if he will, for he 's an owd (old) skin-flint."

"Brutus and Cassius
Are levying powers: we must straight make head.
Therefore let our alliance be combined,
Our best friends made, our *means* stretch'd." iv. 1.

"We print this line," says Mr. Knight, "as in the First Folio. It certainly gives one the notion of being imperfect; but it is not necessarily so, and may be taken as a hemistich. The Second Folio has pieced it out rather botchingly:—

'Our best friends made, *and* our *best* means stretch'd *out*.'

This is the common reading. Malone reads:—

'Our best friends made, our means stretch'd *to the utmost*.'"

The word is spelled in the First Folio *meanes*, and though this form sometimes indicates a monosyllable, here the rhythm requires a dissyllable, as if the word were written *meanys*. This word, written *meny*, *meyney*, *meany*, *meeny*, is an old Norman word, meaning (1) household dependents, (2) the followers of a chieftain, (3) an army in general (see Jamieson, *s.v.* "Menyie").

"Thenne comaunded the lord...to samen all the *meny*."
Sir Gawayne, 1372.

The word was long used in the West after it had become obsolete elsewhere. In my youth the mounted followers of a sheriff were called his *meany* (*ea* pron. as in *bean*). *Made* was also used in the sense of made ready, set in order. A servant would say, "The breakfast is *made*," *i.e.* prepared, or set out on the table. We may then explain the passage thus:—"Brutus and Cassius are levying troops; we must oppose them at once. . . . Therefore let our friends be prepared, and our levies, or *clientèle*, be drawn out to the utmost."

Enough has been said to show that Shakspeare, who was a Western man, may be best explained by a reference to Western usages and forms of speech. J. D.

Belsize Square.

FOLK-LORE.

"The Man in the Moon."—Founded as it is on one of the most plainly discernible of natural phenomena, not only is the popular myth of the "Man in the Moon" of undoubted antiquity, but it has also left traces of its existence in the early mythology of almost every nation of the earth. It would be as useless to attempt to fix the period of its origin as it would be impossible to determine the nation whose imagination first called it into being. A few remarks on some of the phases through which it has gone may not, however, be unacceptable as a contribution both to the "Folk-lore" and the "Shakspeariana" of "N. & Q."

According to a fable which may claim a place amongst the most ancient, and which, with but slight modification, still exists in Sweden, the spots which we see in the moon are the shadow of Mâni, the moon-god, followed by the two children, Bil and Huiki, whom he carried off from the earth as they were on their way to draw water from the well Byrgir in a vessel which they bore between them suspended on a pole. Later, in the early Christian times, the stealer of children was transformed into a stealer of wood. He was no longer the moon-god, but the thief who was stoned by the Hebrews for stealing wood on the Sabbath. After death he was banished to the regions of the moon, where he may still be seen, carrying an axe (the *pole* of the Scandinavian legend) on his shoulder and a bundle of faggots in his hands. It is in this guise that he first finds his way into English legendary lore and appears in English literature. Chaucer represents him as

"A chorle painted ful even
Bering a bush of thornis on his bake,
Whiche for his theft might clime no ner the heven."
Testament of Creseide, 261.

He is still more minutely described in "A Song upon the Man in the Moon":—

"Mon in the mone stond and strit,
On his bot forke is burthen he bereth,
Hit is much wonder, that he na doun alyt,
For doutelesse he walle, he shoddreth & shereth,
When the frost freseth, muche chele he byd,
The thornes beth kene, is hattren to tereth."
Ritson's *Ancient Songs.*

There is but a step from this to the familiar lines in which Shakspeare also introduces the "Man in the Moon":—

"One must come in with a bush of thorns and a lanthorn, and say, he comes to disfigure, or to present, the person of Moonshine."—*Midsummer Night's Dream*, iii. 1.

"The man should be put into the lanthorn. How is it else the man i' the moon?.....

"All that I have to say is, to tell you that the lanthorn is the moon; I, the man in the moon; this thorn-bush, my thorn-bush; and this dog, my dog."—*Ibid.*, v. 1.

"*Cal.* Hast thou not dropped from heaven?

Ste. Out o' the moon, I do assure thee: I was the man i' the moon, when time was.

Cal. I have seen thee in her, and I do adore thee: my mistress showed me thee, and thy dog, and thy bush."—*Tempest*, ii. 2.

According to another version of the legend, the "Man in the Moon" is no other than Isaac bearing the wood for his own sacrifice on Mount Moriah. It is, however, difficult to understand why Isaac's obedience should have been followed by his relegation to the moon. Italian folk-lore is evidently more reasonable in supposing him to be Cain, whose unacceptable offering to God consisted of a *thorn-bush*, the most worthless produce of his land. The fable is referred to by Dante:—

"Ma ditemi che sono i signi bui
Di questo corpo, che là giuso in terra
Fan di Cain favollegiare altrui?"
Paradiso, ii. 50.

"But tell me what the dusky spots may be
Upon this body, which below on earth
Make people tell that fabulous tale of Cain."
Longfellow's Translation.

On this passage Landino remarks:—

"Cioè la luna, nella quale i volgari vedendo una certa ombro, credono che sia Caino, c' habbia in spalla una forcata di pruni."—*Comment., ad loc.*

In the *Inferno* there is a direct reference to the *thorns*:—

"Ma vienne omai! chè già tiene il confine
Di ambo e due li emisperi, e tocca la onda,
Sotto Sibilia, *Caino e le spine.*"
Inferno, xx. 126.

"But come now, for already holds the confines
Of both the hemispheres, and under Seville
Touches the ocean wave, Cain and the thorns."
Longfellow's Translation.

L. Barbé.

Bückeburg, Schaumburg-Lippe.

Nepenthe.—The use of opium is of great antiquity. It was probably known to Homer, and is, in all likelihood, the drug Νηπενθη (*Odyssey*, iv. *301) which* Helen of Troy passes round to her husband's guests. The Romans were cogn its powers, and the more western European have long placed it among the most valued in their *materia medica*. This passage is

"Meantime, with genial joy to warm the soul,
Bright Helen mix'd a mirth-inspiring bowl,
Temper'd with drugs of sov'reign use, t' assua
The boiling bosom of tumultuous rage;
To clear the cloudy front of wrinkled care,
And dry the tearful sluices of despair:
Charm'd with that virtuous draught, th' exalte
All sense of woe delivers to the wind:
Though on the blazing pile his parent lay,
Or a lov'd brother groan'd his life away,
Or darling son, oppressed by ruffian-force,
Fell breathless at his feet, a mangled corpse;
From morn to eve, impassive and serene,
The man entranc'd would view the deathful sc
These drugs so friendly to the joys of life
Bright Helen learn'd from Thone's imperial w
Who sway'd the sceptre where prolific Nile
With various simples clothes the fatten'd soil.'
Pope's Trans

This passage is quoted by Herodotus, ii. proof of Homer's knowledge of Egypt and ducts, a knowledge of which might expl allusion to opium, as that drug has co gone by the name of "Thebaic tincture."

A learned physician, Peter Petit, 161 (one of the Pleiades of Paris, an appellatio to a party of seven of the most accomplishe poets of that capital), is the author of a the subject, *Homeri Nepenthes, sive de Medicamento luctum avolante Dissertatio* 1688, 8vo. J. Le Boutil

Cincinnati, U.S.

Epigrams from the Greek.—The fo are imitations from the Greek Anthology:

The Morning and the Evening Star.
(*From the Greek of Plato.*)

Of old amid the living thou didst shine,
And as the Morning Star thy rays were sl
Now as the Star of Eve, alas! 'tis thine
To shine amongst the dead.

The Blind and the Lame.
(*From the Greek of Plato the Younger.*)

A blind man, bless'd with sturdy limbs,
A helpless cripple carried;
And thus, exchanging feet and eyes,
They went who else had tarried.

The Breeze and the Rose.
(*From the Greek: author uncertain.*)

Would I had been a gentle wind,
When thou hadst bared thy heated bre
That I so sweet a spot might find
On which awhile to rest.
Would I had been a light-red rose,
Beneath thy sunny smile to grow,
Plucked by thy fingers to repose
Upon thy bosom's snow.

The Sober Man.
(*Imitated from the Greek of Lucian.*)

Jack won't drink in public, and so people cry,
"Now don't be deceived, sir; he drinks on th

WEALTH.

(*Imitated from the Greek of Palladas.*)

To have thee, glittering gold, brings constant care,
But not to have thee sorrow and despair.

TOO MUCH OF A GOOD THING.

(*From the Greek: author unknown.*)

Wine, and the bath, and the love of the ladies,
Send one by rather quick stages to Hades.

PLATO.

(*From the Greek of Pseusippus.*)

The dust of Plato mingles with the sods,
But still his spirit lives, the equal of the gods.

YOUTH AND AGE: POVERTY AND WEALTH.

(*From the Greek: author uncertain.*)

Ah, wretched me! a fate too often known—
When I was young I scarce had food to eat;
But now I 'm aged, and my teeth are gone,
Behold the table groans with dainty meat.

PROSPERITY AND ADVERSITY.

(*From the Greek of Lucian.*)

To the prosperous man the whole of life appears but a sunny day;
To the wretched one a single night seems never to pass away.

THE GARLAND OF LOVE.

(*Imitated from the Greek of Rufinus.*)

I send to thee, my Mary, a garland cool and bright,
Whose flowers were by these fingers plucked before the east was light.
Here are the pale narcissus, and wind-flower bathed in dew;
The lily and the rose are here, with violets white and blue.
Bind them afresh, my darling; and, as thou bindst them, say
That thou wilt yield thyself to him who seeks thy love to-day:
Thou art thyself a fairer flower with lovelier charms arrayed,
Yet with advancing years those charms, like these bright blossoms, fade.

H. BOWER.

A SUSSEX CENTENARIAN: MRS. BAILEY.—I have just added to my collection of photographs of centenarians that of Mrs. Fanny Bailey, of Christchurch Schools, Worthing, whose hundredth birthday was celebrated on Tuesday, the 7th of August. From my respect for her daughter (now sixty, and the youngest of Mrs. Bailey's ten children), who has long been known for the good work she has done among her poorer neighbours in connexion with the church of Holy Trinity, Vauxhall Bridge, I have been induced to investigate this case. The result is my conviction that Mrs. Bailey is really a centenarian; that she is the daughter of John and Mary Mitchell, born at Ferring, Sussex, on August 7, 1777, and (as was the case with all the children of her family) baptized "when the eight days were accomplished," namely, on August 15, 1777. Mrs. Bailey's story is not one of the short and simple annals of the poor, her father having been a well-to-do farmer, while she *claims to* have had an earl for her great-grandfather. I have not entered into the genealogical question. Her life has been one of trials and difficulties, with which she has done battle, being happily blest with a vigorous frame, a stout heart, and a cheerful spirit. Will you forgive my adding that Mrs. Bailey is living with a daughter at the Christchurch Schools, Worthing, and has nothing to depend upon but a small allowance from the parish? Should any kind-hearted reader be disposed to send the poor centenarian a trifle to help her through the coming winter, it will doubtless be very acceptable, and may be sent to her direct.

WILLIAM J. THOMS.

ST. PETER AND THE COCK-CROW.—In the *Memoirs of Literature*, a scarce and curious work, published in 1722, there is noticed an oration by M. Roland, a professor at Utrecht, entitled *De Galli cantu Hierosolymis audito*, in which he attempts to explain a fallacy of the Jewish doctors, that no cocks were kept in Jerusalem lest by scraping the ground they should throw up any unclean animals, and therefore pollute that holy city. M. Roland asks, If it be true that there were no cocks at Jerusalem, how could St. Peter hear a cock crow? He observes that

"St. Matthew, while stating that St. Peter being at Jerusalem heard the cock crow, does not say that the cock was *in* Jerusalem. The apostle might have heard it crow though it had been without the walls, which will be no wonder to those who know that the crowing of cocks in Italy is heard as far as Sicily, as we read in Silius Italicus, and from the shores of Asia to Constantinople, according to the testimony of Pliny and modern travellers. Perhaps the cock which St. Peter heard was kept in the house of Pilate, or some Roman soldier who despised the Jewish laws. The Jews were at that time so irreligious that one might also suppose that they did not carefully observe the law which restrained them from keeping cocks at Jerusalem. It is true they were not allowed to breed cocks in that city, but they were not prohibited from buying them to eat, and therefore the cock mentioned in the Gospel might have been in the house of a Jew, who designed to kill it for his own table," &c.

W. J.

Cheltenham.

"THE NEW REPUBLIC."—It may interest those who have read or are reading this remarkable satire to know for what living celebrities the *dramatis personæ* stand. I am able to identify, I think, eight of them; and shall be obliged to any correspondent who will help me to identify the rest, particularly Laurence and Leslie. Herbert is Mr. Ruskin; Dr. Jenkinson, Prof. Jowett; Luke, Mr. Matt. Arnold; Rose, Mr. Pater; Saunders, Prof. Clifford; Dr. Seydon, Canon Liddon; Stockton, Prof. Tyndall; and Storks, Prof. Huxley.

I may add that the most brilliant effusions of irony in the book are Rose's praise of ritualism and old Laurence's defence of Christianity. The

most eloquent writing is perhaps the account of the graveyard near Laurence's grounds, than which I know few things more beautiful in modern English literature. JABEZ.

Athenæum Club.

PORTRAITS ON AMERICAN POSTAGE STAMPS.—Readers of "N. & Q." who have collections of postage stamps may be curious to know whose portraits are represented in the various denominations. The following is a correct list of those now in use in the United States:—

Cent.			
1, Benj. Franklin,	ultramarine, after bust by		Rubricht.
2, And. Jackson,	brown [now scarlet]	,,	H. Powers.
3, Washington,	green	,,	Houdon.
5, Zach. Taylor,	blue.		
6, Abm. Lincoln,	red	,,	Volk.
7, Stanton,	vermilion		[fr. photo.]
10, Jefferson,	chocolate	,,	H. Powers.
12, Henry Clay,	neutral purple	,,	Hart.
15, Dan. Webster,	orange	,,	Clevinger.
24, General Scott,	purple	,,	Coffee.
30, Hamilton,	black	,,	Cerrachi.
90, Com. Perry,	carmine	,,	Wolcott.

J. LE BOUTILLIER.

Cincinnati, U.S.

QUEEN ELIZABETH.—In a very early edition of the *Practice of Piety*, p. 359, I notice the following quaint note printed in the margin. The text is:—

"The maiden Queen Elizabeth, of blessed and never-dying memory, who came into this world on the eve of the Nativity of the Blessed Virgin Mary, and went out of this world on the eve of the Anuntiation of the Virgin Mary," &c.

The note is:—

"She was, she is,
(What can there more be said?)
In Earth the first,
In Heaven the second maid."

J. R. DORE.

Huddersfield.

JOHN BUNYAN ON THE SPIRITUAL BODY.—Bunyan tells us in his *Pilgrim's Progress* that Christian and Hopeful in passing the last dark river "left their mortal garments behind them in the river, for though they went in with them they came out without them." This appears to agree with the Hebrew commentator's exposition on the debated passage in Job, some time ago mentioned in "N. & Q." J. B. P.

Barbourne, Worcester.

SINGULAR CHRISTIAN AND SURNAMES.—I met with the following in the *Stamford Mercury* of Sept. 14, 1877:—*Field Flowers*, the Christian and surname of a man at Ulceby; *Espencer*, the surname of a woman at Horkstow; *Dimblebee*, the surname of a man at Market Harborough; and *Beautilla*, the Christian name of a woman at Lincoln. THOS. RATCLIFFE.

Worksop.

CHESHIRE DIALECT.—Some time since I heard a Cheshire lass say to a child who was naughty in its mother's absence, "Oo 'll tell oo of oo when oo comes home." She meant, "I 'll tell her of you when she comes home." I once asked a servant girl in Chester who her father was. She replied, "John Vaughan, what jags." He was a sort of town carman in a small way. J. W. W.

REMARKABLE MAPLE TREE.—In July, 1874, the Worcestershire Naturalist Field Club made an excursion to Knightsford Bridge, and in passing down the side of Ankerdine Hill, towards the Alfrick road, Mr. Edwin Lees, F.L.S., the Vice-President, pointed out "Bate's Bush," a place dreaded by the peasantry, for here in good old times an unfortunate suicide was buried, and, as was then the practice, a stake was thrust through his body. This stake vivified, and has developed into a large maple tree, that shrouds poor Bate's remains. J. B. P.

Barbourne, Worcester.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ARMS OF MUSARD OF MUSARDEN, OR MISERDEN, CO. GLOUCESTER, AND STAVELEY, CO. DERBY.—The manors of Miserden and Staveley continued in the family of Musard from the Conquest till the end of the reign of Edward I., about 240 years, when, through Amicia Musard—one of the co-heirs of John, or Nicholas, Musard, the last of the line—who married Anker de Frescheville, of Bony, co. Nottingham, the manor of Staveley came to the Freschevilles, and Sir Ralph Frescheville, son of Amicia, Lord of Staveley, was summoned baron by writ to the Parliament an. 27 of Ed. I. Joan, the daughter of Isabel Musard, another of the co-heirs, and sister to Amicia above named, married William de Shelaston or Chelardiston. The manor of Miserden, in Gloucestershire, passed in some way to the family of Le Despencer. In Reynolds's *Derbyshire Collections*, British Museum, MS. 6707 Additional, in a genealogy of Frescheville the arms of Musard are blazoned as Or, two chev. az. On a pedigree of Frescheville, also in the British Museum, written on vellum, *temp.* Q. Elizabeth, the arms of Musard are blazoned in colour, Arg., two chev. az. within a border engrailed sa. Burke, in his *General Armory*, gives for Musard of Staveley, co. Derby, Or, two chev. within a border az., and for Musard of Derbyshire and Devonshire, Gu., three plates. In Charles's Roll [illegible] arms of one Ralph Musard are tricked as three plates, and Glover gives for Musard, Gu plates. On the seal of Ralph Musard attac[illegible]

a charter without date, but written very early in the reign of Hen. III., is a shield charged with three roundels (Harleian Charters, 86, H. 49). According to the Musard and Frescheville pedigrees in the Vis. of Derbyshire, 1611, this Ralph, who married Isabel, widow of John de Nevill, was High Sheriff of Gloucestershire from 17 John till 9 Hen. III., and built, or rebuilt, the castle at Miserden, in Gloucestershire. He died 14 Hen. III., and after his time the Musards appear to have assumed the coat, Or, two chev. az.; and in some quartered shields of Frescheville the coat, Or, two chev. az. (sometimes with borders plain and engrailed), and the coat, Gu., three plates, are given in the second and third quarters, both being for Musard. Can any Gloucestershire or Derbyshire antiquary and genealogist say, on good authority, when, and for what reason, the Musards ceased to bear their ancient coat, Gu., three plates, and assumed the coat, Or, two chev. az.?

JOHN H. METCALFE.

Well Walk, Hampstead.

A MAY-GAME.—What is the name of that mentioned by Florio under "*Trúcco*, a Billiard-boord. Also the play at billiards. Also a game vsed at May-games in England in the highwaies, with casting little bowles at a boord with thirteene holes in it, and numbers over them" (*New World of Words*, 1611)?

Florio alludes to a much less pleasant game under *Trentuno*. He had evidently strong opinions on religion, witness the following:—"*Sputa in croce*, a damned Atheist, that will not sticke to spit at the crosse of Christ."

His term "buttery-buttons" I haven't seen used elsewhere:—"*Varóle*, little red pimples, or specks on the face, being hard and round, such as wee see in drunkards faces, called *buttrie-buttons*."

F. J. F.

SEAL IMPRESSIONS WANTED.—I am anxious to procure an impression of the ancient seal of "Recognizances of Debtors" at Northampton; the original seal, or a document with an impression from it, may be in possession of one of the county families. Also impressions of the like seals of Derby and Newcastle-upon-Tyne. All these official seals bore the same device, viz., the bust of Edward I. or III., surmounting a lion couchant; usually a small castle took the place of the star and crescent on the Preston seal. Can any of your readers assist me in my search?

D. GLENN.

Peterborough.

CAGES FOR SCOLDING WOMEN.—The following occurs as a foot-note (pp. 59-60) in *Topographical Sketches of the Boroughs of East and West Looe, in the County of Cornwall*, by Thomas Bond, London, 1823:—

"Adjoining the stairs of this hall [the Guildhall, West Looe] are still to be seen the remains of a cage for scolding women; but.....it has not been used of late years. East Looe had a similar cage within a few years since. The only instance within memory of its ever being used is the following: Hannah Whit and Bessy Niles..... [The date is not given, but the book contains evidence that it could not have been later than 1750.] Cages for scolding women are not, I believe, very common. Indeed, I never saw or heard of any but in these towns; nor do I recollect of ever reading of this mode of punishment. The tri-bucket, or ducking-stool, seems to have been the general chastisement formerly; and each of these towns had one of these instruments also. Since writing this, I find the ladies of Penzance were formerly privileged with the like comparatively elegant mode of punishment, a cage."

Did any other town, either in or out of Cornwall, ever possess a cage for scolds?

WM. PENGELLY.

Torquay.

TOM THUMB'S MAP OF RUTLAND.—In *The Travels of Tom Thumb over England and Wales* (1746) is the following paragraph, in the description of Rutlandshire:—

"Having at the beginning of this work expressed my affection for small volumes, I shall not make the letter-press of this survey consist of more than one pocket octavo, handsomely printed. But the map I propose shall be so particular as to contain every house, barn, and hedge. About ten sheets in imperial folio will comprise it, which I shall deliver to subscribers at the small price of three shillings and sixpence per sheet. What I shall say at present of this county will be in proportion to my other descriptions, as I would by no means lessen the value of my future undertaking."

Is this intended to be a piece of pleasantry at the expense of the dimensions of "the little county"? It reads to me as if it were so. If I am mistaken I would ask, Was such a map ever published, and who was the author of this volume?

CUTHBERT BEDE.

KEATS'S "ODE TO A NIGHTINGALE."—

"Perhaps the self-same song that found a path
Through the sad heart of Ruth, when, sick for home
She stood in tears amid the alien corn;
The same that ofttimes hath
Charmed magic casements, opening on the foam
Of perilous seas, in faery lands forlorn."

Can any of your readers help me to the allusion contained in the italicized lines of the above, forming part of a stanza in Keats's *Ode to a Nightingale*?

J. L. WARREN.

ISABEL DE VERDON, LADY FERRARS.—This lady (whose husband Henry, second Lord Ferrars of Groby, died in 17 Ed. III., leaving an heir, William, then thirteen years of age) is said to have married for her second husband Sir Hugh Hawberk, and to have been by him ancestress of the Hawberks of Scalford, co. Leic., whose heiress, Agnes, married Robert Sherard, progenitor of the Harborough family. Nichols gives Erdeswicke as

the authority for Lady Ferrars's second marriage. Is there any proof of it? CLK.

CAROLAN'S SKULL.—In Hardiman's *Irish Minstrelsy* a note occurs, appended to the "Memoir of Carolan" (p. lxxvi), with reference to a skull, said to be that of "the last of the Bards," preserved in the museum at Castlecaldwell, co. Fermanagh. This exceedingly interesting collection having "come to the hammer" some months since, the relic above referred to has disappeared. Having seen it some four or five years since, I feel an allowable curiosity to know into what hands it may have fallen. I may remark that the skull was an exceedingly fine one, of beautiful texture, and in complete preservation, being quite whole, with the exception of the small perforation mentioned by Hardiman in the note already quoted. Perhaps some reader of "N. & Q." can give information on the subject.

W. MAC ILWAINE, D.D., M.R.I.A.

Belfast.

HERALDIC.—During the recent "restoration" of Exeter Cathedral, the removal of some thick layers of whitewash revealed the existence of a series of coats of arms, ranged in line on the wall under the five windows of the nave south aisle. They afford internal evidence of having been painted in the early part of the seventeenth century, and most of them were borne by persons officially connected with the city or cathedral of Exeter. Amongst them, however, is the following, which I fail to identify. Can any of your readers succeed in doing so? Per pale, gules and azure, nine cross crosslets or, impaling Azure (or possibly argent), a lion rampant gules. R. DYMOND.

Exeter.

BLOOMING OF VARNISHED PICTURES.—I fortunately possess a very excellent collection of pictures by the old masters, which have descended to me, having been in the family above 150 years. They are all in the original carved frames and in good condition, having always been well cared for. I should feel much obliged if any of your correspondents would render me some information on the following subject, and would state the cause and assign a remedy. I recently have carefully washed off dust, and perhaps gas deposit, from the pictures, and when quite dried varnished them with damar varnish, which is very much used on the Continent. They all looked well for a few days, but then began gradually to cloud over, or what is termed *bloom*. This fog I, to a certain extent, removed by carefully wiping with a soft silk handkerchief. I then applied a coat of mastic varnish, but this, when quite dried, began also to *bloom*. The room where the pictures were varnished and left to harden had no cold air admitted. Will any of your intelligent and numerous readers give me some information about varnishing pictures? I found no difference in the effect on pictures painted either on canvas or panel. The manipulation required with the clean soft silk handkerchief to clear the fog must be a rapid and light movement of the hand. I shall anxiously look into your next numbers for some valuable replies to my inquiry, which will be much appreciated by

A LOVER OF THE FINE ARTS.

WILLIAM DE CHABENEIS.—"William de Chabeneis our cousin," "William de Chaweneys," "William de Chabbeney," appears on the Liberate Rolls of Henry III. Who was he, and how did he come to be "consanguineus" to the king? I would ask the same question regarding "Consanguineus noster Petrus de Abuzim" (Liberate Roll, 36 Hen. III.). HERMENTRUDE.

PARTY COLOURS.—Can you tell me at what period blue was adopted as the colour of the Tory party, and what were the colours of the Cavaliers and Roundheads at the time of the civil war? Butler says that the religion of Hudibras was "presbyterian true blue." Was this ironical, or was blue at that time really the colour of the Presbyterian party? A. H. A. HAMILTON.

FRENCH DÉTENUS.—Do you know of a list of English subjects detained in France between 1803 and 1814? READER.

ARCHBISHOP DUNSTAN AND MAYFIELD.—A friend of mine is collecting information for a pamphlet on the connexion of Archbishop Dunstan with Mayfield, in Sussex, and would thank any of your correspondents, who could throw light on the subject, for their assistance. Several relics of somewhat apocryphal origin, said, however, to have belonged to the archbishop, are preserved at the old palace—an interesting building, at present in the possession of a Roman Catholic order. D. C. BOULGER.

REV. —— SPENCER.—Can you give me any information respecting this clergyman, who had a living in or near Worcester between the years 1680 and 1720? Had he any children, and what were their names? JOHN SPENCER.

Lowbourne, Melksham.

A PRAYER BOOK QUERY.—In all Prayer Books before 1662, chapter xl. of Isaiah (the epistle for St. John Baptist's day) is thus rendered:—

"Bee of good cheere, my people. O ye Prophets, comfort my people saith youre God, comfort Hiernsalem at the hearte, and tell her that her trauell is at an end, that her offence is pardoned, that shee hath receiued of the Lords hand sufficient correction for all her sinnes.

"A voyce cryed in the wildernesse, prepare ye the way of the Lord in the wildernesse, make straight the path of our God in the desart. Let all valleys bee exalted, and every mountayne and hyll be layd lowe.

s crooked, let it be made straight, and let the made plaine fields."

dering does not agree with any of the sions of the Bible that I have examined. of your readers kindly tell me from what t is taken? J. R. Dore.
sfield.

ING A SALAD": "Old Harvey."—When on board ship is wakened and fails to summons, but has another nap, it is taking a salad." The large boat (the of a line-of-battle ship is called "Old Can any of your readers inform me of n of either of these expressions?
De Lessert.
en.

'Bride Stones," Pickering, Yorkshire. ou refer me to any geological work giving ons and descriptions of the "Bride together with the geological formation of ? Naturalist.

LES Kingsley.—What did C. Kingsley , "Parsons in these parts are like rural one suffices for a tract! 'Qui mitros , agro'"? It must be a misreading; but ? C. W. Bingham.

Festival in 1649.—In an old print, ting Gustavus of Sweden celebrating this ere are many figures of the representatives us nations; among them (No. 7) that of ius, "royal agent for England." What is f him? George Ellis.
n's Wood.

.—"A pawn, getting to the head of the pon the first line of the enemy (styled queen), may be changed for any one of s lost in the course of the game" (Hoyle). at no piece of value has been lost, previous awn "going to queen," is the player en- claim a piece later on in the game?
Everey.

GLORIOUS 12TH OF APRIL."—In the hurch of Cheltenham there is a monu- nscription to the memory of Peter Hunt, ptain in his Majesty's Royal Navy, who ecember 4, 1824, aged sixty-one years, been "present in the action of the glorious April." To what naval engagement is re- here made? Abhba.

CIS Haarer.—Among some book-plates ave recently been added to my collection earing the above name, and of which the is a description. Arms—Quarterly, gu. in the first and fourth quarters a spur arg. over all, on a bend sinister sable, three ils of the third. Supporters—Dexter, a lion holding in his dexter paw a sword broken at the point; sinister, an eagle. Motto, "Audentes fortuna juvat." There is no crest, but the whole is surmounted by a crest coronet. I shall be glad to learn who the owner of this plate was, especially from the unusual circumstance of one who was apparently a commoner bearing supporters. Date, *circa* 1840. Hirondelle.

St. Helen's, Bishopsgate.—In the churchwardens' accounts of St. Helen's, Bishopsgate, under date 1603, are the following entries:—

To a preacher when Mr. Lewis was in prison	0	5	0
Given to Mr. Morley when preached, Mr. Lewis being suspended	0	3	6
For our bot-hire to Fulham, from thence to Braynford and back again, for the procuring Mr. Ball to be our minister ...	0	12	0

Information as to the cause of imprisonment of the said Mr. Lewis will be gratefully received by
R. H. Hills.

Authors of Books Wanted.—

The History of the Church of Crosthwaite, Cumberland. London, John Bowyer Nichols & Son, 1853. 8vo. pp. viii-146. C. W. S.

Some Account of the Life of the late Gilbert Earle, Esq. London, 1824.

Austria as it is; or, Sketches of Continental Courts. By an Eye-Witness. London, 1828.

History of Greece. (Library of Useful Knowledge.) London, 1829.

Notes on Scripture. Edinburgh, 1832.

Apostolic Instruction exemplified in the First Epistle General of St. John. London, 1840.

The Antiquities of Egypt. London, 1841.

The Letters of Rusticus on the Natural History of Godalming. London, 1849.

Parliamentary and Political Miscellanies. London, 1851.

The Parliamentary and Political Miscellany. London, 1852.

Nuns and Nunneries. London, 1852.

The New Apostles; or, Irvingism. London (about 1860). Abhba.

Authors of Quotations Wanted.—

"Knowing each germ of life He gives
Must have in Him its source and rise;
Being that of His Being lives
May change, but never dies." F. L.

"Qui que tu sois, voici ton maître;
Il l'est—le fut—ou le doit être."
H. de Lousada.

Replies.

PROVINCIAL FAIRS.

(5th S. vi. 108, 214, 278, 353; vii. 99, 437; viii. 156.)

An instructive and amusing book might be written on this subject, but it would require much more time and labour than most of us are inclined to give to such a matter, for to make it really useful we ought to have accounts of many of the more

interesting continental fairs. As the subject is under discussion in "N. & Q.," the following notes may not be out of place. The late Dr. Raine, in his *Memoir of the Rev. John Hodgson, Author of the History of Northumberland*, gives the following account of a fair held at Stagshaw Bank :

"Upon reaching Stagshaw Bank, a large open tract of ground, not far from Corbridge, inclining swiftly from the Roman Wall to the Tyne, we found ourselves in the midst of a great annual fair held on this declivity, chiefly for cattle, but, in truth, for goods of all kinds, 'things,' as an old inventory at Durham has it, 'movable or moving of themselves.' At this place, which is a solitary field, at a distance from any population, there are well-known periodical gatherings of buyers and sellers from the whole of the north of England, on the western or the eastern coast; and the southern counties of Scotland send forth in abundance their men and goods to buy, sell, or be sold.....In a large pasture upon the slope of a hill, with a wide prospect, extending down the valley of the Tyne as far as Gateshead Fell, and in every other direction, except on the north, having an almost unlimited view of a spreading tract of country, there were gathered together, without the slightest attempt at the order which is of necessity observed in markets and fairs held within the walls of a town, horses and cattle, sheep and swine; and, in short, everything which is bred or of use in farming operations, with thousands of other things which it would be no easy task to enumerate; and then there were people of all ages, from all quarters and in all kinds of costume—the Scotchman in his kilt and the Yorkshireman in his smock-frock; and every variety of booth or hut for refreshment or dissipation. That we had stumbled on a fair of Roman origin may not, I think, be doubted. The situation of Stagshaw Bank is an extremely convenient one for gathering together at stated periods of the year the produce of this the eastern side of the island, and as long as the Romans were in possession of Britain, and there was an immense population along the line of the Wall from sea to sea, the natives would find a ready market for the produce of their fields and farmyards. The Wall, which runs at the distance of a mile northwards, would be a protection to the sellers of cattle and wares in that direction, and from the south they had nothing to fear. There is an annual fair, in all respects of the same character as that of Stagshaw Bank, held upon Brough Hill, in Westmorland, in the immediate neighbourhood of Brough, in times of old the site of a great Roman station; and if one has been a fair from the time of the Romans, so has the other. At both there are enormous gatherings from the whole north of England and the southern counties of Scotland, and the records of the monks of Durham carry them both back to the thirteenth century. From these documents it would be a very easy matter to supply the price of a fat ox or sheep at Stagshaw Bank or Brough Hill in any given year during the period over which they extend. If it should be suggested that these fairs may owe their origin to grants from our early Norman sovereigns, the grant may be admitted, but nothing more. In all probability in both cases such a document can be produced or proof given that it once existed. But why a grant for a market in such places, remote for centuries from any considerable population, except that fairs were already held there at stated periods, and, from having been long kept up, had gained such great notoriety that the owner of the soil wished to become a gainer by the custom in a legal way? Upon entering the field at Stagshaw Bank from the public road, the *vehicle in which* Hodgson and I rode, and the ponies of our companions, were called upon to pay a toll to the Lord of the Manor."—II. 61.

In Lockhart's *Life of Sir Walter Scott* mention is made of a gathering of this sort :—"Whitsun-Tryste, a fair held on a hill near Wooler, in Northumberland" (one vol. ed., 1844, p. 2). And there is an interesting note on fairs and markets held on Sundays in Buckle's *Miscellaneous Works*, iii. 330. Mr. James E. Thorold Rogers's *History of Agriculture and Prices in England* contains an admirable notice of the great fair at Stourbridge. It is so excellent and so little known that I make no apology for sending you a transcript :—

"Of these fairs, the most important for the whole east and south of England were: the great fair at Stourbridge, held under the authority and for the profit of the corporation and city of Cambridge; the cattle fair at Abingdon; and a fair at Winchester, chiefly held for the sale of produce and cloth. But the Stourbridge fair was by far the most considerable, and was commenced and concluded with great solemnity.

"This fair was proclaimed on the 4th of September, opened on the 18th, and continued for three weeks. It is said that the origin of the fair was in the casual establishment of a mart for the sale of Kendal cloth, and an idle story is told to this effect by Fuller. The temporary buildings erected for the purposes of the fair were, by custom, commenced on the 24th of August. The builders were allowed to destroy the corn grown on the spot if it were not cleared before that time, and, on the other hand, the owner of the soil was empowered to destroy the booths on Michaelmas day if they were not removed before that time.

"The space occupied by the fair, which was about half a mile square, was divided out into streets, in each of which some special trade was carried on, some of the principal being those of ironmongery, cloth, wool, leather, and books, as well as, in the course of time, every conceivable commodity which could be made and sold. On the 25th of September the chief business of the fair was the buying and selling of horses. The port of Lynn and the rivers Ouse and Cam were the means by which water carriage was made available for goods.

"A court of piepowder was held in the fair, under the presidency of the Mayor of Cambridge or his deputy, where suits were determined from morning to night, no appeal being allowed. The assize of the fair and its general superintendence were, though not it seems without some dispute, the privilege of the corporation of Cambridge.

"The concourse must have been a singular medley. Besides the people who poured forth from the great towns—from London, Norwich, Colchester, Oxford, places in the beginning of the fourteenth century of great comparative importance—and who gave their names, or, in case certain branches of commerce had been planted in particular London streets, the names of such streets, to the rows of booths in the three weeks' fair of Stourbridge, there were, beyond doubt, the representatives of many nations collected together to this great mart of mediæval commerce. The Jew, expelled from England, had given place to the Lombard exchanger. The Venetian and Genoese merchant came with his precious stock of Eastern produce, his Italian silks and velvets, his store of delicate glass. The Flemish weaver was present with his linens of Liege and Ghent. The Spaniard came with his stock of iron, the Norseman with his tar and pitch. The Gascon vine-grower was ready to trade in the produce of his vineyard; and

rarely, the richer growths of Spain, and, still more rarely, the vintages of Greece were also supplied. The Hanse towns sent furs and amber, and probably were the channel by which the precious stones of the East were supplied through the markets of Moscow and Novgorod. And, perhaps, by some of those unknown courses, the history of which is lost, save by the relics which have occasionally been discovered, the porcelain of the farthest East might have been seen in some of the booths. Blakeney and Colchester and Lynn, and perhaps Norwich, were filled with foreign vessels, and busy with the transit of various produce, and eastern England grew rich under the confluence of trade. How keen must have been the interest with which the franklin and bailiff, the one trading on his own account, the other entrusted with his master's produce, witnessed the scene, and talked of the wonderful world about them, and discussed the politics of Europe.

"To this great fair came, on the other hand, the woolpacks, which then formed the riches of England, and were the envy of outer nations. The Cornish tin mine sent its produce, stamped with the sign of the rich earl who bought the throne of the German empire, or of the warlike prince who had won his spurs at Crecy, and captured the French king at Poitiers. Thither came also the salt from the springs of Worcestershire, as well as that which had been gathered under the summer sun from the salterns of the eastern coast. Here, too, might be found lead from the mines of Derbyshire, and iron, either raw or manufactured, from the Sussex forges. And, besides these, there were great stores of those kinds of agricultural produce which, even under the imperfect cultivation of the time, were gathered in greater security, and therefore in greater plenty, than in any other part of the world, except Flanders. To regulate the currency, to secure the country against the loss of specie, and more harmlessly to prevent the importation of spurious or debased coin, the officers of the king's exchange examined into the mercantile transactions of the foreign traders. To form a ready remedy against fraud, the mayor sat at his court 'of the dusty feet.' A mixed multitude were engaged in sale or purchase, the nobles securing such articles of luxury as were offered to them, for which law and custom assigned to their rank—their rich robes of peace, their armour from Milan, their war horses from Spain. The franklin came for materials for his farm and furniture for his house, sometimes even to buy rams in order to improve the breed of his flock. The bailiffs of college and monastery were busy in the purchase of clothing. And on holidays and Sundays some canon, deputed from the neighbouring priory, said mass and preached in the booth assigned for religious worship.

"After the fair was over, the owner of the field in which the gathering took place resumed possession, and found sufficient profit for the temporary occupation of his land in the additional fertility which the unclean habits of mediæval life had conferred upon the soil."—*I.* 141.

John Rous tells us in his diary, under the year 1630, that there was "no Sturbridg fayer" that year. The reason, no doubt, was the severe visitation of the plague (p. 56). The holding of fairs and markets in churchyards was forbidden by statute in 1285 (Stat. Winch., 13 Edw. I., c. vi.). At some period in the middle ages beer was sold in a ship—that is, probably, a carriage formed in imitation of a ship—at Spalding, for we find in an undated account of the Benedictine priory of Spalding: "Pro qualibet nave in nundinis in qua vendunt cerevisiam xij^{d}" (*Mon. Ang.*, iii. 229). This payment was probably a fee to the prior for permission to use the ship at fair time.

I find among my papers a memorandum stating that Additional Manuscript 5881, folio 261, contains notes relating to fairs. I have never examined it, and do not know their nature or value. K. P. D. E.

Special Collections of Books: Highwaymen (5th S. vi. 483, 544; vii. 40, 153, 294, 437, 476; viii. 57.)—The following mems. of notorious highwaymen, &c., will be an interesting addition to the Romance of the Road, as desired by your correspondent:—

The Life and Death of Gamaliell Ratsey, a famous theefe of England, executed at Bedford the 26 of March last past, 1605. 4to., black-letter, 23 leaves.

The only known copy is in the Bodleian Library; the title is missing, but is supplied in MS. by Malone. The heading is from the third page. Note on fly-leaf:—

"In the title-page of this pamphlet there is an engraved portrait of Gamaliel Ratsey, as I have heard, for I never saw it. It was entered in the Stationers' Register by John Trundle, May 2, 1605. On the 31st of May, 1605, was entered by John Hodgetts, 'Ratsey's Ghoste, or the second part of his Life, with the note of his mad prancks.'"

See Collier's *Bibliographical Catalogue*, vol. ii. p. 231.

Ratseis Ghost. Or The second Part of his madde Prankes and Robberies. (Woodcut.) Printed by V. S., and are to be sold by John Hodgets in Paules Churchyard. [1605.] 4to., 45 pages, black-letter.

In Lord Spencer's library at Althorp.

Dangerfield's Memoires Digested into Adventures, Receipts, and Expences. By his Own Hand. London, Printed by J. Bennet for Charles Brome, at the Gun in St. Paul's Churchyard. 1685. 4to., 41 pages.

"He Set-out upon Tuesday, December 2d, 1684, And lay that night at the George at Wendover: The Third and Fourth at the Oxford-Arms at Thame: The 5th, at the King's-Arms at Bicester: The 6th, 7th, and 8th, at the Golden Cross at Oxford: The 9th, at the Kings-Arms at Bicester: The 10th, at the Angel at Woodstock: The 11th, at Oxford: The 12th, 13th, and 14th, at the Bear at Burford: The 15th, at the Kings-Arms at Stow: The 16th, at the Angel at Broadway: The 17th, at the Angel at Parshore: The 18th, at the Swan at Teuxbury: The 19th, at the Golden Cross at Worcester: The 20th, 21, and 22, at the Green Dragon at Worcester: The 23, at the Starr at Bromesgrave: The 24th, at the Crown at Bridgnorth: The 25th, 26th, 27th, 28th, 29, 30, 31, at the Raven at Shrewsbury: Thursday, Jan. 1, at Wrexham (where there happen'd a Fray). From the 4th to the 12th, Nothing of Moment. From the 12th to the 26th, at Chester, where, he says, too much happen'd to be here Inserted: The 26th, at Wenlock: The 27th, at the Bull at Kidderminster: The 28th, at the Swan at Wolverhampton: The 29th, at the Swan at Birmingham: The 30th, at the Bear upon the Road between Birmingham and Warwick: The 31 and Feb. 1, at the Black-Bull at Coven-

try: The 2, at the Saracens Head at Middleton: The 3d, at Ashby (Note that the Country here Rose upon him): The 4th, at Harborough: The 5th, at Brick-Hill: From the 6th to the 22, at Dame Venables: The 23d and 24th, at Appleys: The 25th, at Enfield: The 26th and 27th, at Bishops-Stratford: The 28th, at Brentwood: March 1, at Appleys: The 2d and 3d, at the Naggs head, over against White-Chappel Church: The 4th, at the Crown at North-fleet: The 5th, at the Red-Lyon at Sittingborn: The 6th, at a Millers at Chatham: The 7th and 8th, at the White-Horse in Sandy-Lane: The 9th, at Gawthurst in the Wild of Kent: The 10th, at Goodman Loyters at Southborough: The 11th, at Westrum: The 12th, at the Naggs-head in White-Chappel: The 13th, at Enfield; and so on to the 19th."

JOHN TAYLOR.

Northampton.

Your correspondent has a difficult task, unless he has access to a pretty extensive library. But the lowest class of highwaymen literature (save the mark!) never gets into libraries at all. Such books are not even mentioned in Mr. Sampson Low's useful catalogues. I have two publications which I call "stomach-stinters," *i.e.* money given for dinners was occasionally appropriated to a higher (?) purpose, which resulted in both head and stomach being filled with rubbish. The title of the first is:—

Dick Turpin, by Henry Downes Miles [motto from *The Sacrifice*, by Sir F. Fane]; the fourth edition. London, William Mark Clark, Warwick Lane, Paternoster Row.

It has no date, but I took it in, in 1856. It is in octavo, pp. viii-392, closely printed, with numerous historical notes and illustrations, and eight "full page" engravings, and such engravings! On p. 87 the author quotes from his *Life of Joseph Grimaldi*. I have not read the book since 1856, nor do I feel inclined to; but your correspondent is quite welcome to, if he has not got it. I do not find Mr. Miles's name in Allibone, or indeed in any catalogue. The other publication is:—

The Life and Adventures of Jack Sheppard. [Page illustration representing] "Jack Sheppard's escape from Willesden Cage."

This I also took in, in penny numbers, in 1856-7. It makes no such pretensions as *Dick Turpin* to historical authenticity. It consists of 215 octavo pages. Each number has an illustration, with an advertisement of some other trash, which would afford plenty of fresh material. I take one at random from No. 11, on which is advertised *The Black Mask; or, the Mysterious Robber*, as then publishing by G. Purkess, Compton Street, Soho; No. 2 presented with No. 1. At the end are advertised *Tyburn Tree, George Barrington, Captain Macheath, King of Beggars, Turpin's Ride to York*, &c.

Publications of this sort have been issued in great numbers unfortunately; but this is not the place to discuss the morality of the subject.

OLPHAR HAMST.

The Romance of the Road is a fertile field which unfortunately has been filled with weeds. In England there are hundreds of penny romances, and in America hundreds of "dime novels," in long series after series, with Claude Duval and others of his kidney for hero. About's *Roi des Montagnes* has been used by Mr. Tom Taylor in his *Brigand and his Banker*. A similar subject, brigandage in Italy, is treated in Mr. James Payn's *Walter's Word*, and in Prof. James De Mille's most ludicrous *Dodge Club*. There is also Planché's play, *The Brigand*, founded on a French *Bandit*, and made popular by its use of Wilkie's pictures and by the fine acting of the elder Wallack—the *elder* Wallack, at least, for us Americans, and more especially for us New Yorkers, as his son, Mr. John Lester Wallack, is at once our best light comedian and the manager of our foremost theatre. Nor must the *Beggar's Opera* and its progeny be omitted. Mr. Austin Dobson's fine "Ballad of Beau Brocade" appeared in *Hood's Annual* for 1877, and again in his *Proverbs in Porcelain*. In the days of the pony express across this continent the mail was often stopped by "road agents," as they are called out west; there must be descriptions of this scattered through Californian literature. The Black Hills stage coaches are even now frequently rifled by road agents. In Capt. Malet's *Annals of the Road* are accounts of English experiences with the knights of the road. J. BRANDER MATTHEWS.

Lotos Club, New York.

See Thackeray's "Denis Duval, an Unfinished Story," *Cornhill Magazine*, p. 282, 1864. In this story are mentioned the Westons (see "N. & Q.," 1st S. x. 286, 292, 354), notorious as having pursued their private occupations at the Priory, Winchelsea, while highwaymen. They had a private chapel. They assumed the names of Watson and Johnson, and the latter was churchwarden. Their trial, and the execution of one for robbing the Western mail, and of the other for shooting at a man in Cock Lane, is in *Annual Register*, vol. xxv., 1782, pp. 206, 213, 214; *Gentleman's Magazine*, vol. lii. pp. 323, 430; and there are also *Genuine Memoirs of G. and J. Weston, under Sentence of Death*, 8vo., Lond., 1782. There were lately portraits of them at Winchelsea, one at Mr. Haisell's, the barber. ED. MARSHALL.

Capt. Alex. Smith wrote a *Hist. of the most noted Highwaymen, Footpads, and other Thieves*, 2 vols., 8vo., 1714; also *Memoirs of the Famous Jonathan Wild and other Rogues*, 12mo., 1726. Charles Johnson, *History of Highwaymen, Murderers, &c.*, 1734, fol.; there is also an octavo edition of this work. Wm. Jones, *An Accour' Highwaymen*, 8vo., 1774. C. Whitehead, *I and Exploits of English Highwaymen, Pir and Robbers*, cuts, 2 vols., post 8vo., 1823.

onathan Wild, from his Birth to his H. D., late Clerk to Justice R—, 1725, Swift's satirical life of the same worthy.

C. A. WARD.

hwaymen of Wiltshire; or, a Narrative of the is Career and Untimely End of divers Free- l Smugglers, in this and the adjoining Counties. d. (about 1860), 18mo., frontis., pp. 108.

Notorious and Daring Highwaymen, Robbers, rers. Compiled from Authentic Sources. lman, n.d., 32mo., frontis., pp. 324.

g in Sussex. By W. Durrant Cooper, F.S.A. vol. x. of Sussex Archæological Collections,

SAM. SHAW.

COUNTY HISTORIES.

a large collection of books, prints, pam- eds, &c., relating to the county of Surrey, I am constantly adding; which collection ervice, so far as my time will allow, of emen interested in Surrey history, bio- nd antiquities. I have all the large and orks relating to the county, such as and Bray, Aubrey, Brayley and Britton, almon, Coxe, Allen, &c., besides a great f pamphlets, private acts, &c., and shall d to communicate with any of your ither to afford them information or to duplicates. D. STEVENS.

d.

ESPEAREAN" OR "SHAKESPEARIAN": DERN SPELLING OF SHAKESPEARE'S h S. viii. 41, 136, 160.)—MR. WARREN e to explain what seems to him my in- y in writing Shakespearian instead of rean. My first answer is that the former applied to the poet's name in all its f spelling, is, so far as my observation cordance with invariable usage, and that im to write *Shakespeare* on the conser- nciple that it had a possessory title of before it was assailed, should be the last ce the novelty of Shakespearean. My swer is that the supplementary question MR. WARREN is equally applicable to e three forms which I discussed, *Shake- hakspere*, and *Shakspeare*, and that the showing how the adjective should be es not rest on me, in consequence of any- ave written, but on those whose conten- on the omission or retention of the final ve any bearing on the question. I will, ss, accept his courteous invitation to deas on the subject, believing that the ed is defensible on the ground of analogy precedent; but I must premise that I no special attention to the formation of from proper names, and do not claim to speak with any authority on the subject. My impression is that *-ian* (in Latin *-ianus*) is the normal form, and that *-ean*, though probably with exceptions, belongs more especially to words ending in an accented or vocal *e*, or which can be traced to the Greek terminations αιος or ειος, either directly, or through the Latin æ or long *e*. We speak of *Baconian* philosophy and the *Spenserian* stanza, and while I write I have before me a newspaper paragraph, speaking of *Gladstonian* policy. I should not have expected to see any of these adjectives written otherwise but for MR. WARREN'S note, from which I infer that while approving *Baconian* and *Spenserian*, though the termination has the effect of lengthening the vowel in the second syllable, he would write Gladstonean, and would consider those who wrote otherwise inconsistent unless they spelled the statesman's name *Gladston*. We have more frequent occasion to form an adjective from the names of places than from those of persons. Leaving out of consideration names ending in *ia* or *y*, as *Russia*, *Hungary*, &c., which count for nothing either way, we have such words as *Egyptian*, *Parisian*, and *Hanoverian*, derived from places, and *Christian*, *Ciceronian*, and *Alexandrian*, from persons; and the converse cases of *European*, *Epicurean*, *Tartarean*, and *Hymenean* are in accordance with my rule. From *Greece*, though it has a silent *e*, we have *Grecian*, and though in *Cretan* we omit the *i*, we at all events do not allow the final *e* to tempt us into *Cretean*. We say *Circean* because the final *e* of *Circe* is sounded. If it had been a monosyllable with a silent *e* we should certainly have written *Circian*. Our neighbours the French, in adding their favourite *ana* to proper names, have *Naudeana* from *Naudé*, where the *é* is accented, but *Ménagiana* from *Ménage*, where it is silent. The question is whether in English the final *e* silent is entitled to give the same form to the suffix as the Greek and Latin diphthong and long vowel. My answer is in the negative, notwithstanding the exception, which may be quoted against me, of *Ashmolean*, the Anglicized name of the Museum Ashmoleanum. Not even the authority of our leading university can inspire me with respect for the nurseryman's Latin which consists in coining so-called Latin adjectives from English surnames, and I have heard this particular instance freely criticized on the spot. In attempting, however, to ascertain how other proper names have been Latinized in that seat of learning, I find *Sheldon* of course formed into *Sheldonianum*, and *Radcliffe* into *Radclivianum*. The latter case is in point, as the final *e*, like that in *Shakespeare*, is merely a relic of early spelling, not affecting the sound of the preceding vowel; and *Gladstone* is, in form, a name which may fairly be set against *Ashmole*, and still more so, perhaps, may Walpole, from

which we have *Walpoliana*. *Jacobean* I am quite unable to account for; but at all events it has no relation to the question of the final *e*. Other exceptions may be found; but can they be produced in sufficient number to establish a rule?

On the main subject of my former note MR. WARD adds nothing in the shape of argument to what I have already said for him and those who think with him, and with as liberal an admission of his facts as can be expected from a declared neutral. To "let who will differ" is precisely the principle I contended for, and I hope I feel duly grateful for the permission to do so which he so graciously accords. J. F. MARSH.

Hardwick House, Chepstow.

With regard to Shakspearian and Shakespearean, I prefer the former, as the proper accent is kept on the second syllable, whilst the latter would throw it on the otherwise silent *e*, making it like *Empyréan*, *Hymenéal*, &c. JOHN BULLOCH.

COUNT D'ALBANIE (5th S. viii. 28, 58, 92, 113, 158, 214.)—When on a visit to Scotland this summer, I had occasion to be in the Cathedral of Dunkeld, and noticed there a plain granite monument with the following inscription:—

"Sacred to the memory of General Charles Edward Stuart, Count Rochenstart, who died at Dunkeld on the 28th October, 1854, aged 73 years."

The person who showed the grounds said he was one of the two brothers who claimed to be grandsons of Prince Charles Edward, and that he fell from a carriage when on a visit to a family in that locality, from the effects of which fall he died, and was buried in Dunkeld Cathedral. From the note of your correspondent R.I.P., who says, "the second son [of Count James Stuart], Charles Edward Stuart, *now* Count d'Albanie," &c., it is implied that he is still alive. Who then was Count Rochenstart?

In consequence of a family circumstance I had occasion frequently to correspond with the elder brother, John Sobieski Stuart, for the twenty-five years preceding his decease. He always signed his letters John Sobieski, Count Stuart. He never used the title D'Albanie in any of his letters to me. I have also had a letter from his wife signed Georgina, Countess Stuart. The *pretence* of that family would form a curious chapter of modern history. I have read nearly all that has been written on the subject, and, if you think it sufficiently interesting, might be tempted to give a brief sketch of that "romance of history" in your pages. I may mention a remarkable circumstance in connexion with John Sobieski, Count Stuart. I have a fine full-length engraving, by Dalton, of his portrait from the painting by Sir W. C. Ross, R.A., which had hung in my parlour for a quarter of a century. The picture is a very elaborate work, representing the count in full Highland costume, armed with pistols, dagger, &c. Across his shoulder is slung a regal crown, the top of which shows. I believe this is a correct heraldic display of a *pretence*. At the time of his death it fell down to the floor, but was not injured, the glass even not being broken; the hook had rusted away. Of course, by most people this would be considered a natural circumstance, and the simultaneous occurrence merely accidental; but, at least, it is singular. J. C.

Bolton.

[The length of J. C.'s second communication, respecting the claims of Admiral Allan (not Hay) and his descendants, would not have led to its non-insertion had it been a statement of facts. We should have been ready to print full particulars of the investigation of those claims by "the delegation of Roman Catholic clergy, nobility, and nobles of Scotland," who pronounced these claims valid, if accompanied by the date, the names of the investigators, and the evidence on which their judgment was founded. We shall be glad to see the sketch of history mentioned by J. C.]

HENRI IV., KING OF FRANCE: SONG OF JEANNE D'ALBRET (5th S. viii. 208.)—

"Notre Dame, du bout du pont,
Aidez-moy a aqueste heure!"

I think it is Miss Freer, in her *Life of Jeanne d'Albret*, who gives this as the commencement of the song, and adds that it is a very long one. I have not the book at hand to refer to.

HERMENTRUDE.

Jeanne d'Albret's song at the birth of her son was probably impromptu. She was as distinguished for intellectual superiority as for moral and physical courage. Among her other accomplishments was poetical talent, so considerable that in verse-making she was not afraid to enter the lists with Joachim du Belluy, "the Ovid of France."

R. M. SPENCE.

Manse of Arbuthnott, N.B.

THE OFFICE OF POET TO THE CITY OF LONDON (5th S. v. 169.)—Chancing to refer to the above volume of the present series of "N. & Q.," I lit upon the query of F. D., to which I find no reply in any of the subsequent numbers. With Elkanah Settle the race of City laureates became extinct. The last annual pageant displayed emanated from his pen in 1702; from this time until 1708 none were written. In the latter year a revival was attempted, and Settle's services were once more brought into requisition; but owing to the death of Prince George, the husband of Queen Anne, the pageant was never performed. For many years after Settle lived in a state of extreme poverty, but eventually obtained admission into the Charterhouse, where he died in 1724.

Although 1585 is the date of the first printed description of a Lord Mayor's pageant, it is recorded that one was produced by the same

Peele, in the year 1566. Previous to this
record of the office of City poet exists.
G. PERRATT.

F SPOONS (5th S. vii. 428.)—The Chinese
ons in their snuff bottles, just like those
y attached to the stoppers of cayenne
I have one of tortoiseshell, with a button-
pper of emerald jade, in a bottle hollowed
halcedony. W. J. BERNHARD SMITH.
e.

-SPEECH, DORSETSHIRE (5th S. viii. 44.)—
ery commonly the case that when a man
word he has not heard before, he takes it
head that it is peculiar to the county in
e happens to be. I have seen this again
in all through "N. & Q."; and though I
t the luck to possess a set of it, I think I
idied it on the whole fairly well from its
ng. Some of MR. UDAL'S terms are quite
to me, though I never was near Dorset-
my life. Freemartin, for instance (I
MR. UDAL knows the strange peculiarity
this animal, that it is *always barren*);
man, though I thought it was a long-
spider; reremouse; flesh-fly; stare, which
od old English word, witness Thomas
d, 1640:—

nd from each hill let music shrill
Give my fair love good morrow,
lackbird and thrush in every bush,
Stare, linnet, and cock-sparrow."

C. F. S. WARREN, M.A.

MS AGAINST TOOTHACHE (5th S. viii. 143.)
with the charm against toothache men-
y your correspondent some sixteen years
Somersetshire. I was visiting a friend at
ne in 1861 or 1862, and a doctor, who
my friend's house one evening, related to
e had recently come across a curious case
stition. In attending a poor woman for
ness, he noticed that she wore round her
iece of string with a small black parcel
to it; on inquiry the woman, with some
n, stated that it was a charm against
e which she had obtained from a "wise
who lived in the neighbourhood. With
fficulty he persuaded her to part with it,
ound that it was a small bag of black silk
ng a piece of paper folded tightly, on
e following lines were written:—

ter sat on a marble stone
hen by here Jesus came aloan
ter what is it makes you for to quake
rd Jesus it is the toothake
e Peter and be heled."

no one at Crewkerne, as my friend has
d some years, and I cannot remember the
the doctor; but if any of your readers
hat neighbourhood, it would be interesting
if they could find out whether there was ever a Scotch wise woman known amongst the poor in those parts, as both the examples given by your correspondent are from Ross-shire.

G. DE JEANVILLE.

"CRY OF THE MORNING" (5th S. viii. 129.)—In Yorkshire a slight shower in the forenoon, when the sky lowers and threatens rain, is spoken of as "the pride of the morning"; and the big drops of rain that often precede a thunderstorm in hot weather are called "heat drops." J. S.

I have never heard this saying; but in Berkshire a slight early morning rain is called the "pride of the morning." It strikes me, too, that I have heard the saying in Yorkshire. I heard an old gentleman use it here a few days ago. I should like to hear if the saying is a general one.

CAVE NORTH.

Hanley.

During the coaching period, being seated on the box with the coachman, as we entered Shrewsbury about 10 A.M. a drizzling rain began to fall, when he remarked, "We shall have a fine day; it is only the 'pride of the morning.'" J. B. P.

Barbourne, Worcester.

In Lancashire an early shower of rain, followed by a fine day, is often called the "pride of the morning." H. FISHWICK.

[From the replies of very many other correspondents, we may conclude that "pride" is the word common all over England.]

JOHN LIGHTFOOT (5th S. viii. 129.)—This naturalist, or, to speak more particularly, *botanist*, was born when and where your correspondent mentions, viz. at Newent, Gloucestershire, in 1735. He was of Pembroke College, Oxford, and graduated B.A., October 20, 1756, and M.A., July 9, 1766. He was Rector of Shelden, in Hampshire, and afterwards held the livings of Gotham and Sutton, in Nottinghamshire. He was a Fellow of the Royal and Linnæan Societies, and published the *Flora Scotica* in two volumes. He also compiled a catalogue of her museum for his patroness, the Duchess of Portland. He died in 1788 (not 1784, as your correspondent believes), and his *herbarium* was purchased by George III.

W. T. M.

Shinfield Grove.

On entering into orders, he became curate of Colnbrooke, and afterwards at Uxbridge. Lord Chancellor Northington gave him the rectory of Shelden, in Hampshire.

E. J. TAYLOR, F.S.A. Newc.

Bishopwearmouth.

He was the founder of the Linnæan Society. There is an account of him in the English Cyclo-

pædia; and in the *Gent. Mag.*, vols. lviii. and lxxii., some particulars will be found.

C. A. WARD.

Mayfair.

Let me refer your correspondent for full particulars to Rudge's *History of the County of Gloucester*, vol. i. pp. civ, cv. ABHBA.

CERVANTES' FAREWELL (5th S. viii. 146.)—Jarvis seems to have hit this aright, "And so God give you health, not forgetting me," though somewhat too curtly. C. W. BINGHAM.

A BLACK REGIMENT (5th S. viii. 147.)—W. T. M. is slightly in error as to the 7th Hussars having been at one time known as the "Black Horse." The regiment still known by that *sobriquet* is the 7th Dragoon Guards, whose facings are black, and hence familiarly called the "Black Horse," as the 5th Dragoon Guards, from the colour of theirs, the "Green Horse." H. P.

Athenæum.

There was certainly no negro regiment in the royal service during our great civil war. The black regiment spoken of in the account of the battle of Gloucester (3rd S. x. 173) was so called on account of the clothing worn by the men who formed it. In the literature of the time bodies of troops are often spoken of as the black, white, blue, or yellow regiments. EDWARD PEACOCK.

Bottesford Manor, Brigg.

LADY JANE GREY (5th S. viii. 149.)—A book to be recommended is the reprint of *The Tablette Booke of Ladye Mary Keyes, owne Sister to the misfortunate Ladye Jane Dudlie*, in which, as the title states, "will be found a faithfull history of the troubles which befel the family." It was written in 1577, and first edition dated 1604, the reprint 1861. J. HENRY.

Devonshire Street, W.C.

CLOCKS IN SPAIN (5th S. viii. 187.)—The church clocks in the Pays Basque always struck twice when I resided there some years ago. I inquired the reason, and was told by my servant that clocks in houses were rare, except the ornamental ones, which were generally more for show than use; also that many persons could not read the hands of the clock, and in out-of-the-way places there was frequently no minute hand. The clock of the church struck the first time, said my maid, to give warning, and then the second time every one listened for the true hour. THUS.

JACOBITE SQUIBS: "HERE SARUM LYES OF LATE AS WISE," &c. (5th S. viii. 206.)—This little poem was published in 1715 by the poetical publican, Edward Ward, under the title of "An Epitaph on the late Bishop of Addlebury," and is printed in the fifth volume of his *Miscellanies*, London, 8vo., 1717. It is commonly to be met with in conjunction with a very similar poem, entitled "Lord Whiglove's Elegy," which begins—

"Farewel, Old Bully of these Impious Times."

The person thus designated was the Marquis of Wharton, who died the 12th of April, 1715, not quite four weeks after Bishop Burnet. As originally printed by Ward, as a twopenny pamphlet, no names are given, though every reader would easily know who are the persons indicated.

EDWARD SOLLY.

LESSING AND COLERIDGE (5th S. viii. 164, 200.)—Joseph Cottle, in his *Reminiscences of Coleridge and Southey* (ed. 1847, pp. 287–289), after stating that Coleridge gave him—apparently in 1801—certain translations which he made from the German, goes on to say:—

"Mr. Coleridge accompanied these epigrams with the translation of one of Lessing's pieces, where the felicity of the expression, in its English form, will excite in most readers a suspicion that no German original could equal the poem in its new dress.

'MY LOVE.

'I ask'd my love, one happy day,
What I should call her in my lay!
By what sweet name from Rome or Greece;
Iphigenia, Clelia, Chloris,
Laura, Lesbia, or Doris,
Dorimene or Lucrece?
Ah! replied my gentle fair,
Beloved! what are names but air!
Take whatever suits the line:
Call me Clelia, call me Chloris,
Laura, Lesbia, or Doris,
Only, only, call me thine.'

"Mr. C. told me that he intended to translate the whole of Lessing. I smiled. Mr. C. understood the symbol, and smiled in return.

"The above poem is thus printed in the last edition of 1835, by which the two may be compared, and the reader will perhaps think that the alterations are not improvements:—

'NAMES.

'I asked my fair one happy day,'" &c.

as already quoted at the former reference.

J. W. W.

CHESS BY ELECTRIC TELEGRAPH (5th S. viii. 160.)—I beg to inform MR. R. S. RYVES that the first game of chess by electric telegraph was played in England in April, 1845. It was conducted by Mr. Staunton and myself against Mr. H. T. Buckle, whose reputation as one of the finest chess players in Europe was afterwards overshadowed by the celebrity he acquired from his *History of Civilization*. Mr. Buckle's auxiliaries were Captain Evans, the inventor of the chess gambit which bears his name; Mr. Perigal, honorary secretary to the London Chess Club; Mr. G. Walker, writer on chess; and Mr. Tuckett, a strong metropolitan amateur. Mr. Staunton and I were po at Gosport, our allied opponents being statione

Vauxhall, at that time the London terminus of the South-Western Railway. The *partie* was contested for about eight hours, and ended in a draw. A chess game of this kind is common enough now, but more than thirty years ago its novelty excited considerable public interest, chiefly, I believe, as being a practical exposition of the power of the telegraph, which was then in its infancy. Indeed, it was for this object that Sir Charles (then Professor) Wheatstone was desirous the game should be played, and it was through him that the wire was gratuitously placed at the disposal of the combatants. HUGH A. KENNEDY.

Reading.

WESTLEY: MARCHANT: COLES (5th S. viii. 169.)—The Rev. Thomas Westley is probably he who graduated B.A., Trinity College, Oxford, March 22, 1687. A random guess might be made, or at least a hint given, as to William Marchant and John Coles. There was a W. Marchant, also of Trinity, who took his degree in 1756; and there was a John Coles of Oriel (1710), another of Queen's (1733), with several more of the name that might be submitted for identification. See Catalogue of Oxford Graduates. W. T. M.

Shinfield Grove.

THE LETTER "H" AND "AN" BEFORE IT (5th S. viii. 207.)—The inquiry of J. W. J. leads me to express a hope that, in the revision of the Bible and the Prayer Book, this dreadful *an* will be attended to and removed. There are also many other mistakes which ought not to be overlooked, for in two such books the English ought to be as perfect as the translation. It is at present not possible to read the service on any single Sunday without stumbling over some of the following:—"An house," for "a house"; "my arm," for "mine arm"; "thine hand," for "thy hand"; "from whence," for "whence"; "cherubims," for "cherubim"; "chickens," for "chicken"; "folks," for "folk"; "their sakes," for "their sake."

T. W. R.

Surely the use in the last century of the indefinite article *an* instead of *a* before nouns beginning with *h* does not imply that the *h* was unaspirated. The τῦ ἐφελκυστικόν is in Greek added to a word ending in a vowel when it precedes a word which begins with either an aspirated or unaspirated vowel. The use is therefore classical and correct.

W. R. TATE.

Blandford St. Mary, Dorset.

BROWNING'S "CHRISTMAS EVE" (5th S. viii. 188.)—There is a collection of hymns by George Whitefield, first published in 1753. Before me now are the seventh edition (1758) and the twenty-fourth (1779). In neither of these does the seventeenth hymn contain verses answering Browning's description. In part i. ("for Public Worship") hymn xvii. is one marked "Morning or Evening"; in part ii. ("for Persons meeting in Christian Fellowship") hymn xvii. is marked "Heavenly Joy on Earth." My own opinion of the words used by Browning is that they are "a skit," or, to use his own words, "I trench, with undue levity." F. M. J.

WORDSWORTH AND THE RAILWAYS (5th S. viii. 188.)—Among the poet's miscellaneous sonnets will be found, "No. 45, On the Projected Kendal and Windermere Railway":—

> "Is there no nook of English ground secure
> From rash assault?" &c.

Dated at close, "Oct. 12, 1844." The next sonnet continues the subject, but is without date.

H. B. BIDEN.

Sale, Manchester.

W. H. C. will find the sonnet alluded to by Mr. Gladstone in the miscellaneous poems of Wordsworth, sonnet 46, p. 217, Moxon's edition, one vol., 1851. A. CUTLER.

HERALDIC (5th S. viii. 168.)—The arms described by F. B. are those of Rogers. Sam. Rogers, the poet, bore a very similar coat.

H. S. G.

MR. BROWNING ON SHELLEY (5th S. viii. 228.)—The passage in which Mr. Browning records the belief that "had Shelley lived he would have finally ranged himself with the Christians," is at page 34 of "*Letters of Percy Bysshe Shelley.* With an Introductory Essay by Robert Browning. London, Edward Moxon, Dover Street, 1852." The story of the forgery, publication, and suppression of these letters is well known. The loss of Mr. Browning's admirable essay from the currency of literature is most unfortunate. It is full of light, though many students of Shelley may differ from him on the particular point in question.

H. BUXTON FORMAN.

MISUSE OF WORDS (5th S. vi. 406, 487, 543; vii. 149, 272, 436.)—6. One would have supposed that the simple English word *before* could never be displaced by a bit of dog Latin, and yet one cannot now take up a newspaper without meeting the ludicrous phrase *prior to.* While I am writing this note, a printed form is handed to me, which I am requested to fill up and return "prior to December." J. DIXON.

LADY ANNE HAMILTON'S "SECRET HISTORY" (5th S. viii. 227.)—Phillips was defended by Daniel Wakefield, jun. He was a good speaker to a Reform mob, but I think this was the only case in which he ever appeared in court. I believe he called on the defendant and offered his gratuitous services. The publisher had extortion in view rather than sale. Wakefield's speech was very poor.

It concluded, "The duke might have despised such attacks, which made no more impression on his high character than the sting of a gnat on the skin of an elephant." I think the duke was satisfied in the complete vindication. If Phillips was ever called up for judgment I never heard of it.

C.

WHITSUNDAY (5th S. viii. 2, 55, 134, 212.)—Allow me to contribute the fact that, in the German part of Switzerland, the first Sunday after Easter is universally called "Wisse Sontig"= Weisser Sonntag=White Sunday.

CHARLES A. FEDERER.

THE LONG-TAILED TITMOUSE (5th S. vi. 536; vii. 34, 73, 115, 195, 317; viii. 117, 158.)—The tone of MR. RANDOLPH'S last communication is hardly encouraging to one who would gladly put him in the way of obtaining the information he seeks; but it is not clear to me what he wants. Perhaps I may be allowed to express my regret that he did not address his original question to one of the professedly natural history journals. He would then have doubtless been informed by the editor of the same that it is a common thing for all birds of social habits to congregate in winter, and that this is especially the case with the titmouse. I am sincerely sorry to have caused MR. RANDOLPH any annoyance by referring him to an article in *Nature;* but he seemed to think (and what he now writes confirms this view) that "hibernation" in birds might be deemed an open question, and I desired to show that on this point there could be no doubt at all. Herein, I suppose, he agrees with me, since he says that "this article is directed against the ignorant credulity of a few silly persons"; but he omits to add that it is especially directed against those who halt (as he seems to do) between two opinions on the subject.

It seems a pity to occupy the columns of "N. & Q." with the discussion of a purely ornithological subject, which has no literary or antiquarian bearing. I would beseech MR. RANDOLPH to rest assured that there was nothing very wonderful in the concourse of titmice which he saw. The long-tailed titmouse, as almost any author of repute would inform him, lives in this country all the year round. In autumn its family parties often meet and associate in large bands. I think I have read of 200 or 300 being seen together, but that must be a very exceptional circumstance. These bands lead a roving life throughout the country, seeking what they may devour. I do not doubt that they often emigrate on occasion, just as there is reason to think that long-tailed titmice immigrate into England from Scandinavia. All the same, I have often seen in very hard weather, and often expect to see again, flocks of long-tailed titmice just as merry and active as at any other time of year.

LAPINE.

ST. DUBRICIUS (5th S. vii. 389, 432.)—MR. HANCOCK may perhaps be interested by the following extract from Britton and Brayley's *Beauties of England and Wales* (Herefordshire, p. 535):—

"Llanfrother was the site of an ancient college, recorded to have been founded, with eleven others, early in the sixth century, by St. Drubicius, Archbishop of Caerleon and King of Urging. 'In the fore-mentioned region of Urchenfield,' observes Taylor, in his *History of Gavelkind*, 'is a certain parish called *Hên-llan*, commonly Hentland, which in the English tongue signifies the "Old Church"; and in certain pastures belonging to a farm in that parish there is a place which to this day is called *Llan-frueter*, which is as much as to say, the "church or convent of the brethren," the site whereof was upon a small hill, not half a mile distant from Hentland, the ruins of which place, with its old foundations, are yet to be seen, and was a place dedicated to holy use. There it was that the great college for one hundred students was founded by St. Dubricius, the prince of this region (to repel the progress of Pelagian heresie), who succeeded his grandfather Pibanus, King of Ergin, the old name of Urchenfield, and in the days of King Arthur was made Archbishop of Caerleon.' The foundations of extensive buildings may still be traced here at particular seasons on the summit of an eminence rising from the western bank of the Wye; but all the materials that were above ground have been used in the construction of walls, &c.—even part of the foundations themselves have been dug up within memory for the same purpose. Some adjacent fields bear the names of the Nether-Town Field and Behind-Town."

Llanfrother is now an ordinary farmhouse, on a gentle hill above the village of Hoarwithy on the Wye. I have ridden through the yard several times half a century ago, and regret that I did not then make inquiries on the spot, as I should certainly do now, as to any traditional recollection of the site. I believe, however, that no foundations were traceable at that time. In the churchyard of Hentlan, fully a modern mile distant, is a cross, the shaft of which, still standing, bears a capstone, rudely sculptured on the sides. The Crucifixion and the Virgin and Child were, as far as a long recollection serves me, still distinguishable, and on another side a mitred figure, which may be fairly presumed to have been intended to represent St. Dubricius.

T. W. WEBB.

Alban Butler's *Lives of the Fathers, Martyrs, and other Principal Saints*, gives references to the following authorities as to this British saint:—Alford's *Annals*, Leland's *Itinerary*, the "Life" of Dubritius in the *Llandoff Register*, and Wharton's *Anglia Sacra*.

May I repeat my former inquiry as to who St. Edith of Kemsing was, and what authority there is for stating that she was born at Kemsing, near Sevenoaks?

JOHN W. BONE, F.S.A.

This saint was Archbishop of Caerleon till 522, when he resigned his dignity to Saint Da[vid] Dugdale, in the *Antiquities of Warwickshire*, [s]ays that he fixed his episcopal chair some time

Warwick, and that Guy's Cliff was the scene of his retreats. His memoir will be found in Alban Butler's *Lives of the Saints*, under date of Nov. 14.

H. W.

New Univ. Club.

I have a memorandum stating that there is something about him in Wright's *Biographia Brit. Liter.*, ii. 107. K. P. D. E.

In Archbishop Usher's *De Brit. Eccl. Primord.* MR. HANCOCK will find the fullest account of this famous ecclesiastic. EDMUND TEW, M.A.

Some particulars of this British saint can be found in *The History of Gavelkind*, by Silas Taylor, London, 1663.

WILLIAM GIBSON WARD.

Perriston Towers, Ross.

See Churton's *Early English Church*, ch. i.

W. R. TATE.

THE REV. WILLIAM HARNESS (5th S. viii. 129, 159, 254.)—I can confirm MR. ELIOT'S opinion that the *Wisdom of Age, a Ballad*, was the production of the Rev. William Harness. I think Mr. Harness gave it to his friend Mr. Mitford for publication in the *Gentleman's Magazine*, also a sonnet *To Myra*. I have in my possession a delightful diary of a month's visit to Stratford-on-Avon. Mr. Harness also contributed to *Fraser* and *Blackwood*, and a quiz upon Bulwer's *Eugene Aram* in *Fraser's Magazine*, entitled "Elizabeth Brownrigge," has been attributed by high authority to Thackeray. G. A.

To those interested in this estimable and accomplished gentleman's writings I may add that my library possesses a copy of his Boyle Lectures for 1821, entitled *The Connexion of Christianity with Human Happiness* (Murray, 1823), in two vols.—"In memoriam amici sui Gul. Harness" being inscribed on the fly-leaf—in which was inserted by myself a long letter from him, dated Dec. 31, 1867, on Shakespeare's sonnets.

JABEZ.

Athenæum Club.

"ALEA EVANGELII" (5th S. viii. 128.)—I do not assert, but put it just as possible, that this "title" may have something to do with the *Sortes Sanctorum*, a species of so-called divination practised in early times, and severely censured by many eminent doctors, and some of the councils of the Church. It appears that, following heathen precedents, such as the *Sortes Virgilianæ*, &c., they were accustomed in cases where their own judgment was at fault to open a New Testament at the place of the gospels (sometimes also other parts of Scripture), and, reading the first part which struck the eye, to accept it as a full solution of their difficulties, and as an infallible guide as to what, under the circumstances, they ought, or ought not, to do. Alluding to this custom Gregory of Turin says (*Hist.*, lib. iv. c. 16): "Positis clerici tribus libris super altarium, id est Prophetiæ, Apostoli, atque Evangeliorum, oraverunt ad Dominum, ut Chramno, quid eveniret, ostenderit," &c. Again (*Vita S. Consortiæ Virg.*, c. 9): "Si vultis, pergamus ad ecclesiam, agatur missa, ponatur *Evangelium* super altare, et communi oratione præmissa, codice patefacto, inspiciamus Domini voluntatem ex illo capitulo, quod primum occurrerit." That is, having placed the books of the prophets, the apostles, and the evangelists upon the altar, the priests besought the Lord that he would reveal to them his will respecting Chramnus. Again: "Let us, if you will, proceed to the church, say mass, place the *Gospel* upon the altar, and after common prayer open the book, and from the first place which meets the eye decide what the will of the Lord is." Peter of Blois (twelfth century), writing in condemnation of the practice, which, with such kinds of arts, was greatly prevalent in that age, says: "Sortilegi sunt, qui sub nomine fictæ religionis superstitiosa quadam observatione rerum pollicentur eventus. Quod genus Sortes Apostolorum et Prophetarum, et dividentium continet; inspectio tabellæ, quæ Pythagorica appellatur," &c. Fortune-tellers are those persons who, under the feigned name of religion, pretend that by the use of certain superstitious ceremonies they are able to foretell future events. Of this kind are those who consult, as oracular, the books of the apostles and prophets, and the casting of lots, with the inspection of what is called the Pythagorean table, &c. I submit, then, under correction, that this *Alea Evangelii* may—if not absolutely identical with the ancient *Sortes Sanctorum*—have yet been something akin to them; and that the "sketch" described as resembling a chess-board may have had a similar use in connexion with it as the *tabella Pythagorica* had with the *sortes*. All this, however, on my part, is so purely conjectural that I give it only to be taken for what it is worth. EDMUND TEW, M.A.

WM. PRYNN, OF CHELTENHAM (5th S. viii. 207.)—ABHBA will find a very full and satisfactory pedigree of Pryn of Swanswick, from co. Salop, in Harl. MS. 1559, fol. 89b. I think that William Prynn of Cheltenham was first cousin to the celebrated Puritan lawyer; the baptismal register of both is to be found at Swanswick, near Bath. I shall be able to send ABHBA all my additions to Harl. MS. 1559, fol. 89, which I gathered from the aforesaid register. Thomas Prynn, farmer, as he is denominated, married Jane Sherston, daughter of William Sherston, who was Mayor of Bath when Queen Elizabeth visited the city in 1573. They inhabited the old house at Swanswick above the present rectory, not the Manor

House, as has been erroneously stated. In it were born to them three sons and five daughters, and there Thomas Prynn closed his eyes before his son William embarked on the stormy sea of politics. Mistress Jane Prynne afterwards became the wife of the honourable widower, Edward Capell, Esq., of the Manor House, Swanswick, descended from the Capells, co. Essex (Harl. MS. 1559, fol. 224 b). She died March 12, 1631, and was buried within the altar rails. Her epitaph ran thus: "Here lyeth the body of Jane Capell, wife of Edward Capell, Esq., and late wife of Thomas Prynne of Swainswicke, Gent., deceased, by whom she had issue three sons and five daughters, who departed this life the 12th of March, Anno Dom. 1631." Thomas Prynne had several brothers and sisters, and I think that William Prynn and Anne, his wife, are mentioned in the next and last generation of Prynnes to be traced at Swanswick. In 1631 Mrs. Prin gave 6*s.* 8*d.* towards the needful repairs of the church. Mrs. Capell sold "timber and laughts" for the roof, and in 1632 William Prynne attests the parish accounts with Benjamin Tanner, Rector. THUS.

AUTHORS OF BOOKS WANTED (5th S. viii. 249.)—

Karl the Martyr.—The author is Francis Whiteside, and the poem, with his name attached, will be found in the *Welcome Guest* for 1860, published by Houlston & Wright, Paternoster Row. EDWARD C. DAVIES.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 209.)—

"Hood an ass in rev'rend purple," &c.

These lines are from Ben Jonson's *Volpone*, Act i. sc. 2. LAURA.

(5th S. viii. 188, 220.)

"What is good for a bootless bene?" &c.

Wordsworth's *Force of Prayer*, from which these lines are taken, is founded on a legend told concerning Bolton Priory. The following account of it is given by John Burton in his *Monasticon Eboracense*:—"William de Meschines and Cecilia de Romeli, his wife, Baroness of Skipton, founded here, in A.D. 1120, a monastery for canons regular, of the order of St. Austin, to the honour of the Virgin Mary and St. Cuthbert; but by tradition this foundation took its rise from the story, as handed down to us by Dr. Johnston (a physician at Pontefract), from Dodsworth's MSS., f. 144, in the following manner, viz.: It is there said that Alice de Rumeli had only one son, who going a-coursing with his greyhounds came to a narrow brook or water, which was so narrow as might be easily step'd over, call'd the Strides, which he attempted to do; but by leading one of the dogs, which did not advance, was drawn backwards into the water and drowned. The huntsman went to his mother and asked her, 'What was good for a bootless beane?' and she, deeming some ill to her son, replied, 'Endless sorrow.' So he told her it was her case, and then related the accident that had befallen her son. She then said she would make many a poor man's son her heir, and then founded the religious house at Emsay, and afterwards removed it to Bolton. And the Doctor says that in Bolton-hall he has seen the picture of this lady, her son and dog" (115). The reference to the Dodsworth MSS. seems imperfect. I find, on consulting the late Mr. Hunter's catalogue, that "A Report of the Occasion of the Foundation of Bolton Abbey" occurs in vol. cxiv. fol. 144. This, I conjecture, is the passage referred to. MABEL PEACOCK.

Miscellaneous.

NOTES ON BOOKS, &c.

Early Kentish Wills. Communicated by James Greenstreet. Reprinted from *Archæologia Cantiana.* Vol. XI. (Mitchell & Hughes.)

THESE documents, like most of their kind, illustrate the characters of the testators. Thus Rd. Fawkener (1442) bids his executors pay his "forgotten tithes" to the parson of Hurst, which was really making his heirs pay the tithes "forgotten" by Fawkener himself. Some of these moribund persons leave certain sums for the repair of "foul ways" to the church, and are liberal in directing how much shall be spent (of their heirs' money) in works for the good of their soul. There is a touch of sentiment in the bequest of Andrew Gosborn to Alice Browning of "the gown cloth with the fur which he ordained for their wedding." In a second collection of wills, of later date, copied by Mr. Greenstreet, we find the Countess of Kildare, widow of Lord Cobham, directing as follows: "I give and bequeath to my daughter Elizabeth, wife of the Lord of Killeena, all the wearing apparel, sometime hers, which is now in my custody." The collection abounds in quaint characteristics of persons in old times.

MANIPULATING SHAKSPEARE.—The *Theatre* gives a curious sample of how Shakspeare's text is recklessly dealt with. *Henry V.* was recently acted at Bath. Mr. Coleman, as the King, had to say to Katherine: "Shall not thou and I, between St. Denis and St. George, compound a baby, half French and half English, that shall go to Constantinople, and take the Turk by the beard?" For the last word the actor substituted "hand." On this the *Theatre* remarks: "The stage is scarcely the place on which an actor should indicate his political opinions"—or alter Shakspeare's text, even under sudden impulse, as was perhaps the case on this occasion.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

PHIL-TYP.—In Murray's *Handbook for Devon and Cornwall*, p. 12, is the following: "This city had one of the earliest presses set up in England, and a translation of the great poem of Tasso was here first printed and published."

R. R. LLOYD begs to offer his best thanks to the unknown correspondent from Troon who sent him some book-plates on September 17.

E. G. C.—*The Duchess of Malfi*, by Webster, is in J. R. Smith's *Collection of Old English Authors*. Webster's plays are edited by William Hazlitt.

P. D. EDWARDS.—Only suitable to a medical scientific paper.

H. E. W.—"Tasso" next week.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 2 Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

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Notes.

PT SERMONS, EARLY SEVEN-TEENTH CENTURY.

ness of the Vicar of Egloshayle I
itted to see an interesting quarto
ons, once the property of an ancestor
s an inscription at the commence-
MS. bears witness: "Sum liber
vorthe, contayninge 3 quaires of
xviii^{d}." I should think, from the
at the volume may be dated early
enth century, and a reference in
8, p. 381, to "Mr. Bristowe, the
somewhat confirms this view, for
Richard Bristow, D.D., published
, Atrebati) two volumes entitled
motiva, which are, I suppose,
sermon in question. The manu-
in quaint passages, from which I
he first, on the last leaf but one, is
on oaths:—

an thought he had 3 sonnes, but his
wᵗʰ him at a certen tyme, cast in his
them was but his: and wᶜʰ was he, she
to yᵉ deathe tell him. Then yᵉ man
ath all his goods to his Vnknowen sonne.
before yᵉ judge, he caused yᵉ father to
grave, and to be sett vpp to be shott at
es, premising yᵗ he wᶜʰ came nearest his
yᵉ enheritance. Yᵉ first and yᵉ seacond
sonne abhorring yᵗ as an *vnnaturall* thing rebuked his brethren and would not shoote: and this was judged yᵉ naturall and obtayned yᵉ enhiritance: so yᵗ is wᵗʰ vs, yff wee shoote at gods harte wᵗʰ othes, we are not to be counted his naturall sonnes, and so I will end."

Is the story original, or is it found elsewhere? It is interesting to observe the phrase *natural son* used in the sense of *lawful son*, a point already discussed in "N. & Q." The second extract is a quaint spiritual application of the parable of the Great Supper, and though matters strictly theological are usually, and, as I venture to think, quite properly, excluded from "N. & Q.," yet perhaps there is enough literary interest about this passage to justify its insertion:—

"Quidam homo fecit cenam.

1. The table, yᵉ Bible.
2. The tressels, patience.
3. The chaires, churches.
4. The clothe, puritie off lyffe.
5. The napkins, [lacuna] vertues.
6. The trenchears, christian knowledge.
7. The knives, yᵉ worde off god.
8. The dishes, vniversities.
9. The cuppes, induring temptacion.
10. The voyders, repentance of sinfull lyffe.
11. The meate, a lyuelye faithe.
12. The first course, Love.
13. The second course, feare.
14. The fruit, euerlastinge lyffe.
15. The dressers, ministers.
16. The shewers, preachers.
17. The servitours, teachers.
18. The vsher, yᵉ holye ghoste.
19. The drincke & wine, yᵉ sweat & bloud off Christ.
20. The authour, fawtor, maker, & maynteyner off this feast is yᵉ King off glorye, yᵉ creatour off all things, almightie god yᵉ father off our lord and sauiour christe Jesus."

Only two words seem to require annotation: *voyder*, either the basket or tray for carrying out the relics of a dinner, or the person who clears the table (Halliwell), probably, in this place, the former; and *shewer*, which I take to be equivalent to *sewer*, "the officer who set and removed the dishes, tasted them, &c." (Halliwell), probably from *escuyer* (Nares, *q.v.*).

W. Sparrow Simpson.

THE HORSE IN THE MYTHOLOGY OF NORTHERN EUROPE.

Amongst the warlike tribes which Germanicus and Varus encountered in the forests of northern Europe, and of which the graphic pen of Tacitus has left us so true and striking a picture, reverence for the horse formed a part of the national religion. In the dark groves consecrated to the deities whose all-pervading presence disdained the confines of a temple built by hands, white horses uncontaminated by human labour were fed at the public expense. Their neighing and their motions were carefully observed by the priests, who accompanied them when yoked to the

sacred chariot, and the omens drawn from them were received with reverence and faith, not only by the people, but by the chiefs also, and even by the priests. They considered themselves but as the ministers of the gods, whilst they looked upon the sacred horses as the confidants of their secrets.

"Proprium gentis, equorum quoque presagia ac monitus experiri. Publice aluntur, iisdem nemoribus ac lucis, candidi et nullo mortali opere contacti, quos pressos sacro curru sacerdos ac rex vel princeps civitatis comitantur, hinnitus ac fremitus observant. Nec ulli auspicio major fides, non solum apud plebem, sed apud proceres, apud sacerdotes: se enim ministros deorum, illos conscios putant."—Tacitus, *De Moribus Germanorum*, c. x.

In accordance with the belief in this intimacy, Northern mythology assigned to each of the deities a horse of wonderful size and strength. Its attributes were known and recorded, and naturally harmonized with those of the godly rider. Odin's horse was called Sleipnir. It was eight-footed, the swiftest and best of its kind. To feed it a part of the harvest was yearly set aside. Gullfaxi, the golden-maned, belonged to the giant Hrûngnir. Skinfaxi, the glittering-maned, was the steed of the day god; the dewy-maned Hrinfaxi that of the god of night. Arvakr and Alsvidhr drew the chariot of the sun. On the ear of Arvakr, the early-awakener, and the hoof of Alsvidhr, the all-wise, runes were inscribed.

When the sacred horses were consulted as oracles, it was not from their neighing alone, as amongst the Persians, that the answer was taken. Special rites, differing amongst the various tribes, were used to draw from them the secrets which they had learned in their intercourse with the deities. The Pomeranians kept a horse of wonderful size, black and sleek, and of great mettle. No work was ever imposed upon it, and it was held in such reverence that no rider was suffered to mount it. It was committed to the exclusive care of one of the four priests of the temple. Before setting out on an expedition it was customary to ascertain its result by the following ceremony. Nine lances were laid on the ground at the distance of one cubit from each other. The horse was then brought forth, saddled and bridled, and led three times backwards and forwards over the spears by the priest to whose care it was entrusted. If it went over them without touching them with its foot, the omen was considered favourable and the expedition undertaken with confidence of success. If, on the contrary, the lances were displaced, it was abandoned at once.

"Habebant (Pomerani) etiam caballum miræ magnitudinis et pinguem, nigri coloris et acrem valde. Iste toto anno vacabat, tantæque fuit sanctitatis, ut nullum dignaretur sessorem: habuitque unum de quatuor sacerdotibus templorum, custodem diligentissimum. Quando ergo itinere terrestri contra hostes, aut prædatum ire cogitabant, eventum rei hoc modo per illum solebant *prædiscere*. Hastæ novem disponebantur humi, spatio *unius cubiti ab invicem* disjunctæ. Strato ergo caballo, atque frænato, sacerdos, ad quem illius pertineba todia, tentum fræno per jacentes hastas in transv ducebat ter atque reducebat. Quod si pedibus inot hastisque indisturbatis, equus transibat, sig um ha prosperitatis, et securi pergebant, sin autem, cebant."—Andreas Abbas, *apud* Saxonem Grammat *ad notas*, p. 215.

Amongst the Luitici a similar ceremony observed to confirm the oracular answers previ given by lots:—

"Terram cum tremore infodiunt, quo sortibus en rerum certitudinem dubiarum perquirant. Quibus f cespite viridi eas aperientes, equum, qui maximus alios habetur, et ut sacer ab his veneratur, super fi terram duarum cuspides hastilium inter se tra sarum supplici obsequio ducunt, et præmissis sor quibus id explicavere prius, per hunc quasi di denuo augurantur; et si in duabus his rebus par apparet, factis completur; sin autem, a tristibus p hoc prorsus omittitur."—Dietmar, *Chronici*, lib. vi. *Monumenta Germ. Hist.*, vol. v. p. 812.

In Rugen the sacred horse was white. I held in such reverence that it was consi impious to pull hairs out of its tail or mane was lawful only for the priests to feed or mou lest familiarity with it should lower it in the mation of the people. It was generally beli that the god Svantovitus mounted this hor sally forth against the enemies of his wor This was inferred from its sometimes appe covered with sweat and dust in the mornin though it had performed a long journey. horse was also consulted as an oracle. Wh was intended to wage war against a neighbo province, a triple row of spears was placed b priests before the temple. They were cross pairs and made fast by their points in the gr at an equal distance from each other. prayers had been solemnly offered up, the was brought forth in complete harness by attending priest and led over the spears. going over them it first raised the right foot omen was considered favourable. If it ste over with the left foot first, the design of attac the province was not carried out.

"Præterea peculiarem albi coloris equum titulo sidebat (numen), cujus jubæ aut caudæ pilos conv nefarium ducebatur. Hunc soli sacerdoti pascen sidendique jus erat, ne devini animalis usus, qu quentior, hoc vilior, haberetur. In hoc equo, apu Rugiæ, Svantovitus (id simulacro vocabulum erat) a sum sacrorum suorum hostes bella gerere credeb Cujus rei præcipuum argumentum extabat, qu nocturno tempore stabulo insistens, adeò plerun mane sudore ac luto respersus videbatur, tanquam exercitatione veniendo magnorum itinerum specie curisset. Auspicia quoque per eundem equu modi sumebantur. Cum bellum adversum alic vinciam suscipi placuisset, ante fanum triplex ordo, ministrorum operâ, disponi solebat: quolibet binæ è transverso junctæ, conversis cuspidibus figebantur, æquali spaciorum ordines disparante. Ad quos equus tionis tempore solenni præcatione præ è vestibulo cum loramentis product

ordines antè dextro quam lævo pede transcenderet, faustum gerendi belli omen accipiebatur. Sin lævum vel semel dextro prætulisset, petendæ provinciæ propositum mutabatur."—Saxo Grammaticus, lib. xiv. p. 321.

The same rites preceded the human sacrifices which the Germanic tribes offered up to their gods. If the sacred horse went over the spears with the left foot first it denoted that the victim was not pleasing to the deity, and his life was spared. In this manner Theodoric, a Christian priest, was rescued from death amongst the Livonians. In his case, however, the first answer of the oracle was not decisive. The heathen priest, having noticed that he had made the sign of the cross over the sacred animal, pretended that he had called down the God of the Christians to mount it, and that the action of the horse not having been free, the omen was worthless. A second trial was ordered, the horse's back being this time covered over, so as to allow no room for a rider. The result again favoured the Christian. The horse raised the life-giving foot, and the heathen priests were constrained to yield to their prisoner the life which the god had thus refused.

"Colligitur populus, voluntas deorum de immolatione (fratris Theodorici cisterciensis) sorte inquiritur. Ponitur lancea, calcat equus: pedem vitæ deputatum nutu dei proponit. Orat frater ore, manu benedicit. Ariolus deum Christianorum equi dorso insidere et pedem equi ad præponendum movere asserit, et ob hoc equi dorsum tergendum, quo deus elabatur. Quo facto, dum equus vitæ pedem præponit, ut prius, frater Theodoricus vitæ reservatur."—*Chronicon Livonicum, apud* Grimm, p. 383.

It was not the sacred horses merely which possessed the gift of revealing the designs of the gods and of reading the secrets of the future. Those of the heroes were often endowed with the like prophetic power. According to the Gaungu-Hrolfs Saga, Hreggwidr, King of Holmgardariki, possessed a horse that knew whether victory or defeat awaited its master. Its name was Dulcefal. It was as swift as a bird, as active as a lion, as fierce as a wolf; there was not its equal in size or strength. When King Hreggwidr was about to start on an expedition against the sea-king Eirekr, Dulcefal refused to allow itself to be caught. It leaped over a high hedge and fled into the woods when the king attempted to lay a hand on it. Hreggwidr, however, not heeding the omen, mounted another horse and sallied forth against Eirekr. The event fell out such as Dulcefal's conduct had foretold it. In the first engagement with the forces of the sea-king, Hreggwidr was defeated and put to flight. On another occasion the intelligent animal, which had passed into the possession of Hrolfr, seeing its master armed for the fight, came of its own accord to be saddled. By its conduct in the battle which followed, by raming with its fore-feet or biting to death with its powerful jaw those that approached it, it contributed to secure for its master the victory which it had foretold.

The honour paid to the horse did not prevent its blood from flowing in sacrifice on the altars of the gods: ἵππους τε καὶ βόας, καὶ ἄλλα ἄττα μυρία καρατομοῦντες ἐπιθειάζουσι (Agathias, xxviii. 5). Such sacrifices usually took place in accomplishment of a vow and in thanksgiving for victory, or as a part of the funeral rites of the heroes who had fallen in battle. We find it narrated in Tacitus that the Catti, when setting out on an expedition against the Hermunduri, made a vow to offer up the hostile army to Mars and Mercury if victory favoured their arms. But the Hermunduri were the conquerors, and the defeated Catti met with the fate which they had reserved for their enemies:—

"Sed bellum Hermunduris prosperum, Cattis exitiosius fuit, quia victores diversam aciem Marti ac Mercurio sacravere, quo voto *equi*, viri, cuncta victa occidioni dantur. Et minæ quidem hostiles in ipsos vertebant."—Tacitus, *Annal.*, xiii. 57.

That horses were offered up in sacrifice by Arminius after Varus's defeat in the Teutoburger forest may be inferred from the description of the battlefield such as it appeared when Germanicus visited it six years later. The ground was still strewn with the limbs of horses, and horses' *heads were seen nailed* to the surrounding trees: "Adjacebant fragmina telorum, equorumque artus, simul *truncis arborum antefixa ora*" (Tacitus, *Annal.*, i. 61). That the carcasses found on the battlefield were not those of the horses slain in the fight is clearly shown by the concluding words. "Ora truncis antefixa" refers to the prevalent custom of cutting off the head of the animal immolated to the gods. It recalls the καρατομειν of Agathias and the "immolati diis equi abscissum caput" mentioned by Saxo Grammaticus (p. 75). Amongst the barbarous rites performed at the funeral of Attila the slaughter of the choicest horses of the tribe is recorded by Jordanes:—

"Nam de tota gente Hunnorum electissimi equites in eo loco, quo erat positus, in modum Circensium cursibus ambientes, facta, ejus cantu funeres tali ordine referebant."—Jor., *De Rebus Geticis, ap.* Muratori, vol. i. p. 216.

In Zeeland it was customary to sacrifice every ninth year ninety-nine human victims and as many horses:—

"Sed quia ego de hostiis eorundem antiquis mira audivi, hæc indiscussa præterire nolo. Est unus in his partibus locus, caput istius regni, Lederum nomine, in pago, qui Selon dicitur, ubi post annos novem mense Januario, post hoc tempus quo nos theophaniam Domini celebramus, omnes convenerunt, et ibi diis suimet 99 homines et totidem equos, cum canibus et gallis pro accipitribus oblatis, immolant, pro certo, ut predixi, putantes, hos eisdem erga inferos serviturus et commissa crimina apud eosdem placaturos."—Dietmar, *Chron.*, lib. i. c. 9, *apud Monumenta Germ. Hist.*, vol. v. p. 740.

This passage is of importance, as it gives us the reason why the sacrifice of horses formed a part of the funeral ceremony. The animals were supposed

to serve their masters in the other world as they had done in this. This explains the frequent occurrence of mounted ghosts in the legends of Germany. Bürger's Lenore, with the well-known words,

"Der Mond scheint hell!
Hurrah! die *Todten reiten* schnell!"

is not merely a fantastic picture called up by the poet's imagination. It is the old superstition of the Germanic tribes, the Saga of Sigrun and Helgi, of Hermothr, of Helhest, in its modern and probably its last form.

How long the horse continued to be revered amongst the nations of the North it would be difficult to decide. Amongst the Luitici the old form of worship seems to have existed as late as the end of the eleventh century. It is recorded of Burcard of Halberstadt that, after having subdued their province, he led their sacred horse with him into Saxony:—

"Burcardus Halberstantensis episcopus Luiticiorum provinciam ingressus incendit, vastavit, avectoque equo, quem pro deo in Rheda colebant, super eum sedens in Saxoniam rediit."—Freher, *Script. Rer. Germ.*, i. 349.

The efforts of the Christian missionaries did not succeed in completely eradicating the superstitions which had sprung from the ancient belief. Traces of them were to be found in the seventeenth century:

"Equos hinnitu alacriore et ferociore fremitu victoriam ominari etiam nunc militibus persuasum est."—Dempster, *Antiq. Rom.*

Even in our times the neighing of the horse is still considered oracular. On Christmas night the neighing of a stallion foretells a suitor to the young woman who hears it:—

"Mägde horchen Weihnachts zwölf Uhr an der Schwelle des Pferdestalles auf das Wiehern der Hengste, und vernehmen sie es, so wird bis zum 24 Juni ein Freier kommen."—Liebusch, *Skythika*, p. 148.

The *Symbolæ ad Literaturam Teutonicam Antiquiorem* describes the horse such as it was in the old German belief, and supplies me with an apt conclusion to my remarks:—

"Vivacitas equorum est multa; exultant enim in campis, odorantur bellum, excitantur sono tubæ ad prœlium, voce accensi ad cursum provocantur, dolent cum victi fuerint, exultant cum vicerunt. Quidam hostes in bello sentiunt, adeo ut adversarios morsu petant. Aliqui proprios dominos recognoscunt, obliti mansuetudinis, si mutentur. Aliqui præter dominum, nullum dorso recipiunt. Interfectis vel morientibus dominis multi lacrymas fundunt, solum enim equum scimus, præter hominem, lacrymare ac doloris affectum sentire. Solent etiam ex equorum vel mæstitia vel alacritate futurum eventum dimicaturi colligere."—P. 274.

L. Barbé.

Bückeburg.

FOLK-LORE.

Sneezing (5th S. viii. 221.)—Supplementing your correspondent's note, is not the following extract worthy of a place in "N. & Q." amongst folk-lore notes?—

"*From the lowest savages* to the most educated nation on the face of the earth, this simple physical event is viewed as an omen. A peculiarity attending this particular kind of manifestation is, that it is usual for those present when it occurs to notice it by saying something of favourable augury. In Samoa, one of the Polynesian islands, it was common to say 'Life to you!'* an exclamation which in sense corresponds almost exactly to the German 'Gesundheit!' (health) to the Italian 'Salute!' and to our own 'God bless you!' on the same occasion. South African savages have the same sentiment of the religious nature of the omen involved in sneezing. Thus among the Kafirs we learn that 'it used always to be said, when a man sneezed, "May Utikxo (God) ever regard me with favour."' Canon Callaway, who has acutely noticed the parallelism among various nations in respect of the feeling associated with this action, further informs us that, 'among the Amazulu, if a child sneeze, it is regarded as a good sign; and if it be ill, they believe it will recover. On such an occasion they exclaim, "Tutūka," Grow. When a grown-up person sneezes, he says, "Bakiti, ngi hambe kade," Spirits of our people, grant me a long life. As he believes that at the time of sneezing the spirit of his house is in some especial proximity to him, he believes it is a time especially favourable to prayer, and that whatever he asks for will be given; hence he may say, "Bakwiti, inkomo," Spirits of our people, give me cattle; or, "Bakwiti, abantwana," Spirits of our people, give me children. Diviners among the natives are very apt to sneeze, which they regard as an indication of the presence of the Spirits; the diviner adores by saying "Makosi," Lords, or Masters.'† A similar belief prevails among the Parsees, who consider a sneeze as a mark of the victory obtained over the evil spirits who besiege the interior of the body by the fire which animates man, and who accordingly render thanks to Ahuramazda when this event happens.‡

"Classical antiquity presents us with an example of a famous sneeze. At a critical moment in the expedition of the Ten Thousand against Artaxerxes, when they were left in a hostile country surrounded with perplexities and perils, Xenophon encouraged them by an address in which he urged that, if they would take a certain course, they had, with the favour of the gods, many and good hopes of safety. Just at these words, πταρνυταί τις, 'somebody sneezes,' and immediately the drooping hearts of the soldiery were comforted by this assurance of divine protection. With one impulse they worshipped the god; and Xenophon remarked that since, when they were in the very act of speaking of safety, this favourable augury of Zeus the Saviour had appeared, it seemed proper to him that they should vow thank-offerings to this deity, to be presented on their first arrival in a friendly country, and also that they should make a vow to sacrifice to the other gods according to their ability.§ Not only is it customary in Germany to welcome a sneeze with the above-mentioned exclamation of 'Gesundheit!' but a notion is stated to prevail that should one person be thinking of something in the future, and another sneeze at the moment he is thus engaged, the thing thought of will come to pass. So that the commonest character ascribed to sneezing is that of an auspicious omen."—Viscount Amberley's *Analysis of Religious Belief*, vol. i. pp. 130-132.

J. E.

* *Nineteen Years in Polynesia*, Rev. G. Turner, p. 347.

† *Religious System of the Amazulu*, Rev. Canon Callaway, part i. p. 64.

‡ *Zend Avesta, Ouvrage de Zoroastre*, par M. Anquetil du Perron, vol. ii. p. 598.

§ Xen., *Anab.*, iii. 2, 9.

ATALOGUE OF HOGARTH'S WORKS.

following transcript of an old broadside ered in a portfolio of engravings the other ay prove of interest to many of your readers. ladly would collectors of engravings in the t day purchase these works of one of the t masters of the art at the low prices d!—

talogue of Hogarth's Original Works, to be had of *garth*, at her house at the *Golden Head*, Leicester London, 1784:—

Subject of the Plates.	Size. In.	In.	Price. £.	s.	d.
ntispiece. Hogarth's Portrait	16	× 14	0	3	0
Harlot's Progress	15½	12½	1	1	0
ake's Progress	16	14	2	2	0
riage à-la-Mode	18½	15	1	11	6
Times of the Day ...	19	15½	1	1	0
ore and After	17	13	0	5	0
lern Midnight Conversation	18½	13½	0	5	0
Distress'd Poet	16	14	0	3	0
Enrag'd Musician ...	16	14	0	3	0
thwark Fair	18½	14½	0	5	0
rick in Richard the Third...	20¾	14½	0	7	6
alais Gate	18	15	0	5	0
Paul preaching before Felix	20½	16½	0	7	6
o, with alterations ...	20½	16½	0	6	0
es brought to Pharaoh's aughter...	20½	16½	0	7	6
March to Finchley ...	22	17	0	10	6
lling Actresses dressing in a arn	22½	18	0	5	0
n Election	22	17½	2	2	0
rait of Martin Folkes ...	14	10½	0	3	6
Apprentices; or, the Effects f Idleness and Industry—10 lates 14 × 10¼; 2 plates ¾×10¾			0	12	0
rait of Lord Lovat ...	13¾	9½	0	1	0
Sleeping Congregation ...	10½	8¼	0	1	0
Country Inn Yard at the ime of an Election ...	12	8½	0	1	0
before Felix, in Manner Rembrandt	14	10½	0	5	0
ous Characters of Heads ...			0	2	6
mbus breaking the Egg ...	7¾	6¼	0	1	0
Bench	12	8½	0	1	6
Street and Gin Lane ...	15½	12¾	0	3	0
Stages of Cruelty ...	15	12¾	0	6	0
ts of an Invasion ...	15½	12½	0	3	0
ck Match	15	12¼	0	3	0
Five Orders of Perriwigs...	12	8¾	0	1	0
Medley...	17½	13	0	5	0
Times	12	10	0	2	0
rait of Wilkes	13¾	9½	0	1	0
Bruiser	15	11	0	1	6
Finis	12½	13¼	0	2	6
not included in the former Catalogue.					
cription Ticket intended (but not used) r the Moses brought to Pharaoh's aughter. Originally used (Before its lterations) for the Subscription Ticket					
the Harlot's Progress ...	5¾	5	0	2	6
cription Ticket for the arch to Finchley ...	9	7	0	1	0
for the Elections ...	9¼	7½	0	1	0
, intended for the Sigismonda	7¾	9¾	0	1	6
, the Battle of the Pictures	8½	8	0	1	0
, a Landscape	6	4	0	5	0
1. Hymen and Cupid	8	8½	0	2	0
1. Heads from the Cartons (*sic*) ...	14	8½	0	2	6
1. The Politician	14¾	11½	0	1	0
1. A Shrimp Girl. Engraved by Bartolozzi	8	10¾	0	5	0
			15	8	6

By purchasing the Whole together they will be delivered for Thirteen Guineas. The Analysis of Beauty, with two Explanatory Prints, price 15*s*. And the Hogarth Moralized, price 1*l*. 16*s*.

JOHN PICKFORD, M.A.

Bushey Rectory, Watford.

SHELDON HALL, WARWICKSHIRE.—Having lately been on a visit to Mr. King, of Sheldon Hall, I am much interested to know, through some of your kind correspondents, as much as possible concerning the old house and its various inhabitants. The hall lies about six miles from Birmingham, in a beautiful part of the county. The principal entrance is through a Tudor arched doorway. The door is of massive oak, studded all over with large-headed nails, which are clenched on the opposite side. The entrance hall is lofty, but, unlike many of the old houses, the staircase does not lead out of the hall, but starts from the side of the great dining hall, which, panelled with fine old oak, and enriched with beautiful carving, yet retains the old dais which in former times served to mark the degree between lord and retainer. The house is remarkable for the amount of old carved oak, and yet among all the foliage and ornament I failed to discover any date or crest whereby to judge of the time the carving was executed. The staircase is a work of art and worthy an antiquary's long journey to see—wide enough for the passage of an omnibus and firm enough to bear the weight of half-a-dozen omnibuses all at once. The walls of the house are in part built of brick (the bricks are of a long narrow form); where not built of brick, the walls are formed of interlaced oak beams, which are filled in between with a sort of concrete, covered over with rough-cast, as it is termed. The windows are formed of lozenge-shaped glass, while in each window are strong, longitudinal bars for defence. The chimneys are very ornamental and massive, towering up to a considerable height, each chimney containing bricks sufficient to build several modern villas. The hall has been moated round, and in many places the moat still remains. Several hundred yards from the house are the marks of foundations of what have been extensive buildings, and the frost being on the grass in the early morning enabled me to get a good view of what in former times had been the foundations of servants' halls, &c. Close to Sheldon Hall is an old house called Kingshurst, which still retains its moat. The Despencers formerly held Sheldon —after them the Devereux lived there till they

built Castle Bromwich Hall, *temp.* Elizabeth, when they removed there.

Will any one give me all the information concerning Sheldon? I have no doubt but the hall is at least four centuries old—perhaps parts of it much more. It is a fine old place and in good repair, equal with a little care bestowed upon it to yet stand the storms of centuries. Any antiquary coming to this part of Warwickshire would be delighted to visit the old place.

FATHER FRANK.

Birmingham.

PHILISIDES.—In 5th S. i. 109, I endeavoured, and not, I believe, without some success, to dispel the doubts of those who could not believe that *Phili-sides* was Sir *Phi*lip *Sid*ney. Five reasons were given other than this literal likeness. One was a direct proof from some lines prefixed to the second book of *Britannia's Pastorals*, 1616, where W. Herbert, addressing Browne, and speaking of the dedicatee, the then Earl of Pembroke, the son of the former earl, who married Lady Mary Sidney, and died in 1601, says :—

"Hee masters no low soule who hopes to please
The Nephew of the braue Philisides."

Should any one, from genealogical ignorance or other cause, still doubt the identification, I give this sixth proof, which, but for my bad memory, would have been given before :—

"He knows the grace of that new elegance
Which sweet Philisides fetch'd of late from France,
That well beseem'd his high-styl'd Arcady."

Bp. Hall's *Satires*, bk. vi. s. 1 (1599), Singer's reprint.

The author of Sir P. Sidney's well-known *Arcadia* is here called Philisides.

B. NICHOLSON, M.D.

THE FIVE-CENT PIECE.—Much may be learned from our new five-cent pieces. They mark an epoch in the history of weights and measures in the United States. They are on the French metric system. Each of them weighs exactly five grammes, and five of them laid along in order on the flat surface mark off a decimetre in length. Thus the weight and diameter of this coin constitute the first official recognition, on the part of the United States, of the decimal system of weights and measures. The basis of this scheme, and the only arbitrary unit, is the metre. This was found by French mathematicians by measuring an arc of the earth's circumference, and then calculating the exact difference between the equator and the pole. The distance was arbitrarily divided by 10,000,000, and that gave the metre a unit of length, which, if it is ever lost, could be recovered again by a new measurement of the earth's circumference. This circumference of the earth is, for all practical purposes, invariable. The earth has undergone no *practical contraction* since the memory of man, *and will undergo none* for a long time to come. Perhaps it will never contract further. The metre, as thus found, is almost exactly 38·98 inches; the subdivisions of this, all decimal, are marked by the Latin prefixes, *deci*, *centi*, *milli*. The multiples of this, also all decimal, are marked by the Greek numericals, δεκα, ἑκατόν, χίλιος.

J. LE BOUTILLIER.

Cincinnati, U.S.

THE FIELDFARE: A SLIP IN ORNITHOLOGY.—In *The Lady of the Lake* (canto iii. 5), where Scott describes the dreary glen which witnessed Alice's disgrace, he tells us how there,

"A feeble and a timorous guest,
The fieldfare framed her lowly nest."

It is strange that Scott, who lived so much in the country, should have been ignorant of the fact that the fieldfare has never been known to build in the British Isles. The bird is one of our winter immigrants. It visits us in October, and leaves us in March, when it returns to the north of Europe to breed.

JAYDEE.

REVOLUTIONS.—

"J'aborde avec douleur ce qui a trait aux révolutions de mon pays. Il me semble, en touchant à ces matières, que j'entre dans la chambre d'un malade qui m'est cher. Ma vue se trouble et mon cœur se serre, et je me rappelle toutes les scènes du grand drame sanglant. Que de plaies, de blessures, de douleurs secrètes ou publiques, d'injustices et de représailles! que de vertus perdues ou méconnues, de calomnies involontaires, de fureurs inexplicables si ce n'est justifiées; et de fautes qui avaient des mobiles de vertu ou d'honneur, de générosités égarées dans le mal; et de vengeances enfantant d'autres vengeances! que d'excuses malheureuses ou pour les torpeurs qui déshonorent ou pour les violences qui ruinent! Que de fausses opinions, de souillures inutiles, de coups portés et rendus, de vieilles cicatrices qui se rouvrent et de jugements à réformer! Quel antre d'Eole, où tous les vents contraires soufflent les fictions et la haine!"—Philarète Chasles, *Mémoires*.

J. M.

OMLADINA.—Loos renders the Slovak *omlad*, "junger Schoss" (the younger sprout, shoot, scion?), "Wiederuchs" (the second growth?). Bernolák translates the Slavic *omládí*, "fons, propago, frondescentes rami"; *omladení*, "frondens, frondifer (frundifer), frondosus"; and *omladnúti*, "juvenescere, jung werden, sich verjüngen, sich wieder erholen." Jungmann gives the Cesko (Bohemian) *omlad*, "junger Schoss, Aufsprösszling"; *omladěnj*, "partus"; and *omladěti*, "jung werden."

R. S. CHARNOCK.

Boulogne-sur-Mer.

TATTOO.—The derivation of this word is n apparent by the older spelling. In Taylor's l on *Gaveikind*, p. 74, edit. 1663, he speaks of drummer's "Taptoo."

CYRIL.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"PSYCHE BORNE BY THE ZEPHYRS."—It will be known to many of your readers that the first work exhibited by the late John Gibson at the Royal Academy was a basso-relievo in plaster of "Psyche borne by the Zephyrs." This was in the year 1816, when the sculptor was about twenty-five years of age. The work, I believe, was never executed in marble, but the cast was given by Gibson to his friend Mr. Bailey, who afterwards presented it to Dr. Berry of Gower Street, in whose possession it remained until recently.

There is now at Messrs. Stonier's of Liverpool a plaster basso-relievo, said to be the work in question. Would you kindly allow me the opportunity of inquiring through your columns whether your readers can give me any opinion as to the authenticity of this cast, and can tell me whether any copies of Gibson's original work are known to exist, and, if so, where such can be found?

ALFRED WATERHOUSE.

10, New Cavendish Street, Portland Place, W.

A BISHOP'S CROOK REVERSED.—Over the entrance door (which is at the west end) of the church here is a very curious sculptured stone, which serves as an impost or lintel. The figure of a bishop holding a pastoral staff occupies the one end of the stone, while objects of the chase fill up the other half; but the staff is held with the crook outwards. What can be the meaning of this unusual position—of the crook reversed? The Rev. Dr. Neale, Warden of Sackville College, makes no allusion to it in his *Ecclesiological Notes on the Isle of Man*, nor, more unaccountably still, does Mr. Jenkinson, in his excellent *Guide*, make even a passing remark about there being such a thing there. It has not, I believe, either been referred in any other of the published works relating to the island. It is said that Bishop Rool- (or Hrolfr), a Norwegian, *circ.* 1050, was buried here, and it is thought that this may have been his monumental stone or coffin lid.

Although the photographer in the neighbouring town has stated that the stone cannot be photographed, yet a few weeks ago the sun, between 4 and 5 P.M., appeared to throw a favourable light into the recess for, at least, the experiment being made. I shall be obliged to any of your readers who will offer a suggestion for taking a cast of it.

H. G. J. DE S.

Maughold, Isle of Man.

COLOSSIANS II. 18, 19.—Can any of your Hellenistic readers help me with a difficult bit of translation? I wrote an essay for a periodical a short time ago, which reviewers concur in describing as composed in a reverent spirit, but complain of the title ("Does God Grow?") as somewhat startling. Since its publication I have accidentally met with the pantheistic passage in Colossians ii. 18, 19, ending with the words *αὔξει τὴν αὔξησιν τοῦ Θεοῦ*. I should render, naturally, "grows in the growth of God"; the A. V. has it, "increaseth with the increase of God"; Davidson, "grows with the growth of God"; Noyes decides for himself, "grows with an increase wrought by God." The theory had not then been propounded that the sun gets oxygen from the planets!

We all doubtless remember the ordinary construction with what is called the kindred accusative—"ut antiqui dixerunt, qui *servitutem servil*" (Quinct., vii. 3, 26); but what I would chiefly ask for help in is the analysis of the force of the genitive when following such construction. The alternative sense possible here may be illustrated by the following: "The bud grows with the growth of the plant; the plant with the growth of the sun." KENINGALE COOK, LL.D.

ANCIENT HEBREW DEED.—In a Norwich deed, dated Sunday, the 19th of Marcheshvan, 5008, *i.e.* 1248 A.D., I find that one Joseph bar Moses, the Levite, conveys a plot of ground to the noble Rabbi Samuel and Rabbi Abraham, his grandson. The deed mentions incidentally פיירש הגלח דלמאריש (Pierre the parson of the Marsh) and גילמא בלונקא (William Blank), both citizens of the ancient town. It states, among other matters, that גם במשפט המדינה הוחזקו בה הנדיב ר׳ שמואל ור׳ אברהם נכדו בפשוט של יציאה ובפשוט של כניסה (by the custom of the realm the noble Rabbi Samuel and Rabbi Abraham, his grandson, are entitled (?) to a penny on quitting and a penny on entering). What custom is here referred to? If it relates to the custom technically termed the "Godspenny tenure," where can I find references to the same? English common names dressed up in Hebrew garb present a curious appearance. The parish of St. Stephen, Norwich, mentioned in the deed, reads thus, פרוישא קדש אשטייבנא בעיר נורנין M. D. DAVIS.

JAMES PATERSON: ABP. TENISON'S CHAPEL, REGENT STREET.—James Paterson published, in 1714, a curious book, styled *Pictas Londinensis*. Watt classifies it wrongly as *Pictus Londinensis*, both in the subject index and in the body of his great work. At p. 126, under the head of "King Street Chapel, near the middle of the west side of King Street, by Golden Square," he says it was first erected of wood by Dr. Tenison and others, and was called St. James's Tabernacle. It was rebuilt of brick in 1702. The curious part of this

is that Cunningham does not so much as mention it. Years ago it had an opening into Regent Street by a dark cavity within gates, and was long called Abp. Tenison's Chapel. Is this what they now call St. Thomas's Church, King Street? [Yes.—Ed.] One thing noticeable in the *Pietas Londinensis* is that the churches and chapels throughout London had very many more services held in them daily than even the ritualist churches have now. This chapel in question, for instance, had, in 1714, morning prayers every Sunday and week-day at six o'clock in the summer, at seven in the winter, and again at eleven; evening prayers at three and six, except Saturday night, then only at three, to leave time for cleaning the chapel. There were prayers and sermon on Christmas Day, Jan. 30, Nov. 5, and on all holy days and fasts. At what time were these numerous services dropped? Paterson records that the chapel possessed "an extraordinary organ." Does this exist still, and who was the builder? Is anything to be learned touching this same James Paterson, M.A.? I suppose he was a cleric, as he dedicates his laborious book to the then John, Lord Bishop of London. He wrote another book, *Anti Nazarenus*, in answer to Mr. Toland. Is anything more to be learned about him, or is he one of that great body of writers who save simply the letters of their name from oblivion on the title-page of some special treatise, only known to a few specialists, without an anecdote or a stray fact to attach them to the life of men? Their name remains, nothing more, whilst deathless type, *ære perennius*, lifts them, as in this instance, to a partial notice, and they become the subject of a transient but often unanswered question. I think he must have been a man of sense and character from some remarks in his postscript at p. 298.

C. A. Ward.

Mayfair.

"Melancholy, as it proceeds from Habit, Love, Religion. Drawn chiefly from Burton's Anatomy of Melancholy." London, 1801.—I have lately become possessed of a book of which the above is the short title. There is a frontispiece of Melancholy, with some lines by Penrose; pref., pp. i-xii; pp. 1-397; index, pp. 397-420. It is an abridgment with illustrations from other sources, and an adaptation for the improvement of the young of Burton's *Anatomy of Melancholy*. I have seen what I think may have been a later edition in 1826, or about that year. Can any one tell me who was the author of this work, and whether anything is known about it? Ed. Marshall.

Heraldic.—To whom does the following coat belong?—Dexter: On a field or, a bend (voided) *azure, charged with three* mullets (tincture not *known). Sinister: On a* field gules, a bar or, between three women's faces and a tiger's head ppr. Crest: A griffin's head, collared gules.

Edmund Newman Kershaw, of Heskin Hall, co. Lancaster.—Is anything known of his descendants? They were supposed to be living in Charleston, S. Ca., in 1821. In whose hands is the English estate now placed? Idonea.

"Peuesy."—In the "Nonarum Inquisitiones in curia scaccarii" (*temp.* Ed. III.), under the head of "Peuesy," is the following: "It'm, p'tum sepale p'tin' ad eand'm eccli'am val' p' annu' xl^{s}." What does "pastum sepale" mean? T. F. R.

Pewsey, Wilts.

Greenland and England.—In Dr. Rink's recent work, *Danish Greenland, its People and its Products*, pp. 20-21, mention is made of a raid on Greenland early in the fifteenth century. By collating a treaty between the English and Danes, 1432, with a papal brief bearing date 1448, it appears that this raid took place in the year 1418, and that the English were the aggressors. The supposed cause of this raid is that in the British Islands "pestilence had caused a great decrease in the population, and people were sought for from those northern countries that had escaped the general calamity" (Rink, p. 21). My queries are twofold: 1st. Is there any authentic record of the existence of so wide-spread a pestilence in Great Britain in the reign of Henry V., and, if so, what parts were depopulated? 2nd. Do English records throw any light upon the existence of a Norse colony in England between the years 1418 and 1432, and, if so, in what county was it located?

Francesca.

Mahomet in Flight.—On page 141 of the twenty-fourth volume (ed. 1843) of the *Works of Dr. Chalmers*, it is said:—

"You must often have been sensible, in the course of your own history, how big and how important the consequences were that emanated from one event, which in itself was insignificant.....The most remarkable instance of this which I at present recollect is when the pursuers of Mahomet, who followed hard upon him with a view to take his life, were turned away from the mouth of the cave in which he had the moment before taken shelter, by the flight of a bird from one of the shrubs that grew at its entry, inferring that, had he recently passed that way, the bird must have been previously disturbed away, and would not now have made its appearance. It is a striking remark of the historian, that this bird, by its flight upon this occasion, changed the destiny of the world," &c.

I will thank you very sincerely if, through the medium of your interesting and most excellent publication, you will kindly inform me upon what authority this anecdote is related, and who is the historian to whom Dr. Chalmers refers. J. S.

The Welsh Equivalent for Lammas] —In Neale's Essays on Liturgiology (p. 6

he Welsh equivalent for Lammas Day is as *dydd degwm wyn*, lamb-tithing day. I find this phrase in any of the Welsh dic-ies I have consulted. Perhaps some of your c readers can assist me. S.

EALOGY OF THE FAMILY OF KNOX.—For enealogical Section of the Royal Historical y I am preparing a genealogical history of Knox, the Reformer, and of the family of in all its branches. Perhaps some readers of Q." could supply me with important par-s. CHARLES ROGERS.
apian Lodge, Forest Hill, S.E.

MONKEY ON THE HOUSE."—I heard this s expression a few days ago in the neigh-od of March, Cambridgeshire. On in-g what it might mean, I was informed it at the owner of the house had raised money They also say, "A monkey on the land," rd "monkey" being exactly equivalent to gage." Have any of your readers heard pression in other parts of England?
EDWARD R. VYVYAN.
ver Square Club.

ZABETH, LADY SANDYS.—Of this lady, ness de la Vine, Comit. Sovthton," of whom on has been made, *ante*, p. 67, I wish to more. ABHBA.

ARTH had summer lodgings in South Lam-hortly after his marriage. Where were they d? C. A. WARD.
air.

DESCENDANT OF WORDSWORTH.—I have met with a woman in humble circumstances, ningham, who claims to be descended from t Wordsworth. Her name is Keeling. Her name she says was Braithewaite, and his have been largely concerned in ironworks North. She was born near Cockermouth, s a good knowledge of the northern counties. ims Annie, youngest daughter of the poet as married to a Geo. Ritson), as her grand-r. Is this correct? FATHER FRANK.
ingham.

RUSSIAN NATIONAL HYMN.—Where can a translation (English, French, or German) original words of the Russian national
K. N.

Y MAYORESSES.—Was ever a Lady es married during her father's occupation Mansion House before the present Lord 's daughter? KINGSTON.

AL CUSTOM.—At a child's funeral, some go, in Hertfordshire, a Bible and a key aced in the coffin, and *a glass beside*. What is the origin of this custom? Is it ever practised in other counties? A TOWN CURATE.

TURKISH ORDERS.—Where can one find an explanation of the Turkish title of honour *Gazi*, or, as some have written it, *Ghazi*, lately bestowed upon Osman and Mukhtar Pachas? W. G. H.

STRANGE PETRE, ALIAS WILLIAM FITZ-CLARENCE, ALIAS FITZ-STRATHERN.—Can any reader resident in the Orkneys tell me the precise date (supposed about 1792, or a little earlier) and place of birth of Strange Petre, a native of the Orkneys, whose name has often figured in these columns? About the year 1817 he was clerk to the then Auditor of the Court of Session, and was known as Mr. Strange Petre. About the year 1820 he came to London as an investigator of pedigrees, and was sometimes known as Fitz-Clarence, sometimes as Fitz-Strathern. In 1827–8 he is entered in the Edinburgh directories as a genealogist, under the name of Fitz-Strathern. From 1829 to 1832 he was resident in Trinity Crescent, but after that year his name disappeared. I should also be glad to learn when and where Mr. Strange Petre, *alias* Fitz-Strathern, died.
WILLIAM J. THOMS.
40, St. George's Square, S.W.

COLERIDGE AND RABELAIS.—Can any of your readers tell me in which of Coleridge's works besides his *Conversations* he gives his well-known estimate of Rabelais? J.

Replies.

"ACRE" AND "FURLONG."

(5th S. vii. 482; viii. 109, 150, 192.)

A few years ago I made some inquiries respecting customary or local measures of land, and communicated the results to the Liverpool Architectural and Archæological Society in 1871; the paper appears in the society's *Journal* for that session, 1871–2. Some information therefrom may be of service to MR. MARSH. I found that in the British Islands there are no fewer than thirty-four varieties of acres or their equivalents; the acre in Guernsey and Jersey being the same as the statute acre, though the three poles vary from each other. The *acre* appears in Domesday, as well as elsewhere, as a measure of length, and the denomination is still in use in Beds and Bucks, in Derbyshire and Yorkshire. Before chains were introduced for measuring land, cords were used, and they are still used in the Derbyshire mines, for measuring walls in Devon and Somerset, and for measuring conacre in Ireland. The word *acre* appears to represent K. *eidhcoir*, pronounced *aceer*, a statute cord. The acre in Beds and Bucks is of the same length as the statute chain, or 22 yards, and this

squared will give 484 yards as the *square acre*, ten of which go to the *statute acre*, which may possibly be a corruption of the Latin *ager*, and originally a field. It will be observed that in such a field, if it be 22 yards in width, the length will be 220 yards, or a *furlong*. The word *furrow* I consider to be Keltic, signifying the way of preparation, and I should suppose *furlong* to be Keltic also, signifying the preparation bed or the bed prepared for seed. For the reason why this bed should be 220 yards long and 22 yards in width search must be made in very early times; perhaps it is due to Roman influence. In the paper referred to I find the following passage :—

"In the original assignment of land in Rome two *jugera* formed an *heredium*, or the heritable property of each citizen; a hundred heredia a *centuria*, and four centuriæ a *saltus*. Now, expressing the size of a *jugerum* or *jugum* in English yards, 28,800 feet are 3,200 yards, and thus the heredium contained 6,400 yards, which is very nearly the size of a Cunningham acre of 6,453 yards, and not much less than 6,760 yards, which is said to have been an acre used in Cumberland and Westmorland. 1½ such jugera, or 4,800 yards, are nearly identical with the English statute acre. If, however, the correction be made for the difference between Roman and English feet, the size of the jugum will be reduced to 2,990 yards, and of the heredium to 5,980 yards, which is not much in excess of the Burleigh or Woodland acre of 5,760 yards.....It may be observed that the Roman *actus minimus* was very little in excess of the squared statute chain or cord, that is the *eidhcoir* (aceer), and that the modern statute acre contains ten such squared chains or eidhcoirs, which are about 1,100 yards less than the heredium, or portion allowed to the maintenance of each family in Rome. The difference in this country may have been made up by the quantity of common pasture for the beasts each family would be entitled to. Thus those ten eidhcoirs would form the *aicre*, or land set apart for the maintenance of a family."

To the foregoing I would add that, if a statute acre be 22 yards in width, it will be eight furlongs or one mile in length, *i.e.* 1,760 yards. In the present day the ordinary military step is 2½ feet, giving a pace of five feet; at "the double" the pace becomes 5½ feet. Now taking the mile to represent 1,000 paces, the mean of those two paces will give a mile of 1,750 yards, a length which cannot be much subdivided without fractions; by adopting eight furlongs, or 1,760 yards, as the length of the mile all fractions are avoided, except in the pole of 5½ yards. Again, the *rood* or quarter acre seems connected with the rotation of crops formerly observed, in which one-fourth of the land lay fallow, and the other three-fourths were sown respectively with wheat, oats or rye, and pulse. I would suggest that the word *pole*, as a measure of land, does not signify a beam or rod of any kind, but is a corruption of the word *pull*, and refers to the traces by which the ox or horse was attached to the plough. The length of the pull would vary as a horse or ox was used, *and also as the latter was harnessed by the horns, the head, or the tail, for* each plan was adopted. Similarly the Roman *jugum* or *jugera* would refer to the trace which connected the yoke and the plough, whilst the *step* or *pace* was the unit of some measures of land. The *leap* was adopted in Wales, and the quantity of seed and the time required for preparing the ground have been also adopted. But I should encroach too much on your space if I sent you a revised edition of my paper. Should you consider the table of acres or their equivalents likely to be acceptable to your readers, it will give me pleasure to forward a copy for publication in "N. & Q." JOSEPH BOULT.

15, Parkfield Road, Liverpool.

[Please forward for consideration.]

MR. MARSH (*ante*, p. 150), speaking of the perch, which is common to lineal as well as superficial measurement, says, "The perch was an unit, evidently not based on the multiplication of yards or feet, and was eventually fixed by statute at sixteen feet and a half." We are therefore driven to examine what is the unit. The inch is common to the perch as well as the yard, and from the table-book in use when I was a boy we learned that "three barleycorns make one inch"; but I think most, if not all, the measurements of length came from the human body. Thus we find the hand-breadth and the span among the more ancient measurements. The inch is the space covered by the pressure of a man's thumb upon a flat surface, and old-fashioned housekeepers would measure a yard of cloth with great accuracy by taking eight times the length of the middle finger. The yard, which has now become the basis of measurement, appears to have been originally restricted to cloth or textile fabrics. Was it not the length of the arrow? I venture to think that the integer of the perch is the space covered by the usual step of an average sized man. In this part of Ireland the perch is said to be equal to three spades, the spade being much longer than that used in England, and the spade consists of two steps. The military step is, I am informed, 33 inches; two of them would be 5 feet 6 inches, the spade, and three of the latter would make 16½ feet, the perch. The mile consists of 1820 steps of 33 inches each. I have seen an ordinary labourer lay off an acre of land in the following manner. He would start from a given point and walk in a straight line, counting every second step as one, and would divide the product by three. Thus, if he took 60 steps he would count 30 spades, and dividing it by three would make 10 perches. At right angles thereto he would take 24 steps, *i.e.* 12 spades, or 4 perches. The piece of land thus enclosed would be 40 perches, the rood, the poor man's lot, of which the poet sang:—

"Every rood of land maintained a man."

If my surmise be correct, the same integer [illegible] to measures of length as well as of sur

hat integer was the ordinary pace of an average an, and I think it was subdivided into inches, nd not arrived at by the multiplication of the ch as an integer. JOSEPH FISHER.
Waterford.

Several furlongs named by MR. WOOLLEY are nown by names of trades; thus, "Barber's fur- ng," "Blacksmith's furlong." Mr. B. Williams, .S.A., in *Archæologia*, vol. xxxiii., gives a valu- ble manorial record dealing with the same sub- ct. Any further information will be very valuable G. LAURENCE GOMME.
26, Merthyr Terrace, Barnes.

THE GREAT FROST OF 1783 (5th S. viii. 227.)—have searched for the information asked for by F. R., and I find that the *Annual Register* does t record facts of this nature; but the *Gentle- an's Magazine* gives each year the meteoro- gical conditions of each month of the previous ar, the register of Dec., 1783, being printed the December number of 1784, those of 1784 each corresponding month in 1785.

It would appear from these registers that the nter months at the beginning of 1783 were ld, but that an exceptionally severe frost com- enced in December, 1783, and continued into nuary and February, 1784, and that even in arch there was snow with cold cutting winds. is frost was very general.

In the *Gentleman's Magazine* for January, 1784, orts are given of the frost in Holland, and that harbour at Amsterdam was entirely frozen up Christmas Day, 1783.

From Montrose, Jan. 11, 1784, it is reported t "This winter is likely to be still harder on poor than the last, and the more so by its mediately succeeding it."

In the February number (1784) is a paragraph s: "From different parts of the country we ve accounts of more persons having been found d in the roads, and others dug out of the snow, n ever was known in any one year in the mory of man." And here and there particular tances are given of effects of the frost, espe- lly from Salisbury and Loughborough, under e Feb. 12, 1784.

The conditions of the two years will be thus. 1783 January and February were mild. In rch there was some severe weather and snow, no great frost. In November the weather s unusually mild during the first two weeks. the 4th the "cattle seek shade at noon from heat." On the 17th the thermometer stood 56° indoors and out. On the 23rd and 24th re was "frost and ice." In December, 1783, re was frost on the 4th and on the 12th. On 13th "strong ice." On the 20th "bearing ." On the 25th "distant lightning; a great storm of thunder and lightning in Hants and Wilts." By the 30th we have "very hard frost," which penetrated through double mats into the greenhouse; and the year ends with "freezing indoors." 1784 began in frost, but on Jan. 3 it broke for a day or two. On Jan. 6 it came in again, and the month was very cold, "the Thames not frozen quite over, but navigation stopped by the ice." The frost lasted till Feb. 20, being specially severe from the 10th to the 20th. The latter days of the month were mild. The aconite, snowdrop, and filbert were in bloom; and the chaffinch and skylark were singing. But there was frost on the 29th in exposed places, and a grasshopper lark was found killed by the frost. The month of March was as bad as could be—frost, snow, and thick ice all through the month. From the 21st to the end of the month there was "deep snow in Hampshire—deeper snow than at any former time this winter," and this continued until April 3, when the winter appears to have broken up, and spring time to have come again, and flowers, birds, and butterflies are talked of.

The winter of 1783-4 thus appears to have been a very severe one, but (the Thames not having been sufficiently frozen to hold a fair on) it seems to be held undeserving of a place among the "great frosts," beginning with that described by Evelyn in 1683-84; the one in 1715-16; that of 1740, when people dwelt in tents on the Thames for weeks; that of 1788-9; and the "Frost Fair" of 1814.

The great frost in Henry II.'s reign (1205) began on Jan. 14 (Hilary Day), and continued till "the two and twentieth day of March, so that the ground could not be tilled."

GIBBES RIGAUD.
Magdalen College, Oxford.

The great frost which began in December, 1783, and lasted for three months, was very general. In the *Gentleman's Magazine* for 1784, vol. liv., there are many notices of its great severity, especially at London, Canterbury, Salisbury, Worcester, Northampton, Barnard Castle, Edinburgh, Amsterdam, Frankfort, Mannheim, Rome, and Hungary. There were also about this period several storms of wind and rain of remarkable violence; and much damage was done in the course of the chief rivers of Europe by the floods caused by the thaws. No winter had been so severe in England since the frost of 1739-40. EDWARD SOLLY.

PALEY'S "CLERGYMAN'S COMPANION" (5th S. viii. 9, 75.)—This work was published anonymously, and there were certainly four editions prior to the time when it was reprinted by Paley. I have the second edition, "with alterations and additions," Lond., 8vo., 1712, pp. 199; and Darling, in the *Cyclopædia Bibliographica*, mentions a fourth edition, "improved," Lond., 8vo., 1723.

Paley only appears to have had it reprinted with certain alterations, but I am not aware that he ever claimed any authorship or even editorship. Meadley, in his *Life of Paley*, 1809, says that the compilation was at first published anonymously, "but has passed through at least nine editions, and is now sanctioned with his name." This was four years after Paley's death. Did not Paley's first issue of the *Clergyman's Companion* appear as the fifth edition? Practically the book consists wholly of extracts from the Prayer Book, and from the published works of Dr. Taylor, Bp. Andrews, Bp. Patrick, Bp. Cosins, Dr. Hammond, Mr. Jenks, Mr. Kettlewel, &c., partly copied direct, and partly taken from Zacheus Isham's *Daily Office for the Sick, with Occasional Prayers*, Lond., 8vo., 1694. (Watt and Allibone print John in place of Zacheus; and Lowndes gives the name as Ishem in place of Isham, and the date 1699. This is probably a second edition.) Taylor's *Visitation* was somewhat "contracted for the sake of compendiousness and more genuine agreeableness," and the prayers taken from Dr. Isham's book had already by him been "shorten'd and render'd more fit for use."

As none of the ordinary biographical authorities appear to give any account of John Wren, a little more information or a reference to any notice of him would be desirable. EDWARD SOLLY.

ST. APOLLONIA (5th S. viii. 144.)—As the name and patronage of this saint are mentioned, the apparent reason why the cure of the toothache was assigned to her may find a place. In the letter of Dionysius, Bp. of Alexandria, preserved by Eusebius (*Hist. Eccl.*, vi. 41), which describes her martyrdom in that city, in the last year of the Emperor Philip, A.D. 248-9, it is stated of Apollonia:

'Αλλὰ καὶ τὴν θαυμασιωτάτην τότε παρθένον πρεσβύτιν διαλαβόντες, τοὺς μὲν ὀδόντας ἅπαντας, κόπτοντες τὰς σιαγόνας, ἐξήλασαν· πυρὰν δὲ νήσαντες πρὸ τῆς πόλεως, ζῶσαν ἠπείλουν κατακαῦσαι, εἰ μὴ συνεκφωνήσειεν αὐτοῖς τὰ τῆς ἀσεβείας κηρύγματα· Ἡ δὲ ὑποπαραιτησάμενη βραχὺ καὶ ἀνεθεῖσα, συντόνως ἐπεπήδησεν εἰς τὸ πῦρ, καὶ καταπέφλεκται.

Her emblems, as described in Husenbeth's *Emblems of Saints*, London, 1860, are, "Holding a tooth in pincers; her teeth pulled out; pincers in left hand, tooth in right; pincers without a tooth; pincers alone; tied to a pillar and scourged." ED. MARSHALL.

DOUGLAS FAMILY OF DORNOCH (5th vii. 243; viii. 187.)—In regard to Archibald Douglas of Dornoch, at whose death I stated the male line of the family became extinct, I derived the information from the descendants of his sisters, who never heard that Archibald had left sons. He had a *daughter Barbara*, who died unmarried. It is scarcely possible that the McMurdos and the Menteaths, who have both been connected with Dumfriesshire for more than one hundred years, should not have been aware if the male line was still carried on, as your correspondent states. Would he be good enough to give his authority for his belief that Archibald left three sons? It is only from my antiquarian tastes that I feel an interest in the question. The early history of the Dornoch family was obscure, and when I published an account of it in my volume, *Drumlanrig and the Douglases*, I had not obtained the information, which I subsequently procured from the epitaph in Moffat churchyard, and which enabled me to complete the genealogy to the present time, as I gave it in "N. & Q."

I suspect that your correspondent is confounding this Archibald Douglas of Dornoch with another Archibald Douglas, who was a prominent character at the same time — Lieut.-General Archibald Douglas, who was colonel of the 13th Dragoons, Commander-in-Chief of the Forces in Ireland in the middle of the last century, and represented the county of Dumfries, first in 1762, and secondly in 1768. He died in 1778. If this be the Archibald Douglas in whom your correspondent is interested, he married Elizabeth Burchard, 1761, and had one son, Robert, who became Rector of Salwarke and Hampton-Lovett. The history of this family, so far as I thought it necessary to give it, will be found in the volume to which I have referred.

C. T. RAMAGE.

OAKHAM, ON THE RIVER WREAK (5th S. viii. 147.)—It is not probable that Wreak is a misprint for Wash. Johnston gives a river Wreak, co. Leicester, and a river Wash in Rutland. Wash, or Gwash, is etymologically the same as Ouse, while Wreak would corrupt from a name Wreag or Wearg, for Wear, Weare, or Werre. Weare is the name of a river of Durham, and Werre of five rivers of Germany. There are also the Yr Wyre Fawr and Yr Wyre Fach in co. Cardigan, which Dr. Pughe translates "the Great Spread and the Little Spread." This may be correct, but the names Weare and Werre are from a different root.

R. S. CHARNOCK.

Junior Garrick.

In my young days I spent much of my time at Oakham; I never heard the little stream alluded to by CUTHBERT BEDE called by any other name than Gwash. The Wreak is a river in Leicestershire, well known to the members of the Quorn Hunt. J. T. M.

"L'APPETIT VIENT EN MANGEANT" (5th S. vii. 327.)—I recollect reading, but where has at present escaped my memory, that this proverbial expression originated with Jérôme de Ha[illegible] doctor of the Sorbonne, who flourished

ing of the sixteenth century. Doubtless the personage referred to by Rabelais.

G. PERRATT.

ONIAL COINS (5th S. viii. 207.)—ANON. will me baronial coins of Stephen's reign de- l in Henfrey's *Guide to English Coins: Coins*, pp. 19-21; also five of them en- by J. Henry in his illustrated *Catalogue of h Coins*, just published. They are silver s of Henry, Bishop of Winchester (illegiti- rother of Stephen); Robert, Earl of Glou- (illegitimate son of Henry I.); Eustace son of Stephen); William (second son of n); and Henry Newburgh, Earl of War- Specimens of these coins, which are either or extremely rare, are (I believe) in the Museum. Stephen's name and title occur the coin of the Bishop of Winchester.

B. W. ADAMS, D.D.

y Rectory, co. Dublin.

COUNTS OF VERMANDOIS (5th S. viii. 209.) line of descent of the Counts of Vermandois llows:—1. Pepin, King of Italy, second son Emperor Charlemagne. He died in 810, one son, Bernard, and five daughters. 2. d, King of Italy, died in 818, leaving one epin. 3. Pepin, second of the name, was ded by his second son, Bernard, the eldest died young and without issue. 4. Her- illed in 902, leaving one son. 5. Herbert, of the name, died in 943, leaving several n, of whom the eldest was, 6. Albert, first ame. At his death, in 988, he was suc- by, 7. Herbert, third of the name. He had s, Eudes, who died without issue, and, 8. the eldest of whose three sons was, 9. t, fourth of the name. His daughter Adèle rried to Hugh the Great in 1077. Their child was Elizabeth of Vermandois, who second husband became Countess of Surrey.

MR. MAYO require further information, I e happy to communicate all that is to be d from the *Grand Diction. Hist.* of Moreri.

L. BARBÉ.

burg.

MAYO will find a pedigree of these in gical Tables illustrative of Modern History, B. George (Clarendon Press Series). The is more fully detailed in *L'Art de Vérifier es.*

W. D. PINK.

, Lancashire.

GREE OF WIGOD AND MILO CRISPIN (5th 25, 154.)—I am indebted to A. Z. for his of what I sent. But let me explain that it my purpose to enter upon the question of ealogy of those whom I mentioned any than it was contained in the document sta de Nevill, and so far as was required for understanding this. Tokig was inserted to explain how it was from his death that a daughter succeeded as heir, and not a son, to the lands of Wigod in Wallingford. His name was placed in brackets to show that it did not occur in the above-named document. I thought it of sufficient interest to draw attention to this, because the relationship of some of the persons mentioned in it has only been stated on conjecture hitherto, in which Sir H. Ellis alone appeared to be right. The document itself was only intended to account for the descent and heirship of the land in Wallingford. It was a report on a local inquiry. When Milo died without issue, in A.D. 1107, his own estate reverted to the Crown, while the castle and honour of Wallingford remained, in right of birth, to his widow. Kennett, *Par. Ant.*, p. 78, ed. 1695, from Dugd., *Mon.*, tom. i. p. 582 a, old edition.

On referring to the *Rotuli Hundredorum*, Lond., 1801-8, I observe that the descent of property at Wallingford is there carried one step further. At vol. i. p. 9, it is said that Henry III. gave this honour after the escheat to "his brother Regi Alemañ" (*scil.* Alemanniæ), that is, to Richard, Earl of Cornwall, of whom, as King of the Romans, there was a double election with Alfonso X. of Castile. See Brice, *The Holy Roman Empire*, c. xiii. pp. 212-29, Lond., 1873. On the death of the Earl of Cornwall the castle and honour of Wallingford descended to his son, Edmund Plantagenet, Earl of Cornwall, with whom the commissioners state it to be in the fourth of Edward I., but "nesciunt quo waranto." Upon his death, A.D. 1300, without heirs, the earldom became extinct.

ED. MARSHALL.

BRISBANE OF BRISBANE (5th S. viii. 208.)—GENEALOGIST will find the information he wants in Paterson's *History of Ayrshire*, vol. ii. p. 305 (1847), or vol. iii. p. 525 (1866); Robertson's *Description of Cunninghame* (1820), p. 90; Robertson's *Ayrshire Families* (1823-5), vol. i. p. 136; Pont's *Cunninghame*, by Dobie (1876), p. 222; and in a genealogical table of the family by Wm. Fraser (1840).

R. W. C. P.

Beith, N.B.

GENEALOGIST will find the whole of his query fully answered in Burke's *History of the Commoners*, 1837, vol. ii. pp. 332-6.

HIRONDELLE.

"SCRY OF FOWLS" (5th S. viii. 147.)—Bailey, under the word, says "a great flock," and no doubt he is right. He does not unfortunately, according to his usual custom, give the derivation. It has nothing, however, to do with *cry*, as Skinner and Douglas would have us think. I hardly know what MR. MARSH means by "satisfactory reason for connecting the two words"; but in the following curious and interesting description of the

migration of cranes, given by Julius Solinus, they are, in a manner, certainly connected, that is, the flight of a flock of cranes is accompanied by a *cry*. As the book is one not generally known, I will, though rather long, give the words in the original, appending a translation for non-classical readers :

"Manifestum sanè est in septentrionalem plagam hyeme grues frequentissimas convolare Nec piguerit meminisse quatenus expeditiones suas dirigant. Sub quodam militiæ eunt signo, et, ne pergentibus ad destinata, vis flatuum renitatur, arenas devorant, sublatisque lapellulis ad moderatam gravitatem saburrantur. Tunc contendunt in altissima, ut de excelsiore specula metentur quas petant terras. Fidens meatu præit catervas, ut volatus desidiam castiget, voceque cogat agmen. Ea ubi obraucata est, succedit alia. Pontum transituræ, angustas captant, et quidem eas, nam promtum est oculis deprehendere, quæ inter Tauricam sunt et Paphlagoniam; id est, inter Carambim et κριοῦ μέτωπον. Cum trans medium alveum adventasse se sciunt, scrupulorum sarcina pedes liberant, ita ut nautæ prodiderunt, compluti sæpe ex illo casu imbre saxatili. Arenas non prius removunt quam securæ sedis suæ fuerint. Concors cura omnium pro fatigatis; adeo ut si quæ defecerint, congruant universæ, lassasque sustollant, usque dum vires otio recuperentur. Nec in terra cura segnior. Excubias nocte dividunt, ut exsomnis sit decima quæque. Vigiles ponduscula digitis amplectuntur, quæ si fortè exciderint, somnum coarguant. Quod cavendum erit, clangor indicat."

"It is quite certain that cranes in great numbers migrate to the north during winter. And the nature of these migrations is so singular that a description of it cannot fail of interest. They proceed in a kind of military order, and that they may not be driven from their course by the violence of the winds they swallow a quantity of sand, and take up small stones in their claws, by which they ballast themselves, as it were, against the opposing force. They then take a very high upward flight, that from an elevated point of observation they may take a more accurate survey of the region for which they are making. One well acquainted with the route is appointed leader, in addition to which duty he has, by his cry, to reprove the indolent and to urge on all to greater speed. When any leader becomes hoarse, another takes his place. Having to cross the sea, they choose the narrowest parts, and especially those—easily discernible—which lie between Taurica and Paphlagonia, that is, between Carambis and κριοῦ μέτωπον. As soon as they know that they have got past the middle they drop the pebbles from their claws. This sailors tell us, who declare they have been often covered with the shower of the falling stones. The sand, however, they do not disgorge till they have safely reached their destination. When any become so fatigued as to be unable to go on, a universal sympathy is excited, and the flock in a body fly to their relief, and continue to support them till they have recovered strength enough to resume their flight. On land the same prudent care is practised. They divide the night into ten watches, so that some one is always keeping guard. Each sentinel has a small weight in his claws, which whenever it falls tells that he is asleep. Danger at hand is indicated by a cry."

EDMUND TEW, M.A.

Is not *scry* the corruption and abbreviation of *skreich*, which is a common word in Scotch? An Englishman cannot, as a rule, pronounce the *ch*, *which is not rendered as in scratch*, but somewhat like *ugh*. In the Borders, as well as in other parts of Scotland, the word becomes *scraüch* or *scraugh*, and I know of a hen, particularly marked for her noisy behaviour, getting the nickname of "Scrauchy" from the family who possessed her.

C. G.

Kelso.

A BOTANICAL PUZZLE (5th S. viii. 146.)—I have ever been sceptical as to mummy wheat and the oats that are said to have grown when the soil in a Roman station has been disturbed, but I cannot entertain a doubt that the seeds of henbane will germinate after being buried for many years. I have made the strictest inquiry, and I cannot find that any henbane has been permitted to flower or seed in the garden here or on the adjoining land within human memory. Yet on almost every occasion when we have disturbed the soil to a greater depth than ordinary a few plants have sprung up. About ten years ago, when I made a sunk fence to cut off the western part of the garden from the adjoining grass field, quite a crop of these plants appeared. The land had certainly been pasture for many generations, but it was probably in pre-Reformation times a part of the garden of the preceptory of the Knights of St. John of Jerusalem, which stood very near. There seems also good reason to believe that the seed of flax will retain its vitality for a long period. An ancestor of mine about the year 1745 laid down to grass a field which had been under cultivation by the plough. As was not uncommon in those days, the last crop he took was flax, and the grass seeds were sown amongst it. Somewhere between sixty and seventy years after this my grandfather found it necessary to drain the field, and, as every one who has had to do with work of this kind knows, in draining work there is always some soil to spare, that is, more than will fill the trench without a hillock being raised over it. My grandfather disliked seeing these long, unsightly hillocks, and ordered the waste soil to be strewn about over the turf. The work was done in the winter, and when spring came a quantity of flax sprung up among this soil. I was told the above fact by my father, who saw the flax growing, and who was a careful observer. He did not think it possible that the flax seed could have been scattered there after the soil was disturbed, but held the opinion most confidently that it had lain in the ground ever since it was "laid down to grass," upwards of sixty years before. EDWARD PEACOCK.

Bottesford Manor, Brigg.

The spontaneous appearance of henbane in North Lincolnshire, after the breaking up of old soil, described by MR. CORDEAUX, may perhaps be attributed to the fact of henbane having been cultivated in the neighbourhood some years previously and its cultivation having been since abandoned.

EAUX will probably know whether such
ie case. It is a fact known to henbane
at the seeds often lie in the ground a
before germinating. At Bodicote, near
where Mr. Rufus Usher grows large
of biennial henbane for medicinal pur-
seeds after being sown come up in the
tric manner. They will remain in the
am assured, for seven, eight, and even
before the plants appear, the ground in
time being regularly ploughed over and
s—turnips, potatoes, and such like—
JOHN R. JACKSON.
oad, Richmond.

L (5th S. viii. 186.)—This name for a
pick is, I believe, quite peculiar to
least, so the Welsh miners who work in
bourhood tell me. The instrument
e and in Derbyshire as a mandril is a
steel bar, which is used for drilling
al or rock for the insertion of blasting
The bar is worked by two men, one
with his hands plumb, or level with the
ed, while the other man hits the head
vy hammer. The bar is slightly shifted
ch blow by the man holding it. The
this bar a "chisel." In the Forest of
ner's pick is called a "maddocks," while
ing district of Durham it is called a
A part of an ordinary turning lathe is
a mandril. It is a part of the parts
the article while it is turned. Some
ers here say their mandril should be
aundrill." THOMAS RATCLIFFE.

word been of Welsh origin it would
bly been found in Pughe's *Dictionary*.
another form of *mandrel*, part of a turn-
rom the French *mandrin*, the origin of
ording to Littré, is unknown. Conf.
Dictionary and Littré. It would also
m *mine-drill*. R. S. CHARNOCK.
rrick.

HOP SHARP (5th S. viii. 149.)—The fol-
acts are from the *Scottish Nation*, by
on, a work remarkable for accuracy in
nected with Scotch family history :—
ife, Helen Moncrieff, daughter of the laird
n, Archbishop Sharp had.....three daughters,
whom was married to Erskine of Cambo,
Cunningham of Barns, and the youngest,
William, eleventh Lord Saltoun" (iii. 445).
day, May 3, 1679, while travelling with his
r, Isabel, from Edinburgh,.....the primate's
met on Magus Moor," &c. (iii. 443).

observed that this partly corroborates
ent of another correspondent (p. 187)
to Margaret, the second daughter of
Sharp, except that it appears from the work now quoted that she married the eleventh and not the second Lord Saltoun, which was impossible. A. E. F.
Lennox Street, Edinburgh.

"CARGNIEULES" (5th S. viii. 188.)—The "cornelian" stone used to be called in French *carnéole* (*i.e.* flesh-coloured, from Lat. *carn-*). The German names are *Karniol*, *Karneol*, or *Karniole*. Modern French has *cornaline*; Italian, *corniola*; Portuguese, *cornelina*; Spanish, *cornerina*. These words are evidently derived from the Latin *cornu* (*corneolus*), either because the mineral is somewhat transparent, like horn, or on account of its resemblance with the finger nail (cf. *onyx*). Ménage's derivation, "*cornaline* = *coraline*," is a mere curiosity. The word *cargnieule* is unknown to me. Will your correspondent favour me with one or two quotations where the term occurs?
G. A. SCHRUMPF.
Tettenhall College, Staffordshire.

SIR THOMAS SWINNERTON (5th S. viii. 169), who married Maud Holland, sister of the Earl of Kent, and sister-in-law of Joan Plantagenet, the Fair Maid of Kent, who was the wife of Edward the Black Prince, certainly served in the wars of that period—if not in France, in Scotland, for I find he was taken prisoner by the Scotch, as the following extract shows: "Issue Roll, Michaelmas, 31 Edw. III., October 14.—To Sir Thomas de Swynnerton, Knight, lately taken in the wars in Scotland. In money paid to him of the king's gift for his ransom, 100*l*." E. M.

THE MASSYS OF DUNHAM MASSY (5th S. viii. 188.)—Most of the particulars required will be found in Ormerod's *History of Cheshire*, vol. i. pp. 398-9, for the parent stock, and at p. 424 for the Sale branch of the family. The first mention of the family, I believe, is that to be found on p. 47 of the *Doomsday Book of Cheshire*, as translated by Mr. W. Beamont, where Hamon is recorded as holding Dunham of the Earl (Hugh, first Norman Earl of Chester). The reason the heads of this house did not appear in Parliament, although holding the lofty title of baron, was that they were not tenants-in-chief holding direct from the sovereign, as the law required that those barons before the Parliament of 1265 should be. Hugh Lupus and his immediate successors held almost regal sway over their barons, of whom Hamon Massy and his heirs formed part. They held their court in the city of Chester. CANN HUGHES.
Chester.

DEVON PROVINCIALISMS (5th S. viii. 166.)—*Shippen* is of Saxon origin (*Scypene*), meaning a cow-house, an ox-stall, described by Bailey as a North-country word, therefore not peculiar to Devonshire. The same authority gives "Slocker

or *slockster*, one that enticeth away another man's servants"; and also "*Want* [pan∂ of *pendan*, Sax., to turn up, because it turns up the earth], a mole (N.C.)"; meaning, again, a North-country word. KINGSTON.

WHATELY ON DEFOE (5th S. viii. 185.)—Would not the want of the water required for growing rice have been a better criticism of the archbishop's? P. P.

WATT AND ALLIBONE (5th S. vi. 342; viii. 151, 178, 238.)—While deprecating the idea that I imagine I am one of the "learned correspondents" alluded to, and leaving to PROF. MAYOR that epithet, to which he is properly entitled, I can, nevertheless, give my notions on the question MR. WALFORD refers to. Watt and Allibone are no worse than Lowndes or any similar publications; in fact, I should rather be inclined to say they are better, and that, therefore, they have been picked out for criticism. One of the great points in Watt's work is the subject index, in which every other work I know of is deficient. Numerous works have what they call indexes or subject indexes, but they are all shams compared to Watt's.

MR. WALFORD asks for the kind of errors. It would require as much space as the works themselves occupy to enumerate the errors, and the kind is also legion. Put not your trust in man. Never rely upon the statements in any bibliotheca; look upon them as guilty until proved innocent. MR. WALFORD is no doubt acquainted with Prof. De Morgan's *Arithmetical Books*. The introduction gives the class of errors you have to be on the look out for. That is a work I think he can rely upon, as far as believing that the books described exist, and for the reasons stated by the learned professor; but it is impossible for compilers of large works to follow such a system—they must depend upon others for materials. I believe reliance can be placed on Smith's *Catalogue of Friends' Books* and the *Bibliotheca Cornubiensis* of Messrs. Boase and Courtney. But that the work is privately printed I might also name the *Index Librorum Prohibitorum*, lately referred to in your columns as distinguished by the most conscientious accuracy, the author never describing a book he has not read. A few other later executed bibliographical works of a special character may also be relied upon. What is wanted are special bibliographies. For example, MR. WALFORD has studied insurance and statistics; he is therefore probably in a position to make a valuable contribution to bibliography, if he will make a bibliographical list like Prof. De Morgan did with his arithmetic books, following his plan of including everything, but discarding the learned professor's eccentricities of enumeration. MacCulloch's *Literature of Political Economy* is robbed of half its value by his system of selection. The works he does not mention he says he has left out as worthless; but then one is always in doubt whether the particular book one has is worthless or was simply unknown to the great economist.

It would be invidious for me to point out the "kind of errors"; that is, however, rendered unnecessary, as the thing has already been done by a gentleman who was long a respected contributor to "N. & Q." If MR. WALFORD will refer to Bolton Corney's pamphlet, *On the New General Biographical Dictionary, a Specimen of Amateur Criticism in Letters addressed to Mr. Sylvanus Urban*, 1839, he will also find exactly the class of errors that are mostly prevalent and still have to be guarded against.

Since writing the above I have attended the Conference of Librarians, and after hearing MR. WALFORD'S interesting papers, and identifying him as the author of that excellent and learned work, the *Insurance Cyclopædia*, I am confirmed in my original impression that in asking his questions he was simply poking fun at us, and that he knows as well as, if not better than, any of us what he asks for. OLPHAR HAMST.

38, Doughty Street, W.C.

THE LATE J. LIONEL WILLIAMS (5th S. viii. 260.)—In your paper announcing the death of a clever artist, Mr. Joseph L. Williams, there are remarks kindly put respecting the ability of father and son I entirely agree with, but I think you must be in error in stating that the sons of Samuel Williams assisted their father in engraving some of his work that appeared in Hone's *Every-Day Book* and *Table Book*. Permit me to state the first edition of the *Every-Day Book* was published in 1825, the *Table Book* in 1827. Now, if Mr. J. Lionel Williams was born in 1815, it would be hardly possible for one so young (ten years) to have assisted his father, wood-engraving being a difficult art to learn, and taking some years to master. Allow me also to remark no mention is made in your article of Mr. Williams's (senior) best work in those books, namely, the Months in the *Year Book*, which he engraved for my house; and, with respect to the early impressions in the *Every-Day Book*, &c., they were printed from plaster casts or moulds. It was left for me to print the whole of the cuts from the original blocks, and any one comparing the first edition with mine will at once be struck with the difference, mine being crisp and clear, while the others are thick and leady. WILLIAM TEGG.

Pancras Lane.

DR. PRICE, ALCHEMIST (5th S. viii. 228.)—In the parish church of Stoke-next-Guildf[illegible] marble monument, with the following ins[illegible]

ır this place are deposited the remains of James M.D., F.R.S., son of James and Margaret Higgen-, who departed this life ye 31st of July, 1783, years. Heu! Qualis erat!"

eccentric man inherited the fortune and ed the name of his maternal uncle, James citizen of London. He entered himself at College, Oxford, where he took a bachelor's in physic. In 1782 he published an account e experiments in mercury, silver, and gold, at Guildford in May of that year in presence l King and many other gentlemen, to whom eals for the truth of his account without the st fear of contradiction. It appears that y was put into a crucible, placed on a fire, er other ingredients had been put in a cer- *d powder* furnished by him was added. ucible in due time was cooled and broken, globule of yellow metal was found at the , which proved to be pure gold. In other nents a *white powder* produced silver, and rs the *red powder* transmuted the silver into His experiments, and the respectability of ctators of his manipulations, procured him ree of M.D. at Oxford, and an introduction Royal Society, of which he was made a . This society required that the preten- f their new associate should be thoroughly and he was commanded under pain of ex- to repeat his experiments before a special ttee. Dreading a detection of the imposture, a draught of laurel water (prussic acid), ded his troubled life at the early age of five.

e Reading Room of the Literary Institute town is a very fine portrait of Dr. Price in by John Russell, R.A.; and in the Library ame institution are the two editions of his *nents*, printed at the Clarendon Press in d the following year. D. M. Stevens.
ford.

SH RECEIPTS: PRIORY OF HOLY TRINITY, (5th S. viii. 167.)—Mr. Davis may be learn this is noticed in Dugdale's *Monasti-* 1830 (B. Mus., 2062, e), vol. vi. part i. note e of Tanner's *Refer. to Rec. and MSS.:* quietantias factas Priori S. Trinitatis per n Judæos Latinæ et Hebraice.—MS. in otton. Claud., D. ii., 52, cartam re Hen. The preceding page gives the priors, viz. Richard, John Toting, Gilbert, Eustachius, Aygnell. S. M. Drach.

O AND HIS TRANSLATORS (5th S. viii. 161, I am glad to be able to add one more to of translations of Tasso given by your cor- ent Mr. Bouchier. Many years ago I lent me by a friend, which I read with at that time, and I think I may venture t possesses no inconsiderable merit. It is by the Rev. J. H. Hunt, M.A., late Fellow of Trinity College, Cambridge, and was published in London in 1818. It is dedicated to the then Bishop of Chester, Dr. Law; the preface is dated from Kirkby Lonsdale, Dec. 7, 1817. From that place he appears to have soon removed to Crofton, Yorkshire, of which place he was in sole charge, the rector being a non-resident. My friend during his residence there made his acquaintance, and describes him as a person of extensive learning, very handsome and gentlemanly. That friend being an excellent Italian scholar, and well read in the literature of that language, knew him intimately, and has told me many particulars of his character and private life.

I do not know where he went on leaving Crofton. Perhaps this brief notice may be the means of eliciting some further particulars respecting him. H. E. Wilkinson.

Anerley, S.E.

Sir Walter Scott's opinion of Hoole as a translator coincides with that expressed by Mr. Bouchier. In his diary, under date June 4, 1826, he writes thus (Lockhart's *Life*, vi. 317):—

"Lady Louisa Stuart used to tell me of Mr. Hoole, the translator of Tasso and Ariosto, and in that capacity a noble transmuter of gold into lead, that he was a clerk in the India House, with long ruffles and a snuff-coloured suit of clothes, who occasionally visited her father, John, Earl of Bute. She sometimes conversed with him, and was amused to find that he did exactly so many couplets day by day, neither more nor less; and habit had made it light to him, however heavy it might seem to the reader."

Hugh A. Kennedy.

Waterloo Lodge, Reading.

Witchcraft Trials (5th S. viii. 169, 202, 244, 255.)—I have a small volume—

"A | Short | Treatise | touching | Sheriffs Accompts. | Written by the Honourable Sir Mat- | thew Hale, Kt., sometime Lord Chief | Justice of His Majesty's Court of | King's-Bench. | To which is added, A Tryal of | Witches, at the Assizes held at Bury | St. Edmonds, for the County of Suf- | folk, on the 10th of March, 1664, be- | fore the said Sir Matthew Hale, Kt. | London: | Printed and are to be sold by Will | Shrowsbery, at the Bible in | Duke-Lane. 1683."

Is the book of any value? Would your correspondent Mr. Swiny like to refer to it?

G. H. Haydon.

Jacobite Squibs: "Here Sarum lyes, of late as wise," &c. (5th S. viii. 206, 276.)—The verses beginning thus will be found in *A Choice Collection of Poetry*, "by the Most Ingenious Men of the Age," &c., "most carefully collected by Joseph Yarrow, Comedian," York, 1738, vol. ii. p. 120, Brit. Mus., 11621, b. F. D. quotes them from a MS. O.

Curious Use of Words (5th S. vii. 468; viii. 15, 179.)—*Pash* is frequently heard in the West

Riding of Yorkshire both as a verb and a noun; but it has always a very different signification from either of those given by your correspondents R. R. and Mr. Blenkinsopp. It means in that county to throw down quickly or fall down suddenly. Thus, "It rains with a *pash*"; "He *pashed* that down in a tantrum," &c.

H. E. Wilkinson.

Anerley, S.E.

Sir Walter Scott and the Use of the Cope (5th S. viii. 126, 175, 191, 249.)—Why has Mr. Mackenzie Walcott omitted the name of John Britton, F.S.A., from the names of those who taught "reverence for our grand national architecture"? His *Cathedral Antiquities*, wrought out amidst the opposition and snubbings of deans and chapters, did more than anything to inspire a love for those grand monuments and to prevent the grime, dirt, disfigurement, and decay which were the result of the neglect of the then custodians. Clarry.

"Roister Doister" (5th S. viii. 47, 214.)—*Titivile.*—In the *Myroure of oure Ladye*, edited by Rev. J. H. Blunt for E. E. T. S., extra series, xix., is the following passage:—

"An holy Abbot.....whyle he stode in the quyer at mattyns, he sawe a fende that had a longe and a greate poke hangynge about hys necke, and went aboute the quyer from one to an other, and wayted bysely after all letters, and syllables, and wordes, and faylynges, that eny made; and them he gathered dylygently and putte them in hys poke.....and sayd, I am a poure dyuel, and my name ys Tytyuyllus, & I do myne offyce that is commytted vnto me."—P. 54.

R. R. Lloyd.

St. Albans.

The Isle of Man (5th S. viii. 127, 251.)—To those who take an interest in the ancient history of the Isle of Man, I venture to recommend an essay entitled *Mann: its Names, and their Origins*, by J. M. Jeffcott, Esq., "the High Bailiff of Castletown, Isle of Mann" (London, Philip & Son, Fleet Street, 1873). A vast fund of curious and valuable matter is compressed within a few pages. How the island came to be designated "Mann" is clearly shown, as well as the derivation of the name of the tribe or race of the *Manapii* by whom it was occupied. Wm. B. Mac Cabe.

For books on the Isle of Man reference should be made to the following:—

"Bibliotheca Monensis: a Bibliographical Account of Works relating to the Isle of Man. By William Harrison. Douglas, Isle of Man, 1861," 8vo. pp. viii-208. Being vol. viii. of the Manx Society's publications. A new edition of this work (1876, pp. xii-312) forms vol. xxiv. of the same series.

C. W. S.

Virginia (5th S. viii. 27, 76, 152.)—The celebrated divine, William Crashaw, preacher of the Temple, and father of the poet, in a sermon preached before Lord Delaware, in February, 1615, in view of his expected departure for America, discloses the origin of the name Virginia in these words:—

"And thou, Virginia! whom, though mine eyes see not, my heart shall love, how hath God honoured thee! Thou hast thy name from the worthiest queen that ever the world had."

Dellies.

Minneapolis, Minnesota, U.S.A.

"Toot Hills" (5th S. vii. 461; viii. 56, 138.)—At Carnarvon there is a hill called Toot Hill.

W. F. Marsh Jackson.

Book-plates (5th S. viii. 200.)—That these should not have been in use with us earlier than the last century appears at first sight easily refutable, but on seeking proof to the contrary it is not, I find, so readily forthcoming. I have a fine example of an armorial plate which I think rather earlier. Upon a beautiful umber-tinted ground of a lattice pattern, a square in the centre, artistically formed by an arrangement of books, contains a scroll displaying a handsomely ornamented coat of arms, inscribed "Thomas Smith, of D^r^ Commons, Gent." This is preserved in a copy of *Patrick's Psalms*, 1679, and although the plate is, as usual, undated, it may probably belong to that period. I may here note another book-plate which has fallen into my hands; it is that very remarkable one of Sir Francis Fust, in two distinct parts, the first or larger one recording the marriages in both lines of Sir F. Fust, of Hill Court, said by a writer in "N. & Q." (4th S. v. 65) to be, as far as he knows, "unique in England." This, with the smaller one, I found in a tattered copy of an old novel, entitled *Cleveland;* and as the Fusts owed their baronetcy to Charles II., I thought they could not find a fitter resting-place than in my copy of *The Muse's Welcome*, so complimentary to his grandfather, James I. J. O.

A Folk-Lore Society (5th S. v. 124, 294, 457; vi. 12, 37, 90, 137, 198; vii. 77, 375, 497.)—I am glad to be able to add another name to the list of newspapers publishing folk-lore columns. In August the *Ardrossan and Saltcoats Herald* opened such a column, with the view more especially, I understand, of receiving communications on folk-lore and other matters relating to Ayrshire.

William George Black.

Glasgow.

"Stag" (5th S. viii. 226) in the dialect of Northern Lindsey means a cock of any breed, not specially a game-cock. Mabel Peacock.

Lucifer Matches (5th S. vii. 469; viii. 93.)—As these useful little articles have already been noticed several times in "N. & Q.," I

mention a kind of them long since forgotten, which I recollect seeing for sale some time about the year 1848. These matches were flat slips of wood, the length of an ordinary match, and tipped with a bluish stuff, but the mode of lighting was what was peculiar. They were lighted by the same kind of action as that by which a pen is wiped in an ordinary pen-wiper. Each box was furnished with two or three little folding leaves of stout sand-paper. One of these was taken out, folded double, and held in the left hand, while the match was held in the right-hand fingers, and was pulled quickly through between the surfaces of the sand-paper. It was not a very successful plan, as the matches sometimes failed to light. W. H. P.

"LEAD, KINDLY LIGHT": THE CONTRIBUTORS TO THE "LYRA APOSTOLICA" (5th S. viii. 220, 238, 258.)—In a list of contributors to the *Lyra Apostolica* given by GENERAL RIGAUD, from a memorandum in his brother's copy of the book, the writer signing himself ϵ is identified with S. Wilberforce, the bishop. Some years ago I made a similar list in my copy, which coincides with GENERAL RIGAUD'S with this exception, that ϵ is R. J. Wilberforce, the elder brother of the bishop, and author of several well-known works, who was once Archdeacon of the East Riding, and quitted the communion of the English Church for that of Rome not long after the Gorham Judgment. At this distance of time I am unable to remember the authority for my statement, but I think it must have been Newman's *Apologia*, to which I have no opportunity of referring at present. I should much like to know which is right, GENERAL RIGAUD'S list or mine, and which of these two brothers, both so eminently, though so variously, gifted, is entitled to a place among the contributors to the *Lyra Apostolica*. A resident at Oxford can ascertain this better than a country parson. G. D. W. O.

[G. P. writes that it was the archdeacon, Robert Wilberforce, who was the contributor.]

A POPULAR IDEA (5th S. viii. 208.)—According to the *Constitutions of the Borough and Town of Weymouth and Melcombe Regis*, a defendant in the local court was entitled to make four "defaults" of appearance to answer the charge against him. Probably some fee was enacted to compensate the clerk for the trouble of making the entry. A similar custom prevailed anciently in many other places, I have no doubt.

THOS. B. GROVES.

HERALDIC (5th S. viii. 209.)—The crest was worn supported by a chapeau or wreath, or sometimes it rose above a coronet. It also became a usage in the fifteenth century to have the crest rise from out of a coronet, which was simply a decoration to the helm, and supplied the place of the more prevalent wreath. This crest-coronet is still retained in modern heraldry. It is commonly blazoned as "a ducal coronet," but has no reference, however, to ducal or to any other rank, and it might with greater propriety be distinguished as a "crest-coronet" (*vid. Heraldry, Historical and Popular*, by Charles Boutell, Bentley, 1864, pp. 294–5). Edmondson states that the crest was of old no part of "the arms." It was introduced by Edward III. at the time of the institution of the Order of the Garter, at which period mottoes also became more common. Any one might change his crest or motto at pleasure.

GIBBES RIGAUD.

Magdalen College, Oxford.

"WITWORD": "CAUPLAND" (5th S. viii. 227.)—The Rev. Joseph Bosworth, in his *A.-S. Dictionary*, describes *Witword, i.e. Wita-word*, as having two meanings: 1st. A wise man's word, a lawyer's opinion or advice; 2nd. The wager of law.

Caupland.—I have not met with this word in any authority, but am of opinion that it will be derived from *caupes*, or *calpes*, and *land*. *Caupes* is described as a gift that a man makes in his own lifetime to his patrons, especially to the head of the clan or tribe for his maintenance and protection. JOHN PARKIN.

Miscellaneous.

NOTES ON BOOKS, &c.

Errors of Speech and of Spelling. By the Rev. E. Cobham Brewer. 2 vols. (Tegg & Co.)

HERE is a very arduous labour most happily accomplished. Dr. Brewer supplies the correct spelling and pronunciation of all words which in either way present some difficulty. Beyond this supply there are many useful features in the work which distinguish it from every other dictionary. A single sample will show this:—

"*Cathedral* (*ka-thee'-drăl*), a church containing a bishop's seat. This word shows the perversity of the English language. We outrage quantity to throw the accent back from the penultimate, and say *castīgate*, for *castĭgate*; *blasphēmy*, for *blasphĕmy*; *balcōny*, for *balcŏny*; *metamorphōsis*, for *metamorphŏsis*; *apotheōsis*, for *apotheŏsis*; and hundreds more. But here, where accent and quantity favour our favourite system, we actually change short *e* (ε) into long *e* (η), and say *cathēdral* instead of *cath-ĕ-dral*, or, at any rate, *cath-ed-ral*."

We have found this book stand every test except one. As the present edition will, we hope, be speedily exhausted, we would suggest to Dr. Brewer the neglected interests of the word *inevitably*. In some of the best writing of the day this word is supplanted by *infallibly*. Let us further suggest that these two volumes deserve to take place permanently among prize-books. They will be found more amusing and more instructive than the gorgeously bound unsaleable books, the presentation of which excites a pang in the breasts of spectators who know their worthlessness.

PUBLIC LIBRARIES.

THE Conference of Librarians is an event in the history of libraries that one would not willingly allow to pass

without a mention. Perhaps it would be more correct to say the "Librarians' Conference," as several gentlemen not in the profession attended on account of the interest they take in the movement. Circumstances and place could scarcely have been more fortunate for an event which is to give an impetus to libraries and librarians such as they have never yet experienced. At least I confidently believe this will be the result to England of this important meeting of the librarians of so many nations.

For any movement to be successful in these days something more is necessary than good intent. Some of the powers that be must take notice of it, and, thanks to the Lord Mayor (Sir Thomas White) and the *Times*, two of those powers did take notice of a movement which, however valuable in itself, might have passed with little notice but for them. When we find papers which pretend to be devoted to literature dismissing such a volume as the American report with a few lines, we are made to feel grateful for such notices of the Conference as those lately contained in the *Times*. These are the circumstances I allude to. As to the place, it would have been difficult to find another institution in London more fitted for such a Conference, and willing to allow its use not only free of expense, but actually at its own expense. All honour, therefore, to the managers of the London Institution for their enlightened liberality. The heart of the City also seems to me to have been a peculiarly appropriate as well as convenient place; and as all the "matter" is of no use without the "mind," the London Institution is also to be congratulated on having a librarian energetic and talented enough to get up, organize, and successfully carry out an undertaking which probably proved arduous far beyond anything he had imagined. If I may be allowed to introduce personal matters, I would say that formerly I had little opinion of the library, in fact, felt "foul scorn" for it; for one day I asked for a certain book, wishing to show it to a visitor, making certain that it would be forthcoming, but to my astonishment they had it not. When I say that that book was the *Handbook of Fictitious Names* my feelings will be understood. As might have been surmised from their report, it soon became evident that the American delegates had gone more deeply into the subjects they had come to discuss than many of their English brethren. Indeed, they must have been surprised from time to time to hear speakers get up and enunciate the most elementary principles, or ask questions which had been fully answered twenty or thirty years ago in the reports on the British Museum Library. The mention of these reports reminds me of the great pleasure it was to hear the manner in which the name was cited of that prince of librarians, to whom England —nay, the world—owes so much—Sir Antonio Panizzi.

It seems to me that it is as much from the actual meeting itself and the publicity that it has given to the matter that good will result, as from the discussion and interchange of ideas.

It was most gratifying to find the feeling amongst librarians universal that it was their business to cultivate readers, and do all in their power to attract them, quite as much as it was to take care of the library. In fact, it was impressive to find the kind of spirit a man is imbued with who is working for himself, in his own business and for his own profit, actuating men whom I may, I think, at their present salaries, look upon as working rather for others than themselves. If, as was stated, a library is looked upon as almost equivalent to a university, the importance of attracting readers is evident. The beggarly condition of London with regard to public free libraries must have been a matter of *wonder to our visitors.*

The papers read at the Conference were numerous and of such great interest that a cursory notice of them or their authors would be an injustice. One week was hard work enough, but if the Conference had lasted several weeks it would never have been at a loss for matter; as it was, time was found too short to allow of unlimited discussions. Probably by the next meeting, now that attention has been directed to them, all members will have carefully studied not only the reports on the British Museum, but the American report, and this alone I venture to think will very considerably shorten discussion.

I have just jotted down these notes as the humble opinion of an outsider, in the hope that they will be interesting to other outsiders. To get a notion of the enthusiasm of librarians for their profession it was necessary to attend the Conference personally.

OLPHAR HAMST.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

T. O.—Louis Dutens was a Protestant, born at Tours in 1730. Early in life he became connected with noble English families. He held the living of Elsdon, Northumberland, to which he was appointed by his patron, the Duke of Northumberland. Its value is nearly 600*l.* a year; population over 1,400. Dutens died in 1812. See memoir of him in *Gent. Mag.* for that year. A list of his works is in the last edition of the *Encyc. Britan.* He began his public literary career with a tragedy, *Le Retour d'Ulysse*, in 1748, and ended it in 1806 with his popular *Mémoires d'un Voyageur qui se repose.* By far the best account of the author with which we are acquainted is to be found in a capital analysis of the *Mémoires* in the *Monthly Review*, vol. xlix. (1805). Dutens appears to have for some time assumed the name of Duconchel.

C. R.—In Dr. R. G. Latham's edition of Johnson, *Ribband* is thus explained by an extract from Falconer's *Nautical Dict.*: "*Ribbands* are long, narrow, flexible pieces of timber nailed upon the outside of the ribs near the foremost to the aftmost square timbers, so as to encompass the ship lengthways." Dr. Latham defines *Ribbons*: "*s.* (Fr. *Ruban*). Fillet of silk; narrow web of silk which is worn for ornament."

CIVIS.—The work, *An Inquiry into the Colonial Policy of the European Powers*, bore the author's name: "by Henry Brougham, Jun., Esq., F.R.S."

J. ROGERS.—The delusion about the so-called Mother Shipton has been repeatedly exposed in "N. & Q."

W. F.—Hampshire is styled, in some official documents, as the county of Southampton.

J. R.—The back numbers have been forwarded.

R. B. S.—We do not remember to have seen it.

CLARRY.—Next week.

J. C. VINCENT.—At the earliest opportunity.

ERRATUM: "GREAT WATERFALLS" (5th S. vii. 499.)—For "Yarsassa," read "Garsappa." J. R.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 30, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 20 1877.

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Notes.

CHAUCERIANA.

HOPPESTERES.—

"Yet saw I brent the shippes hoppesteres
The hunte ystrangled with the wild beres."
Knighte's Tale, 2019.

In Speght's *Glossary*, *hoppesteres* is rendered "*gubernaculum tenentes*, pilots"; but the etymology is not given, although a Gotho-Teutonic compound might translate "head steersmen." Urry writes the word *hopposteris*, and adopts Speght's rendering "pilots"; and he adds: "But MS. Chaucer hath it, 'the ships upon the steries,' *i.e.* 'there I saw the ships and their whole crew burnt as they steered or sailed along'; which must be a much more terrible image than barely the pilots being burnt, and consequently a very proper ornament to the temple of Mars."* Purves, who writes *shippes hoppesteres*, says, "The meaning is dubious. We may understand 'the dancing ships,' the ships that 'hop' on the waves, 'steres' being taken as the feminine adjectival termination; or we may perhaps read with one of the manuscripts, 'ships upo the steres,' that is, even as they are being steered, or on the open sea—a more picturesque notion." Tyrwhitt renders *hoppesteres* "dancers"; and in a note he says:—

"To *hoppe*, in Saxon, signified exactly the same as to *dance*, though with us it has acquired a ludicrous sense; and the termination *stre* or *ster* was used to denote a female, like *trix* in Latin. As, therefore, a *female* baker was called a *bakester*, a *female* brewer a *brewester*, a *female* webber or weaver a *webbester*, so I conceive a *female* hopper or dancer was called an *hoppester*. It is well known that a ship in most languages is considered as a female. Though the idea of a ship *dancing on the waves* be not an unpoetical one, the adjunct *hoppesteres* does not seem so proper in this place as the *bellatrici* of the *Theseida*, i. 7—

'Vedevi ancor le navi bellatrici,
In voti carri e li volti guastati.'

In another respect Chaucer has improved upon his original, by representing the ships *on fire*. It should be observed that the principal circumstances in Boccace's description of this temple of Mars are copied from Statius, i. 7."

I do not, however, see that Tyrwhitt has given any reason for the use of a word signifying "dancers." That a female dancer might be called a *hoppester* is reasonable enough, although I take it that Somner borrowed his "Hoppestre, *saltatrix*, woman dancer" (transferred to Dr. Bosworth's *Dictionary*, "a female dancer, *saltatrix*"), from Chaucer himself. In "N. & Q.," 3rd S. iii. 77, a contributor (A. A.) says:—

"In the *Pardoner's Tale*, when he is describing the banqueting and riotous living of the young men, he says:—

'And right anon comen in *tomblesteres*,
Fetis and smale, and young foitereres.'

The glossary to the black-letter folio (1687) explains 'tomblesteres' as 'tumblers,' and the last word as vagabonds. If we follow the analogy we should take 'hoppesteres' as hoppers, or persons going on one leg, the other being disabled, or in some way rendered useless. The passage would then signify, 'then saw I the ships crippled, or disabled, or in distress,' which seems to accord with the context."

In "N. & Q.," 2nd S. x. 227, a correspondent (T. Q. C.) says, "May not the word be *hoppesteres*, and refer to those meteors called Castor and Pollux, or *composants*, which, hopping from space to space, betoken 'gusts and foul flaws' to the mariner?" In "N. & Q.," 2nd S. iv. 407-8, the REV. THOS. BOYS, after stating that in different editions the word is spelt *hopposteries*, *hopposteris*, *hoppostoris*, suggests that *hopposteres* may be an old form of *upholsteries*; and he would understand "dockyards or arsenals where ships are refitted; not taking upholstery in the sense of the ships' tackling or furniture, but rather in that of the place where such furniture is supplied"; and he says, "This interpretation will make a connected sense with the preceding line:—

'The toun destroied, ther was nothing laft,
Yet saw I brent the shippes' hopposteries.'"

A friend suggests that as the object of the poet was to describe all the evils to which the world was subject, and as "The shepen burning with the

* The modernized edition of *The Canterbury Tales* by Betterton, Dryden, Pope, and others (Dublin, 1742), explains the expression, "Ships burnt in fight or forced on rocky shores."

blackë smoke," just seventeen lines above, probably refers to *ships*, if *hoppesteres* could be traced to any words signifying "folds," the expression might mean "sheep's folds." Purves, however, renders this *shepen* "a stable," from A.-S. *scypen;* and he says the word *sheppon* still survives in provincial parlance. Mr. T. Wright also renders *schipne*, *schepne* (A.-S.), a stable; and Dr. Bosworth gives *scypen*, a stall, stable, shed (N. Eng. *shippen*, a cow-house; Plat *schapp*, a shed; D. Kil. *schop*, "tegumentum, quidquid tegit"; G. *schoppen*, a shed; Pol. *szopa*). If *hoppesteres* were not a compound word, all I could have done would be to query the *upperest* of Coleridge's Glossary, and the Greek οπιστερος, posterior, behind, which might have been used to denote the stern of the ships; but I hardly think our poet would have used a Greek word. I take it that *hoppesteres* is a compound word. Let us therefore examine some of the words from which it might have been made up. The Anglo-Saxon has *up*, *upp*, *uppe;* Plat D. *op;* Dan. *op*, *oppe*, up, upward. Chaucer's *hepe* is rendered a company, a troop, from L. S. *hupen*, Teut. *hauffen* or *haufen*, a heap, also a number, with which compare the Icelandic *hópr* (Dan. *hob*, Sw. *hop*), troop, flock, bevy; as *mann-hópr*, a troop of men; *fjár-hópr*, a flock of sheep; *fúgla-hópr*, a bevy of birds. There is also Ihre's *hoppa*, "Scanis equam nolat in primis juniorem, tanquam quadrupedantem. Græcum ιππος hujus cognatum, non vero parentem dixero"; and Dr. Johnson's "*hobby*, an Irish or Scotch horse, a pacing horse, a nag; Gothic *hoppe*, a horse; Fr. *hobin*, a pacing horse"; and the Mod. Sw. has *hoppa*, to hop, leap, jump; Dan. *hoppe;* also *hoppe*, a mare, a mare for breed; and Coleridge gives *hop*, to go.* There is also the O. Fr. *hobe*, *hobette*, "cage à poulets, cabane, maisonette" (conf. Roquefort); Med. L. *hoba*, *huba* (conf. Dufresne). Jamieson has "*hop*, *hope*, a sloping hollow between two hills, or the hollow that forms two ridges on one hill." Dr. Johnson has "*hope*, any sloping plain between the ridges of mountains." Indeed, Bullet says *hope* was used in this sense in the language of the ancient Gauls, "petite vallée entre des montagnes." I also note the Su.-Goth. *hop*, rendered by Jamieson, "portio agri separata, L. B. *hob-a*, properly pasture-ground," borrowed from Ihre, who connects it with *hump*, "separata quædam portiuncula agri vel prati," and makes about = *fjäll*. Again, the termination *ster*, although a sign of the feminine, is also found in some masculine nouns. I have once found it used diminutively; and Dr. Bosworth says *ster*, as a termination to nouns, denotes "direction, guidance, *directio*, *magisterium* (*steore*, direction)." There is Chaucer's *estris*, which Bailey renders "lodgings"; and the A.-S. has *stæger* (Dan. *stige;* Sw. *stege*, a ladder, stair; Icel. *stigi*, scala), a stair, step; which might corrupt or contract to *stær*, and even *ster*. Coleridge has *estre*, *hestris*, condition; *stere*, stern of a ship, the rudder; and Speght gives "*stere*, to make, make a motion; *stere*, stern; *steire*, a sterne." Further, we have the Norman *estr*, being; *est*, the east; *estors*, stock, stores; the O. Fr. *estre*, "chambre, maison, demeure" (which occurs in the *Roman de la Rose*); *estre*, "tenir, appartenir"; and the Icelandic has *stadr*, stead, place, abode, which in local names (as in Leinster, Munster, Ulster), at all events, is liable to become *ster*. We have also the old Law Latin *estregbords*, which Cowel renders "eastern bords, or deal or fir brought from the eastern parts for wainscot and other uses"; a word that might corrupt down to *estres*, from which we might have *op-estres* (say = upper decks), and finally *hoppesteres*. Compare also the Eng. *steer*, a bullock, a young ox (A.-S. *steor*, *steor-oxa*, a steer, bullock; D. G. *stier*, a bull; Moes. *stiurs*, a steer). There is also the Northern *scar*, var. *scarr*, *skarr*, *skire;* and the Dan. *skier*, *skiær*, *skär*, a rock, cliff; and the Sco. *skerry*, rendered by Jamieson "an insulated rock"; whence Leinster Skerries, Shetland Out Skerries, and Pentland Skerries; and it is quite possible that *steres* might be mistaken for *skerries*. My impression, however, is that in rendering *hoppesteres* we have to choose between translating "sheep's pastures" or "ships' horses." We can easily see how from *hop*, "a pasture," we may get *hoppestere*—thus *hop*, *hopester*, *hoppester*; while from *hoppa*, or perhaps a masculine noun *hoppe* (Dr. Johnson's *hoppe* is not found in either Verelius, Lye, or Schulze), we may first have *hoppester*, and finally *hoppesters*. I incline to this latter; and I take it that the real meaning of *shippes hoppesteres* is "ships' horses." But it will be asked how the term "horses" can be applicable to any part of a ship or its belongings. I answer it may have been applied *literally* to ropes, ladders, or other appurtenances, or *figuratively* to the sails of the ship. Falconer (*Mar. Dict.*, Lond., 1830) uses the term "horse" principally in relation to certain ropes. Jal (*Gloss. Naut.*, Par., 1848) renders *rope-horse* "(corde-cheval), nom de la draille verticale"; and he refers to *cabo de la raca*, "*Esp. anc.* (corde du racambeau), nom donné à un cordage tendu verticalement derrière un mât, pour servir de draille à une voile d'étai"; and Rumpff (*Techn. Wörterb. G. Fr. Eng.*, Lond., 1868-70) gives "*horse for the mizzen sheet*, der Leuwagen, der Besanschote, der Pferdebügel, der Giekbaumbügel,† Barre de fer pour l'écoute de la voile d'artimon"; "*horse of the yard-arm* (*Ship-b.*), Das Nockpferd, Marche-pied de bout de vergue";

* Conf. Langue d'Oïl *hoper*, sauter, action de sauter vite en haut, from A.-S. *hoppan*, Eng. *hop*, Bas Sax. *hupfen*, Allmod. *hüpfen*, *ib.*

† Lucas renders *giekbaum*, spanker-boom; and *giekbaum-segel*, the mainsail.

"*horse*, gallery-ladder, Die Sturmleiter,* die Bootsleiter, Echelle de corde."

I take it that the word *hoppesteres* refers to the "sails of the ship," and that it is here used figuratively. The word *horse* is often so used; thus:—

"Ere twice the horses of the sun shall bring
Their fiery torchen his diurnal ring."
A. W., ii. 1.

"O for a horse with wings." *Cymb.*, iii. 2.

"Expectata dies aderat, nonamque serenâ
Auroram Phaëthontis equi jam luce vehebant."
Virg., *Æ.*, v. 104.

The waves breaking into foam over the distant sea, indicating rough weather, are termed "white horsemen." It may be said that *hoppe* would have answered all the purpose, and so it would had it not been necessary to have a word to rhyme with *beres*. Finally, if I have not given the proper meaning of *hoppesteres*, I think I have pretty well exhausted the subject, or, at all events, that others may be able to translate the term by means of the words that I have here collected.

R. S. Charnock.

Boulogne-sur-Mer.

* Rendered by Lucas, gallery-ladder, quarter-ladder.

BEATRICE CENCI.

There must be few readers of "N. & Q." who have not taken some interest in the tragic story of the sad young face that, worn with tears, looks out on us from the walls of the Barberini Palace. Was she really a murderess, or only indirectly implicated in the crime? Was her father's conduct so unnatural as almost to force such a crime on her? Such questions must have often risen in our minds, but without much hope of any solution. The veil of mystery has seemed drawn for ever over the story, which nevertheless in Italy has always a fresh attraction for the traveller. So last year, when at Naples I came upon a volume on the subject, which seems unknown in England, though it was noticed on its appearance by the *Revue des Deux Mondes*, and contains much hitherto unpublished documentary evidence of the trial, &c., I was anxious to communicate some of the most salient points to the readers of "N. & Q."

I refer to the *Beatrice Cenci* of Cavaliere Tito D'Albono, published at Naples in 1862, and now out of print. The Cavaliere is an ardent collector of old historical memoirs, pictures, and MSS., has written several works on the mediæval days of Rome and Naples, and welcomes English as cordially as Italians in his apartment in the Strada Monte Oliveto. I have spent several pleasant hours in his rooms, where on the walls hang the sword taken from Caracciolo before his execution; a picture of San Gennaro in a cap of liberty, also a relic of 1799; another of the unhappy San Felice; of Masaniello and his wife; with other treasures of old Italian times.

But his chief treasure, which he shows with the greatest pride, is a MS. copy of the Cenci trial, taken in 1849 by the Republicans from the archives of the Curia Romana—I am not at liberty to say by what means—and presented to him. On the groundwork furnished by this by no means perfect MS., which only reports the *ipsissima verba* of Giacomo and Bernardo Cenci and refers to the deposition of Beatrice in fol. 844, his book has been composed. It is diffusely written, as it claims to embrace the social history of the time in which Beatrice lived as well as the story of her family, but it is not without great interest. The writer is obliged to sustain the guilt of Beatrice against the romantic Guerrazzi, who makes her an innocent martyr, but some of the documents introduced give a newer and more touching aspect to the dark story. Few can read unmoved her letters to Cardinal Aldobrandini in which she prays him by the bowels of Jesus Christ to assist her petition, and in which she says:—

"And if the agonies and distress that I suffer are the penalties of my sins, I accept them from the hands of his Holiness, as if from my Saviour himself; still I think they might be sufficient for a poor girl, without guide or counsel, martyrized and oppressed by her own flesh and blood."

In another letter she says, "I ask pardon of your Eminence for my boldness, but I am an unhappy creature, whom even her own sister has forgotten." Again, a letter to her confessor contains these touching words:—

"My good Father and guardian of my soul, in accordance with all the presentiments that I have had since the time I lived in our palace, I see my end approaching nearer every hour, without the power of saying a single Ave in S. Pietro in Montorio, where from your hands I received my first Communion. All who promised me assistance and who were the hope and good omen of my future have deserted me. I have already resigned myself to whatever shall be the will of God, but I feel within me the desire to be fed with the holy Eucharistic Bread. Who knows, it may save me from death, or at any rate from those visions and phantoms which appal me now as much as in my earliest childhood."

Such documents as these give its interest to the volume; and with the permission of the Cavaliere I was about to transfer some of them to the pages of "N. & Q.," when I was told that a new work was preparing, with fresh unpublished documentary evidence. It has now appeared, and I hasten to call the attention of those of your readers who are curious in these old historical trials, and not over nice about wading through nauseous details of vice, to the book in question. It is called *Francesco Cenci e la sua Famiglia*, by Bertolotti, and has already appeared in the *Rivista Europea*. It costs four francs, and is to be procured at the Tipografia della Gazzetta d' Italia, No. 6, Via Castellaccio, Florence. It consists

almost entirely of extracts from old documents found in the Archives, or in the stores of some of the notaries public of Rome. The author makes few comments, but produces his evidence and leaves the reader to form his own conclusions. Alas for the romance of history, in this case as in so many others. Time the Avenger destroys, though late, the airy fabric that has charmed so many. The evidence seems indisputable. The veil is lifted, and half the romance and mystery of the story is gone. The fierce light of truth beats on Beatrice, no longer a girl, but even a mother, it would appear, to judge from the secret codicil to her will, now first brought to light, and makes the unnatural conduct of her father problematical at the most. The same cruel light shows us Mario Guerra no longer her lover, but actually a man she detested, against whom she had deposed as likely to commit a theft in her own Palazzo. But I refer your readers to the pamphlet.

I will only say that many of the hitherto accepted incidents of the story disappear altogether. Thus the hasty marriage of Count Cenci with Lucrezia Petroni after the suspicious death of Ersilia Santa Croce; the memorial of the females of the family to the Pope, which resulted in his finding a husband for Antonina Cenci; the flight of Monsignor Guerra to France disguised as a charcoal burner; and the dark cells of the Castel S. Angelo, are shown to be embellishments of an otherwise too common story of vice and crime in those reckless dissolute days, when liberty was licence, and justice often only a name.

After this we may exclaim, Who is to believe contemporaneous history? For the best account previously published of the story is to be found in Stendhal, *Chroniques Italiennes*, Paris, 1856, and is taken from a manuscript supposed to be by Padre Luca, confessor of Beatrice, and dated only a few days after the execution. It bears on it the impress of an eye-witness in various little touches that no story written long after could give; at the same time it enounces as fact much that is perfectly disproved by Signor Bertolotti's book. Soon our old traditional beliefs will be all bared, I suppose, to the unromantic lantern of truth. But at any rate I recommend Stendhal to those who have not read his account of the Cenci, and still more D'Albono and Bertolotti to those who love to reconstruct, in their mind's eye, the strange family life of the sixteenth century. There are innumerable little details in these books: the items of the dress of Beatrice; the particulars of the last meal in prison; the likeness of Bernardo to his sister, which caused him to be mistaken for her on the way to execution; the sadness of the departure of the guilty family from Petrella after the murder; the sums allowed to Beatrice by her father for household expenses; the price of two *dolls given by Antonina* Cenci to her stepchild; the strokes dealt by Francesco Cenci to his servants; the anonymous letter showing the whereabouts of Mario Guerra, &c. Those who care for these little glimpses of a family life, now happily passed away, will find much to interest them. Most of the romance of the story is indeed swept away, and only a sad tale of guilt and shame on all sides remains, owing its extraordinary attraction to the youth and beauty of one of the actors in it. It has often enough been proved that Guido was not in Rome till some years after the execution of the Cenci, and therefore could not have painted the portrait of the Palazzo Barberini; yet, as long as that portrait (be it who it may) hangs there, it will help to throw an undying glamour over the black tale of horror, and will rivet in almost every beholder a presumption, at least, of the innocence of the ill-fated Beatrice. K. H. B.

Naples.

[See "N. & Q.," 5th S. vii. 188, 236, 436.]

GILBERT WHITE'S SELBORNE.

The references in "N. & Q." about the several editions of White's *Selborne* revived in me the desire to visit the pleasant spot where the author lived, and which he illustrated so charmingly. A century has elapsed since then, and vast are the changes that have ensued.

I went by the London and South-Western Railway to Alton, where I had a marked illustration of the altered circumstances. In the hotel there is still preserved a placard, of which the following is a copy, showing the state of locomotion in Gilbert White's time, and how he was enabled to reach South Lambeth, which he frequently mentions.

On the top there is an engraving of a vehicle, exactly like the Lord Mayor's state coach, drawn by six horses, with a postillion on the near leader. The outside passengers are sitting on the slope of the roof behind the coachman. A boy—boys were and always will be the same—has attempted to get up behind, and is shown sprawling in the mud as a penalty of his temerity.—

"Alton and Farnham Machine sets out every Monday, Wednesday, and Friday morning, at six o'clock, from the White Hart in Alton to the Goat's Head Inn, Farnham, and from thence to the New Inn in the Old Bailey, Ludgate Hill, London, and returns every Tuesday, Thursday, and Saturday at 8 o'clock in the morning to the Goat's Head Inn, in Farnham, and the White Hart in Alton.

"Each passenger to pay to and from Alton 10*s.*, and Farnham, 8*s.*

"Fourteen pounds of Luggage allowed, all over to] a Halfpenny a Pound.

"Children on Lap and Outside passengers to pay H Price.

"Three places for Alton, and Three for Farnha

"N. B.—No Plate, Jewels, Writings, or other of value will be accounted for except entered a and paid for accordingly.

med, if God permit, by E. Gilbert, A. Row-

ne convenience of Passengers and Parcels, the calls going in and out of Town at the New rse Cellar and White Bear, Piccadilly. d by P. Norbury, New Brentford."

in this district are not very rapid in their ut two hours now to Alton must be con- n improvement on the old "Machine."

evening after I had copied the above, young, athletic fellow entered, who told he had just arrived on his bicycle from outh, which place he left in the morning, nce being sixty miles.

Alton, Selborne may be reached on foot of four miles, or a drive of five miles on ot so "infamous" as in Gilbert's time, I was told that the "levants" do break e winter.

d harvest, shortness of fruit, and a strike oppers at Alton for a halfpenny a bushel cause "they came down so bad," indi- at this season had not been a fine one. at White's *Weather Diary* for 1777, and t that year was much the same as a cen- r. The strike of the hoppers is, I pre- mething peculiar to this period. The book, however, at the nice little homely Queen's Arms, contains a large number laints and regrets about the weather, and to the kind attention of the host and I am sorry to say I was compelled to ze with the former, but I was glad to testimony to the latter. Still I was able a tour of the village under many dripping s. On the very wettest day, the land- he hotel at Alton, when the first shower said that it was "only the pride of the " So much for his prediction, and the n of a saying lately occupying the atten- N. & Q."

llage is apparently not much altered. At lights I saw burning were from small amps, and not "the simple piece of eco- e use of rushes instead of candles—the ecies is the *Juncus conglomeratus*." "A ily will enjoy five hours and a half com- ighting for a farthing" (see Letter 26).

bed "the Hanger," and did enjoy "the view." "The prospect is bounded to and east by the vast range of mountains Sussex Downs." Having often ascended eights than these, I cannot agree to the ountains," but I cordially endorse the that "there is a charming assemblage of woodland, heath, and water" (Letter 1). use in which White resided remains ny external alteration; and it is most ly shown by the occupants. There are of White remaining. The gardens and lawn stretching back to "the Hanger" make a most beautiful landscape; but the Wellingtonias, shrubs, trees, and flowers which have been introduced into our gardens since White's time, produce a different picture to our eye from what it must have done to his gaze. How he would have welcomed and gloried in these additions!

The church was undergoing restoration, apparently without much destruction. There still remains "the yew tree whose aspect bespeaks it to be of age; it seems to have seen several centuries, and is probably coeval with the church, and therefore may be deemed an antiquity. The body is squat, short, and thick, and measures twenty-three feet in the girth" (*Antiquities*, Letter 5).

At the inn there is a copy of White edited by Sir W. Jardine, who shows how modern science has rectified some of White's opinions, especially with regard to the migration of the swallow tribe, of which he had a doubt.

There was little left in White's time of "the Priory of Peter de la Roche or de Rupibus." A portion of a wall on the Priory Farm is all that I could find of the institution that was censured for its irregularities and abuses by Wykeham, Bishop of Winchester in 1373. These irregularities were continued till Bishop Wayneflete, about 1459, suppressed the priory, and its revenues were appropriated to Magdalen College, Oxford. Thus Wayneflete anticipated Henry VIII.'s clean sweep, so much deprecated by Cobbett and certain other persons.

To those who honour the memory of Gilbert White a pilgrimage to his village will afford great pleasure. The idler, the worker in the turmoil of the world, the scientific philosopher who studies in solitude, can there unite with his spirit, feeling in his words:—

"These, Nature's works, the curious mind employ,
Inspire a soothing melancholy joy;
As fancy warms, a pleasing kind of pain
Steals o'er the cheek, and thrills the creeping vein."

CLARRY.

[See "N. & Q.," 5th S. vii. 241, 264, 296, 338, 471.]

PUBLIC LIBRARIES IN AMERICA.

Public Libraries in the United States of America, their history, condition, and management. Special report, department of the Interior, bureau of education. Part I. Washington Government Printing Office, 1876. 8vo. pp. xxxv-1187.

A more useful or important report than this ponderous volume of upwards of 1200 pages I do not know. It is remarkable that it should have been passed over by the English press almost without comment. Its publication raises a new feeling of interest towards America, and its perusal has interested me as much as the well-known reports on the British Museum Library.

While throughout England we have been

haggling as to whether we should spend a few farthings apiece in public libraries, in America they have founded hundreds. They have produced great results in a short time ; but then they justly attach more importance to the educational effects of public libraries than they have yet been credited with in England. I was in hopes that the Conference of Librarians would have gathered some statistics to enable us to judge more accurately of what we have been doing lately, but this has not been one of its immediate results.

From the opening remarks of Mr. Fletcher in the above report, p. 403, it would appear that libraries in America are the outcome of the same influences as in England. He says :—

"Nowhere does the public library system find a better field than in those communities which are largely engaged in manufactures. The density of the population, the scarcity of books in private ownership, the dreariness and the dangers of boarding house life, the generally unemployed evenings of most of the people, offer conditions eminently suited to give a public library success and usefulness."

I am inclined to think that Mr. J. P. Quincy, in his enthusiasm for free libraries, somewhat strains the arguments in their favour. He says :

"The diminution of human effort necessary to produce a given result is nowhere more strikingly exhibited than in one of our free libraries. One is tempted to parody the Celtic paradox, that one man is as good as another and a great deal better too, by saying that a public library is just as good as a private one, and for the effective study of books has decided advantages over it. A student is much more apt to fix and record the results of reading if the book is not owned. The volumes which stand on his private shelves may be mastered at any time, which turns out to be no time, or rather they need not be mastered at all, for there they are, ready for reference at a moment's notice, but the books borrowed for a few weeks from the public library he is compelled to read carefully, and with pen in hand."

Most of us have felt the force of this argument, but still few students could be found who would not prefer to have a book to read quietly at home, at all events if it requires any studying. In fact, this is exactly my case with the report. I deferred its perusal for months, because I had not the time to read it at a library ; at last I became the fortunate possessor of part i. Part ii. consists of Mr. Cutter's excellent rules for compiling a catalogue, and was published separately, that those who did not want the report, or wanted several copies of the rules, might be able to obtain them ; but as in England one is not to be obtained without the other, this object is defeated.

One is struck with numerous peculiarities in spelling in the report, the same as at the conference one was struck with peculiarities in speaking. Some Americans, however, speak so much like ourselves, that but for the occasional *use of words* not much used in England it would *be difficult to distinguish them.*

I should much like to make a few observations by way of directing attention to a number of interesting matters in this report, but I fear space forbids. As to reading in popular libraries, the following is the conclusion of Prof. Winsor's article (p. 433) :—

"A reasonable conclusion, then, is, that the mass of readers in popular libraries crave pastime only; but they can be made to glide into what is commonly called instructive reading quite as early as it is good for them."

After so much praise it is rather refreshing to be able to find a fault—one not a "printer's error," for of them I have not noticed one. The fault I have to find is with the index. I could overlook the non-indexing of the thousands of names mentioned, though this is a pity, for supposing, for example, that I wish to see how many ladies are librarians, I must look through all the names. But numerous interesting subjects find no mention in the index. The use of the word "aristocracy" seemed so frequent, that at last I thought I should like to trace it in the report. The index is silent, and on looking back I could only find it on pp. 402 and 407. So with the observations on the loss of books, p. 409. It is not easy to find where the observations on cataloguing at p. 647 are in the index. And under "Card Catalogue" (p. 1177) no reference to p. 666 is made, where we find one of its disadvantages mentioned. Dusting books is advocated on p. 504, according to a plan I think I have seen condemned in this journal. For libraries and population see p. 897. Covering books with paper is looked upon in different ways on pp. 407, 426, 490, and 675. And to the reference on novel reading add pp. xxxv, 410, and 433. "Polytopical" books is a new term, p. 538. On p. 401 by far too much importance is given to scrapbooks or cuttings from newspapers.

These criticisms are made with a view of getting a better index in future, but they illustrate the saying on p. 729, that "The index of a book should be made by the author. Anybody can do the rest of it." OLPHAR HAMST.

ROBESPIERRE AT COLLEGE.—It was a custom in the old College of Louis le Grand, in Paris, to confer a prize in hard and welcome cash on departing students who had distinguished themselves by ability, the successful application of it, and good, steady, moral conduct. In 1781, Robespierre and Camille Desmoulins were fellow students at Louis le Grand. The college course of both was brilliant. Robespierre had been sent thither from the College of Arras, and as *boursier* was there supported by the latter named institution. His exemplary conduct and his success assiduity have often been asserted. Both a proved by the following document, which is c

n the register of the "deliberations" of
of Louis le Grand :—"Du 19 Janvier,
le compte rendu, par M. le principal,
éminents du *Sieur de Robespierre*,
Collége d'Arras, lequel est sur le
rminer son cours d'étude, de sa bonne
endant douze années, et de ses succès
rs de ses classes, tant aux distributions
l'Université, qu'aux examens de philo-
e droit :—Le bureau a unanimement
dit *Sieur de Robespierre* une gratifica-
somme de six cents livres, laquelle lui
par M. le grand maître des déniers du
rras, et la dite somme sera allouée à
d maître, dans son compte, en rap-
pédition de la présente déliberation et
du dit Sieur de Robespierre." Here
of twelve years, not merely of blame-
honourable life. It is noteworthy,
e six hundred livres were not given at
young and distinguished student,
it have exposed him to the manifold
of Paris. He was only to receive them
ead of the College of Arras, after the
rival at home. We have only to add
ce the above curious and interesting
n the *Œuvres de Camille Desmoulins*
o.), forming part of the "Bibliothèque
and published at No. 2, Rue de
ais Royal, at twenty-five centimes
olume. Our extract will be found at
i. Of course this is not an "édition
or does it contain *all* the works of
icius Camillus Desmoulins. But it
uvres, with a good biography, an ex-
né of the works and deeds of the
uthor, and appendices written by some
ng historians of France. It is some-
the original *Lanterne*, *France Libre*,
ordelier, *Lettres*, and valuable addi-
r by writers who closely studied the
s works, for ninepence. Mr. David
4, Oxford Street, the London agent,
threepence the volume. ED.

Queries.

quest correspondents desiring information
ters of only private interest, to affix their
dresses to their queries, in order that the
e addressed to them direct.]

KE.—In the library of a friend I saw
me of the *Student*, a periodical pub-
ford. The year was 1701. It contains
ence between Lord Sunderland and
hop of Oxford and Dean of Christ
e subject is the punishment of "Mr.
broaching certain sentiments "with
jesty is displeased." The date of the correspondence is 1684, the last year of Charles II. If "Mr. Locke" be the celebrated John Locke, he probably held and taught certain democratic doctrines which were then considered treasonable. The late Rev. Wills H. Brett, Incumbent of Kircubbin, co. Down, was a fellow-commoner in Trinity College, Dublin, about the year 1816. At dinner, among the company were Dr. Barrett, Librarian and Vice-Provost, of eccentric memory; Dr. Kyle, afterwards Provost and Bishop of Cork; and Rev. Thomas Hinks, celebrated as the decipherer of Oriental inscriptions. As Dr. Barrett was supposed never to forget anything he once read, the younger Fellows were in the habit of trying to puzzle him with extraordinary quotations. Mr. Hinks repeated a powerful sentence, that if a man were pursued by his enemy, who intended to confine him in a dungeon, it would be better for him to take up a stick or a stone and to fight for his life; and that if a nation were oppressed by a tyrant, they ought to die with arms in their hands rather than submit, as death is preferable to slavery and dishonour. "I think," said Dr. Barrett, "the passage is in Locke." "I think not," said Dr. Kyle; "for I believe I have read all Locke ever wrote, and the passage is too remarkable to be forgotten." "Yes, Dr. Kyle," said Dr. Barrett; "but what edition of Locke do you read? Did you ever see the *editio princeps*? Come, Hinks, did you think you could catch me there? Do you not know that the sentence appeared in the first edition, and Locke left it out in the second edition for fear of the king?"

Another story is told of an Oxford student who was tried before Dr. Fell. The dean said, "I cannot lay any particular offence to your charge, but somehow I feel that you are not doing right. Perhaps you could translate the following epigram of Martial:—

> 'Non amo te, Sabidi, nec possum dicere quare,
> Hoc tantum possum dicere, Non amo te.'"

To which the student replied impromptu:—

> "I do not like you, Dr. Fell,
> The reason why I cannot tell;
> But this I know full well,
> I do not like you, Dr. Fell."

Now here we have three points: Locke accused by the king's minister to Dr. Fell, his rebellious sentence, and a retort on Dr. Fell by him, or some other student, which is worthy of a man of genius.

I have no means of consulting a life of Locke, but perhaps some of your correspondents may be better informed as to his connexion with the university and his earlier writings. H.

M. CONSTANTIN DE RENNEVILLE was a prisoner in the Bastille from 1702 until 1714. In 1715 he published at "Amsterdam, chez Etienne Roger, Marchand Libraire," his *Histoire de la Bastille*, dedicated to King George I. In his preface, pp.

47–50, De Renneville states that in 1705 he saw, in the hall of the Bastille, a prisoner who, as he was told by one of the turnkeys, named Ru, had been confined for thirty-one years. This prisoner was brought by M. St. Mars along with him from the Isles of St. Marguerite, where he had been condemned to perpetual detention for having made an epigram against the Jesuits, he being at the time thirteen years old. He was brought on the journey with extraordinary precautions, being carefully guarded from the sight of every person on the road. Renneville adds, that when the officers saw him enter the hall, they promptly made this prisoner turn his back towards him, so that it was impossible for him to see his face. But he was able to distinguish that the person was of middle stature, well set up, and had black curly or frizzly hair, with not a trace of grey in it.

Much of this resembles what Voltaire and others, all at a later date, have recorded of the Man in the Iron Mask; but he died in Nov., 1703, and therefore could not have been seen by Renneville in 1705. The prisoner thus seen by him was discharged, he states, a few months later, he having become in the mean time heir to his family and the inheritor of a large fortune, in consideration of his making over a portion of which to them, the Jesuits procured his release. Supposing the account of this prisoner having been brought with such extraordinary precautions as to secrecy from the Isles of St. Marguerite to the Bastille, and the care taken to screen his features from beholders, can be relied on, are we to conclude that a similar account holds good of the Man in the Mask? As he was dead at the time, there appears to have been no reason why the turnkey should foist a false tale on Renneville, and he himself witnessed the anxiety of the officers to conceal their prisoner's face.

JAMES KNIGHT.

PICTURE OF A FRACAS AT AN EXHIBITION.—From the costume I should suppose 1818 to 1826. At the private (?) view a crowd is attracted to a picture. A gentleman turns suddenly round and seizes the offending exhibitor by the collar; his wife is in much alarm behind him. The figures are evidently portraits. The little picture is well and cleverly painted. Can any of your readers give any account of the picture or of the circumstances alluded to? J. R.

DOUGLAS QUERIES.—Who were the parents of James, the Black Douglas, who was charged with the conveyance of Bruce's heart to the Holy Land?

Was William Douglas of Nithsdale, who married, in 1388, Egidia, daughter of Robert II., *of the same family? If so*, whose son was he? *Whose daughter was* Katherine Douglas, celebrated for her self-sacrificing attempt to bar out the murderers of James I. in 1437? Did she marry, and whom?

Early answers to these queries (especially the last) would very much oblige me.

HERMENTRUDE.

SOURCES OF HISTORY WANTED.—I very much wish to procure standard Spanish historical books relating to the period of Ferdinand and Isabella, and to the age immediately preceding them. I should also like authorities treating of the early Spanish colonization of America. Can any of the readers of "N. & Q." refer me to such, or to any bookseller who could assist me in my inquiries?

W. H. SLOAN.

Rangoon.

A SELECT ESSAY CLUB.—Can any of your readers give information of a select essay club, where the papers are reviewed and prizes given, and is there a vacancy for another member at the present time? J. R.

PASSERAGE.—

"What is 'passerage'? and does 'passerage' grow by the sea-side? If it does, sea-side lodgings will lose half their horror; for, according to a French paper, the herb popularly known by that name possesses the quality of attracting certain loathsome insects to their certain death. It seems that a herbalist, whose rooms were infested by these creatures, laid some specimens of the plant in one of them, and found, on looking for the herb some days after, that its leaves were so thickly studded that they looked like branches of coral. Almost all the insects were dead, and those yet living were thoroughly torpid. What are asphodel and amaranth to the humble but meritorious 'passerage'?"—*Pall Mall Gazette.*

What is "passerage"? KINGSTON.

CATSKIN EARLS.—Why are the Earls of Shrewsbury, Huntingdon, and Derby sometimes termed "Catskin Earls"? This question has been already asked in "N. & Q.," but has not yet been answered. RIVUS.

"GALLANT GOOD RIOU."—Would you kindly inform me if the "gallant good Riou" of Campbell's *Battle of the Baltic* was or was not reputed to be of royal descent? J. M.

BELL OF PAISLEY ABBEY.—The following paragraph occurs in *Views in Renfrewshire, with Descriptive and Historical Notes*, by Philip A. Ramsay, 4to., Edinburgh, 1839, p. 41:—

"The large bell, which was once the tenant of the lofty tower that rose from the centre of this church (Paisley Abbey), is said to have been carried by Oliver Cromwell to Durham, where, it is further said, it may still be seen."

Is there any truth in this? and, if so, where can any information on the subject be had?

ROBT. GEE.

Shawlands, Glasgow.

RGAN: "FINED FOR ALDERMAN."—The entry occurs in Nichols's *Collectanea et Topographica*, vol. v. 210, under the Burials at St. Dunstan's in the West": ct. 19, Mr. Robert Morgan, scrivener, for alderman, was buried." I should be know the meaning of the expression r alderman," and also where I can find nation respecting the family of Morgan. Elizabeth, daughter of Robert Rant, Esq., Walsham, died May 18, 1631, and is the same church. THOMAS BIRD.

PRINTING.—The *Decameron*, printed at 1471, is said to be printed in a beautiful pe. Permit me to ask if any edition of g and Fust's Bible was printed in this ior type, or if all were printed in imitation ript, as mentioned by Isaac D'Israeli. The ted in England in the time of Elizabeth ueen's printer appeared to be all in the ish type, and by no means so clear to he more beautiful Italian letter. Can n be assigned why it was preferred? The inters, the Elzevirs, made use of the pe. Did they also use the Old English, Whitney's *Emblems*—in the Roman letter, ly edition, printed at Leyden in 1586—y them? J. B. P.
e, Worcester.

R OR WILLOTT OF DERBY.—Did William ent., Mayor of Derby in 1651, bear , if so, what were they? Upon an cument belonging to the family is a seal ch there is for crest a moorcock rising rish also to connect the said William th Samuel Willott, of Derby, surgeon, ied, in 1742, Ann Fisher, and died in ing issue. A John Willott is mentioned arter of Charles II. given at p. 117 of *Collections illustrative of the History quities of Derby*, 1826; and at p. 354 of work, under the head of "Monuments in ," is the following:—

es the body of Mrs. Hester Willott, the wife Willott, Gent., being the daughter of Robert e of Burndhurst, in the county of Derby, departed this life the 10th of October, 1700,

JOHN PARKIN.

AINE RALEGH.—No one of the several biographies of Sir Walter Ralegh which sulted gives the date of the decease of , the English Cornelia, as I have thought gnate her elsewhere. She was Katherine owne, daughter of Sir Philip Champer-Modbury, in Devon. She was apparently child. It is said by one biographer of ious son that she is *buried in Exeter* Cathedral with her second and last husband, Walter Ralegh. I presume the date of her death is in many printed volumes. I shall be obliged to any one for a reference. C. W. TUTTLE.
Boston, U.S.A.

BISHOP SAMUEL BRADFORD.—I should like very much to obtain the address of any lineal descendant of Bishop Samuel Bradford, or the address of any lineal descendant of either of the bishop's brothers. Should this meet the eye of any, I should be pleased to have their address sent direct.
SAMUEL W. BRADFORD.
459, Eutaw Place, Baltimore, Md., U.S.A.

TRUSTWORTHINESS OF MEMOIRS.—Are the *Mémoires du Chevalier d'Eon*, by Guillardet, published at Brussels, 1836, and of which most of the *pièces justificatives* are said to be deposited in the public library at Tonnerre, authentic or a romance? Also can *Souvenirs de Marie Antoinette*, par Madame la Comtesse d'Adhémar, be depended on, published in Paris the same year?
EDAX VERITATIS.

PAGANINI.—What is the best biography of the great violinist? D. BARRON BRIGHTWELL.

"THE YELLOW BOOK."—What book connected with the unhappy Court scandals of the time of the Regency was called *The Yellow Book?* The manner in which a person, who professed to be versed in all the gossip and tittle-tattle of the period, spoke of the conduct of Lady Douglas and *The Yellow Book* would lead to the inference that the suppressed volume, *Report on the Conduct of the Princess of Wales*, printed in 1807 and frequently reprinted in 1813, and sometimes called *The Book* and sometimes *The Delicate Investigation*, was *The Yellow Book*. Any information respecting *The Yellow Book*, or references to it, will oblige. M. J. N.

AUTHORS OF BOOKS WANTED.—

Specimens of the Earlier English Poets. London, printed for S. W. Simpson, 20, Moor Street, Soho, MDCCCXXIV. It contains notices of Crashaw, Chapman, and Marlowe, with the initial "W." Who was W.?
ROBT. GUY.

Sure Methods of improving Health and prolonging Life. By a Physician.

Health without Physic; or, Cordials for Youth, Manhood, and Old Age. By an Old Physician.

Religious and Moral Sentences from Shakespeare, compared with Passages from Holy Writ.

The Tutor and Student [of Trinity College, Dublin]. By a Member of the Middle Temple. ABHBA.

AUTHORS OF QUOTATIONS WANTED.—

"Far from the haunts of busy men."

"Far from the busy haunts (or hum) of men."

Is either of these quotations accurate, and where is it to be found? I am acquainted with the lines from *L'Allegro* and Pope's translation of the Odyssey.
LATCAUNA.

Replies.

THE OLD TESTAMENT: JEWISH AUTHORS.

(5th S. vii. 221, 269, 351, 478; viii. 78.)

I have read with pleasure the communication of M. D., and although it breathes a spirit of opposition, yet it really differs very little from what I said. I beg to say that I bear the best feeling towards the Jews, and I am no advocate for their persecution in any shape, and, without the slightest reference to such a thing, I mentioned some Jewish authors who wrote against Christianity. I said the Jews were forbidden to lend a particular work to Christians on the authority of Collins's *Grounds and Reasons of the Christian Religion*, 8vo., published in 1724, one hundred and fifty years ago, so that the words could hardly be said to be mine; but the fact is not disputed, and that is enough.

M. D. seems to think the reading of the Chaldean paraphrases comparatively easy now. Whether this is correct or not, it surely was not so when the Rabbin de Lara devoted forty years of his life to the production of his great dictionary, published in 1668, explaining the foreign words therein, as well as in other rabbinical works. With such a work before them, and probably others, it would be strange if the Jews had not somewhat improved by this time.

Tetragrammaton.—M. D.'s remarks seem to confirm what I said about the difficulty of obtaining information, and I lately met with an intelligent Jew who exemplified what I said, *i.e.* that the modern Jews shirk the matter by giving the word Elohim, or that of Adonai, for the word sought, a proceeding which is not at all satisfactory. It seems to be admitted on all hands that the pronunciation was once well known; but that it is now lost is generally believed, and although M. D. says it cannot be written in Roman or any other letters, yet some have attempted to do so. All the information that I have been able to obtain respecting the matter, which M. D. thinks is of far more consequence than I do, has been obtained from books, from which I beg to give some extracts, which I doubt not will be duly appreciated by all those who take as much interest in the question as M. D. and myself. The word was at one time so well known that it would appear that even the common Jewish people understood it, otherwise why should there be a law making it a capital crime for any of them to pronounce it? This appears from what Buxtorf says under the word in his *Lexicon Hebraicum et Chaldaicum*, 12mo., Basileæ, 1650, from which the following is extracted:—

"Plebi sub pœna mortis ejus pronunciatio vetita fuit: Summi sacerdotes illud in templo Hierosolymitano, non alibi, et semel duntaxat in anno, in solenni illa benedictione populi, *Num.* vi. 24, 25, in festo Propitiationis, *pronunciarunt.* Superstitio autem, ut facile se dilatat, ita hic quoque mox excrevit. Dum nomen per se et juxta suas literas pronunciari illicitum esset, effectæ sunt ejus per certas literas, et numeratas voces, mysticæ expositiones quædam, in quarum scientiæ magnæ latuerunt virtutes, magna inclusa miracula. Duæ autem potissimum Tetragrammati factæ sunt expositiones: Una per literas *duodecim*; Altera per literas *quadraginta duas*, id est, per voces quasdam, quæ totidem literas continebant. Harum crebra apud Rabbinos mentio, sed rara interpretatio, quoad veritatem.

"De ea nisi lis esset inter ipsos, facerent virtutes, ut Moses et Christus, quos credunt vi hujus Nominis omnia sua facta miraculosa edidisse. De Mose legitur in libro Caphtor, fol. 56 his verbis [*the Hebrew quoted*]—'Moses non est usus nisi Nomine isto maximo, et omnia miracula sua, quæ fecit fuerunt per Schemhamphorasch, id est, Nomen expositum ["The exposed name, or the distinguished name, the name of Jehovah that the Jews never pronounce, and of which they know not even the true pronunciation"—Calmet], quod est ipsum Nomen יהוה et Ehjeh ascher ehjeh.'

"In Targum Jonathanis, Exod. ii. 21 [1 vii. 12], Sculptum et explicatum erat in ea (virga).....Nomen illud magnum et gloriosum, per quod editurus erat miracula in Ægypto, et findi debebat mare Suph, et aqua educenda ex petra. Quod Christus per hoc nomen quoque miracula sua ediderit, probavit ante multos annos Porchetus, cujus locum adducit Lutherus in libro suo de Schemhamphorasch ad quem lectorem remitto."

Basnage (1653–1723), *Hist. of the Jews from Jesus Christ to the Present Time*, translated by Thos. Taylor, folio, Lon., 1708, p. 193, says:—

"This ineffable name is an inexhaustible fountain of wonders and mysteries." "All the letters that compose it are pregnant with mysteries. The *Jod* or the J is one of those things which eye hath not seen, but has been concealed from all mankind. Its essence and nature are incomprehensible; it is not lawful so much as to meditate upon it. When they are asked what it is, they answer *Not*, as if it were *nothing*, as being as inconceivable as nothing. Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter *Jod*. We must believe it without examining and diving into it."

I never but once got any information from a Jew, if information it could be called which was an admission that the Jews were very superstitious; and any Gentile who may read the two authorities just quoted will probably think that they and this honest Jew are quite in unison.

But by far the best exposition of this matter that I have met with is contained in an excellent article in *Dict. Historique, &c., de la Bible*, par le Rév. Dom Augustin Calmet, 6 vols. in-8, à Toulouse, 1783, from which the following is extracted:—

"Quand nous prononçons *Jehovah*, nous suivons la foule: car on ne sait pas distinctement la manière dont on doit exprimer ce nom propre et incommunicable du Seigneur, que l'on écrit par *jod, hé, vau, hé*, et qui dérive du verbe *haiah*, il a été. Les anciens l'ont ... primé différemment. Sanchoniaton écrit *Jevo*; Di... de Sicile, Macrobe, Saint Clément d'Alexandri... Jérôme, et Origènes, prononcent *Jao*; Saint E... Théodoret et les Samaritains, *Jabe*, ou *Jave*. ... aussi dans les anciens *Jahoh, Javo, Jaou, J...* Capel est pour *Javo*; Drusius pour *Jave*; M

Jehovah; Hottinger pour *Jehva*. Les Maures appeloient leur Dieu *Juba*, que quelques-uns croient être le même que *Jehovah*. Les Latins avoient apparemment pris leur *Jovis*, ou *Jovis Pater*, de *Jehovah*. Il est certain que les quatre lettres que nous prononçons par *Jehovah* peuvent aussi s'exprimer par *Javo, Jaho, Jaou, Jevo, Javé, Jehvah*, &c., et que les anciens Hébreux n'en ignoroient pas la prononciation, puisqu'ils le récitoient dans leurs prières, et dans la lecture de leurs Livres saints. Mais les Juifs depuis la captivité de Babylone, par un respect excessif et superstitieux pour ce saint nom, ont quitté l'habitude de le prononcer, et en ont oublié la vraie prononciation. Je pense que les Septante, c'est-à-dire, les interprètes Grecs que l'on cite sous ce nom, étoient déjà dans l'usage de ne le plus exprimer, puisque dans leur traduction ils le rendent ordinairement par *Kyrios*, le Seigneur. Origènes, Saint Jérôme, Eusèbe, témoignent qu'encore de leur temps les Juifs laissoient le nom de *Jehovah* écrit dans leurs exemplaires en caractères anciens Samaritains, au lieu de l'écrire en caractères Chaldéens ou Hébreux communs; ce qui marque la vénération pour ce saint nom, et la crainte qu'ils avoient que les étrangers, à qui la langue et le caractère Chaldéen n'étoient pas inconnus, ne le découvrissent, et n'en abusassent. Ces précautions toutefois n'ont pas empêché que les Païens n'en aient souvent abusé. Origènes enseigne qu'ils s'en servoient dans leurs exorcismes, et dans leurs charmes contre les maladies. S. Clément d'Alexandrie raconte que ceux des Egyptiens à qui il étoit permis d'entrer dans le Temple du Soleil, portoient autour d'eux le nom de *Jaou*. Trallien rapporte des vers magiques contre la goutte, où se trouvoit le nom de *Jas*, ou *Jaath*.

"Philon dit qu'après la punition du blasphémateur, qui fut lapidé dans le désert, Dieu fit publier une loi nouvelle par Moïse, qui portoit: *Quiconque maudira le Seigneur sera coupable de péché; et quiconque prononcera le nom de Dieu sera puni de mort.* C'est ainsi que les Septante et Théodoret lisent au Lévitique xxiv. 14, au lieu que dans l'Hébreu et dans la Vulgate on lit simplement: *Celui qui maudira ses Dieux (Élohim) portera la peine de son péché; et celui qui blasphémera le nom du Seigneur sera puni de mort*.....Les Juifs disent que depuis le retour de la captivité, on ne prononçoit le nom de Dieu qu'une seule fois dans le temple; et cela, au jour de l'Expiation solennelle; encore faisoit-on exprès du bruit, lorsque le Grand-Prêtre le prononçoit en présence d'un petit nombre de disciples choisis, qui le pouvoient entendre, sans que le peuple n'entendit. Mais depuis la destruction du Temple, on a cessé entièrement de le prononcer; d'où vient que l'on en a perdu la vraie prononciation. Les Juifs n'expriment plus du tout le sacré nom de *Jehovah*; mais en sa place ils disent *Adonai* ou *Elohim*, en lisant et en priant. S. Jérôme les a imités en mettant, 'Je ne leur ai point découvert mon nom Adonai,' au lieu de 'mon nom Jehovah.' Les Hébreux modernes enseignent que c'est par la vertu du nom *Jehovah*, que Moïse avoit gravé sur la verge miraculeuse, qu'il faisoit tous les prodiges dont il est parlé dans l'Ecriture; et que c'est par la même vertu que Jésus-Christ a fait tous ses miracles, ayant dérobé dans le Temple le nom ineffable, qu'il mit dans sa cuisse entre cuir et chair. Ils ajoutent que nous en pourrions faire de même, si nous pouvions arriver à la parfaite prononciation de ce nom. Ils se flattent que le Messie leur apprendra ce grand secret, lorsqu'il sera venu dans le monde. Les Juifs croient que qui sauroit la vraie prononciation du nom de *Jehovah*, ou du nom de quatre lettres, ne manqueroit pas d'être exaucé de Dieu; que s'ils n'ont pas le bonheur aujourd'hui d'être exaucés, cela ne vient que de ce qu'ils en ignorent la vraie prononciation.

"Que Simon le Juste, Grand-Prêtre de leur nation, est le dernier qui l'ait reçue; qu'après sa mort le nombre des profanes se multipliant, et abusant de ce nom divin, on cessa de le prononcer; qu'à ce nom ils en substituèrent un autre composé de douze lettres, que le Grand-Prêtre prononçoit en donnant la bénédiction au peuple. Tarphon, rabbin fameux, que l'on croit être le même que Tryphon, contre lequel S. Justin Martyr dispute dans son dialogue: Tarphon, dis-je, raconte qu'un jour s'étant approché du prêtre pour entendre sa bénédiction, il s'aperçut qu'il n'articuloit plus les douze lettres, et qu'il se contentoit de marmotter, pendant que les Lévites chantoient, que cela venoit de la multitude des profanes, auxquels il n'étoit pas de la prudence de découvrir ce nom sacré, de peur qu'ils n'en abusassent. Ils dénoncent dans leur Thalmud des malédictions épouvantables contre ceux qui le prononcent; ils se font un scrupule de tenter même de le prononcer; ils prétendent que les anges n'en ont pas la liberté. Il semble que les profanes mêmes aient eu quelque connoissance de ce grand nom, de ce nom ineffable. Nous avons encore dans les vers dorés de Pythagore un serment par celui qui a les quatre lettres; on lisoit dans le frontispice d'un Temple de Delphes au rapport d'Eusèbe cette inscription: *Tu es.* Les Egyptiens avoient mis sur un des leurs celle-ci: *Je suis.* Les Païens avoient certains noms de leurs dieux, qu'ils n'osoient prononcer.....Celui de Romulus étoit marqué dans les archives publiques, comme parmi les Juifs celui de Jehovah, par les quatres consonnes qui composent son nom. Mais c'étoit moins par respect qu'ils en usoient ainsi, que dans la crainte qu'on n'évoquat les dieux tutélaires de leurs villes.....Le nom de Dieu renferme toutes choses: celui qui le prononce ébranle le ciel et la terre, et inspire la terreur aux anges mêmes. Ce nom a une autorité souveraine; il gouverne le monde par sa puissance."

I wonder if the uncertainty of the Hebrew language without points has not had something to do with the loss of the true pronunciation of the name in question. Simon Ockley, in his *Introd. ad Linguas Orientales*, 12mo., Oxon., 1706, p. 52, puts this uncertainty in a very clear light. He says:—

"Hæc ut melius capiat adhuc inexercitatus lector, unicum exemplum in lingua vernacula subjiciam. Finge itaque libros nostros absque vocalibus scribi. Qua ratione ac methodo præceptor uti debet, qui dicipulum suum, horum librorum lectionem docere aggreditur? Verbi causa, si occurrant hæ literæ *Bll*, quid hinc exsculpet tyro? cum certum sit eam vocem ita scriptam diversas vocales posse accipere, quæ omnes in nostra lingua significationem obtinent: monendus est istam vocem cum *Pilam* designet, scribi debere per vocalem *a* et pronuntiari *Ball:* cum *Campanam*, per *e*, et pronuntiari *Bell;* cum *Avis rostrum*, per *i*, et pronuntiari *Bill;* cum *Taurum*, per *u* scribi debere, et pronuntiari *Bull*.

Sine punctis vocalibus.	Cum punctis vocalibus.
Bll Pila	Ball.
Bll Campana	Bell.
Bll Avis rostrum	Bill.
Bll Taurus	Bull."

He might have added, Bll, a pod, a measure of salt, corn, &c., Boll.

The most recent writer that I have seen refer to this matter is the late Lord Amberley, in his *Analysis of Religious Belief*, 2 vols. 8vo., Lond., 1876. In vol. ii. p. 407, he says:—

"It is deserving of remark that the ordinary name of

God in Hebrew, Elohim (אלהים), is plural, and must at one time have signified gods; while the word which is sometimes used alone, but more commonly in combination with it (יהוה), is regarded as so sacred that the Jews in reading the Scriptures never pronounce it, but substitute Adonai (אדני), my Lord, in its place. Owing to this ancient custom the very sound of the word יהוה has been absolutely forgotten, and Jehovah, by which we commonly render it, has been merely constructed by supplying the vowels from Adonai.....There can be little doubt that the Elohim were originally gods accepted by the Hebrews as part of a polytheistic system. Deep in the minds of Hebrew thinkers lay the more abstract notion of a single God more powerful and more mysterious than the Elohim. They called him *Jahveh*, or whatever else may have been the name expressed by יהוה. But as the monotheistic view triumphed over the polytheistic, the Elohim were adopted into the framework of the new religion, and in a manner subordinated to *Jahveh* by a process of fusion. The name of *Jahveh*, which must have once been in common use, was now treated as too holy to be ever uttered by mortal lips. The ancient God who had stood at the head of the system of his party was in a certain sense withdrawn from active life, but retained as the nominal occupant of supreme authority. Whether this conjectural account is probable or not must be left to better judges to decide, but it tends at least to bring the history of the Jewish faith into harmony with that of other religions."

If the Jewish common people once understood the word, which appears to have been the case from Buxtorf and from Philo, and after the statement by Calmet, why may not the word have reached so near a neighbour as Mesha, King of Moab? So far as I can see, this is about as much as can be known about this curious subject.

D. WHYTE.

The following extract may be acceptable to MR. WHYTE:—

"See *Bet. Yehuda*, chap. lxxi. This book contains the principles of the Jewish religion, its history, and the history of the literature of the Jews, from the earliest date to the present time. It is worth the attention of every Christian who wishes to become acquainted with Judaism, as he will find in it every subject fully described and explained. It forms an appendix to the work called *Tèûda Bèisrael*, printed at Wilna and Huradna in the year 1828, with the approbation of the learned Israelites and a committee of Christians at Warsovie. The introduction to this work contains a letter of thanks from the committee to the author, who received a magnificent present for his work from the Emperor of Russia, Nicholas the First. The work also contains many useful observations for Christians who wish to be informed concerning Hebrew literature and Hebrew authors of the different generations. It is there set forth the particular branch of literature in which each author distinguished himself, what was his general knowledge, moral character, and what were his opinions of the law; and at the end of the work is appended a long treatise on the necessity of an Israelite's being skilled in some trade, written chiefly with a view to excite the Israelites to agricultural pursuits. Thanks to the Almighty, this treatise has had a most beneficial effect, for thousands of Israelites in Russia have devoted themselves to agriculture, more especially since they received permission and encouragement so to do from the emperor. The *efforts of this author* have likewise induced them to establish schools in various towns in Russia."—Translator's note.—*Efés Dammîm*, by J. B. Levinsohn, translated from the Hebrew by Dr. L. Loewe.

It is stated at p. 118 of this book that "the Hebrew University of Cordova, and subsequently at Toledo, was flourishing in the cultivation of every department of science," and reference is made to works* by learned Christians for particulars.

M. D.

BOOKS ON SPECIAL SUBJECTS (5th S. vi. 181, 296, 323, 358; vii. 110, 173, 182, 254, 276, 362, 437, 473, 476; viii. 169, 189, 258.)

WORKS ON CRYPTOGRAPHY.

I am glad to be able to make a few additions to MR. BAILEY'S list under this heading, and to complete one or two titles which he has not given in full.

Hanedi Steganologia et Steganographia Nova. Geheime, magische natürliche Red-und-Schreibekunst. Nuremberg, n.d., 8vo. pp. 299. [By Daniel Schwenter, professor of mathematics, who died at Altorf in 1636.]

Poligraphie et universelle escriture cabalistique de M. J. Trithême, abbé. Traduicte par Gabriel de Collange, natif de Tours, en Auuergne. Paris, Kerver, 1561, 4to., portrait and plates. [The translator, although a Catholic and serving Charles IX. as *valet de chambre*, was killed during the St. Bartholomew massacre.]

Belot, Jean. L'œuvre des œuvres, ou Le plus parfaict des sciences stéganographiques. Paris, 1622, 8vo.

L'interprétation des chiffres, ou Règle pour bien entendre et expliquer facilement toutes sortes de chiffres simples. Tiré de l'Italien du Sieur A. M. Cospi, secrétaire du Grand-duc de Toscane. Augmenté et accommodé particulièrement à l'usage des langues française et espagnole par F. J. F. N. P. M. Paris, 1641, 8vo. pp. 90.

Carlet, J. R. du. La Cryptographie, contenant la manière d'écrire secrètement. Tolose, 1644, 12mo.

A common Writing: whereby two, although not understanding one the other's Language, yet, by the Helpe thereof, may communicate their Minds one to another, composed by a Well-willer to Learning. Printed for the Author, 1647, 4to. (Lowndes).

Colletet. Traittez des langues estrangères, de leurs alphabets et des chiffres. Paris, Promé, 1660, 4to. [An abridgment of B. de Vigenère's work.]

Beckerus, J. J. Character pro notitiâ linguarum universali, inventum steganographicum hactenus inauditum. Francof., 1661, 8vo.

Kircheri, Ath. Polygraphia Nova, seu artificium linguarum quocum omnibus totius mundi populis poterit quis correspondere. Roma, 1663, folio; Amsterdam, 1680.

Steganographia recens detecta. Ulm, 1764, 8vo. pp. 97. [In German.]

Heidel, Wolfgang E. Trithemii Steganographia vindicata et illustrata. Mainz, 1676, 4to.; Nuremberg, 1721, 4to.

Comiers d'Ambrun. Traité de la parole, langues et écritures, contenant la stéganographie impénétrable, ou l'Art d'écrire et de parler occultement de loin et sans soupçon. Bruxelles, 1691, 12mo.

Crellii, L. C. Dissertatio de scytalâ laconicâ. Lipsiæ, 1697, 4to.

* Jos. Christoph. Wolfii, *Bibliothecæ Hebrææ*, Hamburgi, 1712. *Kiryat Sefer* of Bartolocius, printed at Rome, 1675.

g, Dav. Allgemeine Schrift oder Art durch
u schreiben. Coburg, 1736, 8vo.
au traité diplomatique par deux religieux béné-
(D. Toussaint and D. Tassin.) Paris, 1750-65,
to. [Vol. ii. pp. 499-622.]
M. Geheimschreibenkunst in Versen nebst
n Punktirkunst in Versen. Ulm, 1759, 8vo.
sen zum dechiffriren, oder die Kunst verbogene
n aufzuhesen. Helmstadt, 1755, 8vo.
ld, J. de. Institutions Politiques. La Haye,
ols. 4to. [Vol. ii. p. 191.]
lin. Mémoire sur la découverte des lois d'un
le feu le Professeur Hermann, proposé comme
ent indéchiffrable. *Mémoires de l'Académie des
de Berlin*, 1765, vol. xiv. pp. 369-389.
m, Jacques. Récréations mathématiques et
s. Paris, 1778, 4 vols. 8vo. [Contains various
of secret writing.]
n, J. P. Principes du droit des gens. Brunswick,
o. P. 160.
, Chr. B. Natürliche Magie. Berlin, 1783, 8vo.
ol. Le Contr'espion, ou les clefs de toutes les
ndances secrètes. Paris, 1794, 8vo. pp. 66.
ig. Erleichterte deutsche Stenographie. Leipzig,
.
ographia oder die Geheimschreibkunst. Nürn-
99, 8vo.
, M. de. De reticulis cryptographicis. Leipzig,
., pp. 14.
, J. H. de. Steganologia et Steganographia
rsheime, magische, natürliche Red-und-Schreib-
mit schönen und wunderliche Künsten der Stega-
nd Steganographia. Nürnberg, 1800, 8vo.
eitz, Zalkind. Polygraphie, ou l'Art de corre-
à l'aide d'un dictionnaire dans toutes les langues,
ans celles dont on ne possède pas seulement les
lphabétiques. Paris, An IV. 12mo. pp. 114.
. H. Okygraphie, ou l'Art de fixer, par écrit,
ons de la parole. Nouvelle méthode adaptée à
e française, et applicable à tous les idiomes;
nt des moyens, aussi vastes que sûrs, d'entretenir
espondance secrète dont les signes seront absolu-
déchiffrables. Troisième édition. Paris, 1819,
71 and 15 plates.
, P. J. Stéganographie, ou Chiffre facile et
rable. Paris, 1825, 8vo. pp. 15 and 2 plates.
de facile pour déchiffrer un écrit quelconque
en caractères conventionnels. Florence, 1853,
. 95.
tz, J. P. Trésor des Amans, ou Correspond-
rète par un alphabet nouveau. Paris, 1834, 8vo.

t. Dictionnaire Chiffré. Nouveau système de
ndance occulte. Paris, 1851, 16mo. pp. xvii-

, D. Laerbog i Steganographie efter Gabels-
Kjöbenhavn, 1853, 8vo.
Ch. Fr. Traité d'obscurographie, ou Art de
avec facilité toutes les écritures, quel qu'en
habet, et celles même qui seraient faites par des
a l'esprit le plus extravagant pourrait inventer.
58, 8vo. pp. viii-110.
de Romanini, Ch. Fr. La Cryptographie
ou Art de traduire ou de déchiffrer toutes les
en quelques caractères et en quelques langues
t, quoiqu'on ne connaisse ni ces caractères ni
ue, appliqué aux langues française, allemande,
latine, italienne, espagnole, suivi d'un précis
es écrites au moyen duquel on peut les traduire
ne connaissance préalable. Paris, 1857, large
29.
Le Bibliophile. Les Secrets de *nos pères*. La Cryptographie, ou l'Art d'écrire en chiffres. Paris, 1856, 32mo. pp. 251.
Joliet, Ch. Les écritures secrètes. Paris, Dentu 1874, 8vo.
Gallian. Dictionnaire télégraphique, abréviatif et secret. Paris, Plon, 1874, 12mo.

WILLIAM L. HUGHES.

Paris.

QUEEN ELIZABETH (5th S. viii. 266.)—When the current number of "N. & Q." reached me there was lying on my study table a volume of sermons preached at Paul's Cross very early in the seventeenth century, which I have just added to my collection. In one of these, entitled "London's Warning by Laodicea's Luke-warmenesse," preached "at Paules-Crosse, the 10 of October, 1613, being the first Sunday in Tearme," by "Sampson Price, M^r of *Arts*, of *Exeter-Colledge*; and Preacher to the Cittie of OXFORD," occurs a panegyric upon Queen Elizabeth, which may well stand in your pages side by side with the marginal note printed at p. 266 of the present volume:—

"What damnable *slanders* haue they not put vpon our late *Soueraigne*, blessed *Queene* ELIZABETH: they haue it from their Father, *Parsons*, I had almost said, the Diuell; for who else could *breathe* out such impostumate detractions against *her*, who was the *glory* of her Sexe, the Myrrour of *Maiestie*, whom all Protestant *Generations* shall euer call *blessed*, though a generation of *Vipers*, not *fore warned* of vengeance to come vpon *them*, seeke to sting her *reputation*, calling her *miseram fœminâ*, placing her in *Hell*, making her life *wicked*, her death *cursed*.

"He *dipped* his pen in the *poyson* of *Aspes*, which was vnder his *lips*, and sought to enuenome the *name* of this holy Saint, whom *neighbouring* Nations eyther *triumphed* in, or *trembled* at; whose *countenance* was able to terrifie *Treason*, who might truely haue vsed the words of Deborah; *In Israel, vntill I* Deborah *came vp, they chose new Gods*, vnder whose gouernment all this *Kingdome*, especially *you of this place*, liued in such peace and plenty, in such obedience to GOD and *her*, and in such loue one to another. She was a woman after Gods owne *heart*, shee led his people like a *Flocke* 45. *yeeres* through a Wildernesse of many *distressfull dangers*; shee was the *Diamond* in the Ring of the *Monarchs* of the earth, and notwithstanding all the *roarings* of the Buls of *Basan*, Centaurs and Minotaurs of *Rome*, their *thundrings, lightnings, excommunications, execrations, incantations, conspiracies, rebellions, drugs, daggers*, and *dags*, yet she liued to out-liue the malice of her enemies, and dyed in *peace*, and was buried with *Regall buriall*."
—Pp. 48-49.

I do not know that I should have troubled the readers of "N. & Q." with the very vigorous utterances of this Boanerges had not the great similarity of thought between one or two of his phrases, and the very quaint lines already referred to, seemed to me worth pointing out.

Whilst my pen is in my hand, and this curious volume before me, do permit me to transcribe a portion of the dedication of Elias Petley's "Sermon delivered at Pavls-Crosse on Michaelmas Day," 1622. He dedicates it "to the Reverend and Right Worshipfvl M^r Doctor Donne, Dean of the

Cathedrall Church of S. Pavl, London." After apologizing for sending out his discourse in print, he proceeds thus to speak of it :—

"This poore *Infant* had for a while till some few sands were expired, a *breathing*, such as it was, within the *confines* of that renowned Church whereof the Prouidence of God hath made you a worthy Gouernor. When 'twas gon the importunitie of som *Shunemites* would haue it fetcht again. Vouchsafe (oh man of God) to send but the *staffe* of your Approbation to lay vpon the *face* of the dead Child, and it shall receiue a happy *reuiuall*. I send it to you (Learned Sir) in the same words that old *Jacob* dismist his Sonnes, *Now God Almightie giue thee mercie in the sight of the Man*. Your fauourable acceptation shall for euer bind me to inuert the prayer on your selfe, *The Almightie giue the Man mercie in the sight of God*."

Will your printer ever forgive me for all these italics? Pray assure him that they are all to be found in the original text now before me.

W. Sparrow Simpson.

The Letter "H" and "An" before it (5th S. viii. 207, 277.)—The question asked by J. W. J. is a marvellous one. He seems to have an idea that *h* was unaspirated till some late time, and that the use of *an* instead of *a* as the indefinite article is a strengthening of *a* before a vowel or mute *h*. It is very wonderful that any one can be found who does not know that *h* is hard, or guttural, in the oldest English. And wonderful that any one now does not know that *an* is the old form of the first numeral, which gradually crept into use as an indefinite article. The *n* is a part of the word itself in English, and in all cognate languages, and is no added letter. Accordingly, *an* is the early form before all letters, as "*an* scip," "*an* mann" (English Chronicle A, A.D. 1031), and "*an* beom," "*an* scærp iren" (Chronicle E, A.D. 1137), in which year occurs an instance of *a*: "all *a* dæis fare"—"all a day's journey." This is a little later than the date "about A.D. 1120" of a passage, "He cweth *a* wunder worder," quoted by Mr. Oliphant as showing that "the old English *an* is now pared down into *a*" (*Standard English*, p. 69). The same "paring down" or "weathering away" is seen in *mine* and *thine* becoming *my* and *thy*, and in *Ic* or *Ich* becoming *I*. Naturally the weakened form shows itself first before consonants, and the old stronger form lasts longer before vowels, to avoid the hiatus. But it is a curious mistake to reverse the true process, and to imagine that *a*, and *my* and *thy*, are original forms strengthened into *an*, and *mine* and *thine*, before a vowel. It may be well, as a correspondent says, to get rid of old forms in revising our English Bible; but it is not well to call "*an* house" "a mistake," when in Matt. x. 12 it is read in every one of the great translations (except the Rheims) up to Wiclif's, and it may, in a manner, claim *descent from* "*eall* tha tun buton *ane huse*," in *Chronicle E*, A.D. 1070. O. W. Tancock.

Peace Festival in 1649: Sir William Curtius (5th S. viii. 269.)—Mr. Ellis's description, "W. Curtius, royal agent for England," it may be presumed is quoted from an English print. This I have not seen. But in a German engraving, in the style of Kilian, the guest "No. 7" at the Swedish peace banquet at Nuremberg, on September 25, 1649, is better described as the royal English ambassador (*abgesandter*), Wilhelm Curtius. He was the Sir William Curtius, "a very learned person of the Palatinate, . . . Resident for his Majesty at Frankfort," whom Evelyn met in Paris on June 21, 1651, and who called upon him in London on September 8, 1664. This engraving, in addition to its interesting portraits, gives a good example of decoration of table, sideboard, and ceiling, at a great seventeenth century feast. The musicians, vocal and instrumental, instead of being collected together, as they would be at the present day, are arranged in four galleries at each corner of the banqueting hall. At an open window stands, as a fountain playing outwardly, the Swedish lion, with sword in one paw and olive branch in another, discharging what was probably wine *pro bono publico*. The General Duke d'Amalfi is seated at the head of the table, having on his right the Count Palatine of the Rhine (Charles Louis), and on his left the Commander-in-Chief, Prince Charles Gustavus, afterwards King Charles X. (Gustavus) of Sweden. Curtius is placed next after Field-Marshal Wrangel. It is rather to be regretted, as well as wondered at, that not one of the many historians of the Thirty Years' War, or of Gustavus Adolphus and Gustavus, has hitherto illustrated his work by any reproduction of the best of the very graphic and instructive contemporaneous engravings and broadsheets, which may still be collected, and are full of interest and information respecting the stirring events and remarkable personages of the epoch of that great war. The hint may be commended to the notice of foreign antiquaries and historians. Fredk. Hendriks.

Linden Gardens, W.

The Title of "Esquire" (5th S. vii. 348, 511; viii. 33, 55, 114, 157, 256.)—I regret that pressure of other occupations has hindered me from sooner replying to the remarks of H. *ante*, p. 33. I am well aware, as I stated in my first communication, that after a barrister is called to the bar of his Inn he must be admitted to the bar of the Courts at Westminster, or his *status* is not complete. In practice this is done by his signing, *not* the "roll of Her Majesty's Commission," but the roll of the Court of Queen's Bench, or, now-a-days, of the Queen's Bench Division of High Court of Justice. I repeat that he is admitted to practice not by the Crown, but by Courts. He takes no oath of allegiance. I

none when I was called in Trinity, 1875. A barrister in this country is in no respect the creature of the sovereign; and I have always understood this independence to be one of the glories of the Bar of England. Long may it continue. I am really curious to know from H. the nature of the remarkable document styled by him the "roll of Her Majesty's Commission." Who is the custodian of this important public record, and where is it deposited? Of numerous rolls I have heard and read—of the Pipe Roll, the Close Roll, the Roll of Solicitors of the Supreme Court; but this special roll is quite new to me. What on earth H. may mean by "the Roman Catholic or Nonconformist view of the question" of title of Esquire, I confess myself at a loss to conceive. One might as well speak of the Mormon view of the *scintilla juris*.

As for Mr. Curtis, he must remember that a superior court of Common Law having decided that a barrister is an Esquire of common right, all inferior jurisdictions, such as the (now disused) Court of Chivalry or the Heralds' College, are bound by that decision, obedience to which may be enforced upon them, if necessary, by the High Court. Middle Templar.

The following is the discussion in Bythewood's *Conveyancing* to which H. S. G. and Hirondelle refer, *ante*, pp. 55, 158:—

"No lord or lady of a manor under the degree of *an* Esquire could appoint gamekeepers to *seize* guns, nets, and other engines used for the destruction of game, under the 22 & 23 Car. 2, c. 25, s. 2, whatever the estate might be; for no landed estate, however large, will confer the title, as the term *Esquire* has no relation to landed property; but it must be acquired either by office, the King's patent, or some of the means laid down by Selden and Camden, Per Willes, J., Jones *v.* Smart, 1 T. R., 50, in opposition to a very loose doctrine of his own in Mallock *v.* Eastly, 7 Mod., 488."—Bythewood, third edit., vol. ii. p. 553.

On the same page in Bythewood is also a list of Esquires, including "barristers-at-law by their office"; but this point is not discussed even so far as to state that the heraldic authorities just referred to, Selden and Camden, do not allow the title of Esquire to barristers-at-law.

I regret that some obscurity in my reply, p. 114, has led H. S. G. into making a misquotation. H. S. G. is evidently aware that the terms Armiger and Esquire are synonymous, but he (of course inadvertently) attributes to me negative words which I did not use, and which would reverse whatever meaning there may be in my own words, which are, "the title of Armiger includes the title of Esquire."

I am obliged, however, to H. S. G. for giving me an opportunity to explain that I meant to say (however obscurely I may have done so) that if a judge of the Court of Common Pleas were to rule *any* point of heraldry in opposition to the ruling of Selden and Camden and other kings-at-arms, who are recognized authorities in the Earl Marshal's Court, he simply follows the ancient example of the shoemaker, who acquired a lasting reputation by going beyond his last; that the judge's ruling on such matters does not extend beyond the precincts of his own court; and that the Earl Marshal's Court is of course guided on all points of heraldry by the precedents in that court, and not, as H. S. G. seems to think, by the ruling of judges of the Common Bench, who have no special commission to confer the title of Esquire on barristers-at-law, or on lords and ladies of manors, from the sovereign, who is the fountain of honour. J. Llewelyn Curtis.

In Ireland, where, until the close of the last century, as in Scotland, distinctions of rank and remnants of feudalism lingered and had, I fancy, more power than in the more commercial country of England, I have scarcely ever found an instance of a person being styled Esquire who was not an owner of real estate, holding it direct from the Crown. Innumerable old Irish records which I have examined show that while the owner of such an estate was styled Esquire, his sons were styled only Gentlemen. The Esquire, like the Scotch Laird, seems to have been in Ireland formerly a purely territorial distinction. It is now used indiscriminately, and has lost all value.

M. A. H.

Isabel Verdon, Lady Ferrars (5th S. viii. 267.)—She was the youngest daughter of the last Theobald de Verdon by his second wife, Elizabeth de Burgh, and was born at Amesbury, March 21, 1317, Queen Isabelle of France, wife of Edward II., being her godmother (*Prob. æt.* dictæ Isabellæ, 5 Ed. III. i. 92). She is returned one of the co-heirs of her father, and the only daughter of his second marriage, June 17, 1327; no age given (*Inquis. Theobaldi de Verdon*, 1 Ed. III. i. 89). Henry de Ferrars, "who took to wife Isabel, daughter and co-heir of Theobald de Verdun," occurs April 30, 1332 (*Rot. Pat.*, 6 Ed. III., part i.); so that she was married before that date. Her husband died, leaving her surviving, Sept. 15, 1343 (*Inq. Henrici de Ferrars*, 17 Ed. III. 57). She occurs, with the designation of "vidua," June 14, 1345 (*Rot. Pat.*, 19 Ed. III.). I have discovered no later notice of her; but Dugdale states that she died July 25, 1349. It appears, therefore, as if her second marriage—supposing there to have been one, of which I know no proof—took place between 1345 and 1349, and that she did not long survive it. Her inquisition (from which Dugdale probably took his date) is extant (23 Ed. III. ii. 1, 123), and would very likely, though not certainly, give some intimation whether at the time of her death she was the widow of Henry de Ferrars or the wife of Hugh Hawberk.

Hermentrude.

SIR WILLIAM WITHERS (5th S. viii. 247.)—In Orridge's *Citizens of London and their Rulers*, I find it stated (pp. 85 and 242) that Sir William Withers, Lord Mayor in 1707—"a Londoner, Alderman of Farringdon Within, President of Bridewell and Bethlem; portrait there; M.P. for the City"—was knighted by the *king* (William) in 1697. While referring to this work, I may note that the present Lord Mayor had a namesake and predecessor in office in 1553 in the person of Sir Thomas White, founder of St. John's College, Oxford. H. W.

New Univ. Club.

ALICE DE RUMELI (5th S. viii. 280.)—I have a charter of this lady, who lived at the time of the Domesday survey, which is of great interest, as Dr. Whitaker, the historian of Whalley, in quoting it says it is the only original of the foundress of Bolton he has ever seen. R. H. WOOD.

Rugby.

THE FIVE-CENT PIECE (5th S. viii. 286.)—The introduction of this new coin into the United States of America is a noteworthy fact; but the statement that the "metre is almost exactly 38·98 inches" is a writer's error for 39·37, the correct length. The account given of the original derivation of the metre is probably near enough for the general reader, but modern calculations, based on more accurate observations, show that the metre is not accurately the ten-millionth part of the meridian from pole to equator, and from such measurements would not be reproduced.

P. LE NEVE FOSTER.

CHESS (5th S. viii. 269.)—Hoyle may be an authority on whist, but he is not considered a reliable guide in chess matters. The "Laws of Chess," as laid down in Staunton's *Chess Praxis*, regulate the play of all British chess clubs, I believe. That which relates to the queening of a pawn is as follows:—

"QUEENING A PAWN.

"When a Pawn has reached the eighth or last square on its file, it immediately assumes the name and power of any Piece its player may select, except a King, whether such Piece have previously been lost or not; and, if the player does not select a Piece, such Pawn is always to be considered a Queen. It follows, therefore, that a player may have more than one Queen, or more than two Rooks, Knights, or Bishops on the board. No penalty attaches to a player's accidentally selecting a Piece of his adversary's colour."

HUGH A. KENNEDY.

Reading.

"CHIC," ITS HISTORY (5th S. viii. 261.)—I recollect reading, I think in one of the works of Max Müller, probably *Chips*, of *chic* being the example of a popular or vulgar error. It was by *the world generally* supposed to be derived from a *person in Paris of the name* of Chic, when, as you show, it was an old French word of Romance origin revived. W. J. B.

HOMER'S "NEPENTHE" (5th S. viii. 264.)—It may be well to point out that the Egyptian drug, which Helen is described as mixing in "a mirth-inspiring bowl," was in all probability not opium, but an extract of hemp, *Cannabis Indica*. Pereira says, "Hemp is known in India as 'the increaser of pleasure,' the 'exciter of desire,' the 'cementer of friendship,' the 'cause of a reeling gait,' and the 'laughter mover.'" Under the name of *hashish*, hemp is still much employed by idle and dissolute Egyptians. Indeed, in Egypt *hashasheen* are much more numerous than opium eaters or opium smokers.

It is by no means certain that the white poppy was cultivated in ancient Egypt. A. S. W.

Union Club.

Pliny speaks of this herb as the noble *nepenthes*, and imputes to it qualities similar to those of opium. He says it "had this singular vertue and operation, To worke oblivion of melancholy and heavineise, yea, and to procure easement and remission of all sorrows" (*Naturall Historie*, translated by Philemon Holland, ed. 1601, vol. ii. p. 210). He refers to the story of Helen of Troy. See also Joseph Warton's note to Milton on the lines:—

"Not that Nepenthes which the wife of Thone
In Egypt gave to Jove-born Helena
Is of such power to stir up joy as this,
To life so friendly, or so cool to thirst."—Ed. 1791.

J. K.

KEATS'S "ODE TO A NIGHTINGALE" (5th S. viii. 267.)—Leigh Hunt, in his *Imagination and Fancy*, p. 344, says, in a note to the passage of which MR. WARREN desires an explanation:—

"This beats Claude's *Enchanted Castle*, and the story of King Beder in the *Arabian Nights*. You do not know what the house is, or where, nor who the bird. Perhaps a king himself. But you see the window open on the perilous sea, and hear the voice from out the trees in which it is nested sending its warble over the foam. The whole is at once vague and particular, full of mysterious life. You see nobody, though something is heard; and you know not what of beauty or wickedness is to come over that sea. Perhaps it was suggested by some fairy tale. I remember nothing of it in the dream-like wildness of things in *Palmerin of England*, a book which is full of colour and home landscapes, ending with a noble and affecting scene of war; and of which Keats was very fond."

JONATHAN BOUCHIER.

I am disposed to think that the lines italicized contain a fancy arising from many marvellous tales rather than an allusion to any particular tale. Bard Helen was carried away to Fairyland and imprisoned there. A story in the *Arabian Nights*, that of "Gulnare of the Sea," may furnish an example of a palace opening upon a sea, out of

which come marvellous and dangerous beings. There are stories of princesses, imprisoned by fairy power or otherwise, who have been solaced in their captivity by birds, magical or not. Of course, there may be some story which agrees with the lines, but, if not, my idea may be right.

E. YARDLEY.

BIBLE QUERIES: WHO SLEW SENNACHERIB? (5th S. viii. 148.)—Is there more in this than can be answered by a common reader? The discrepancy of other than Scriptural writers as to the names of those by whom Sennacherib was killed is known, and is noticed in Smith's *Bible Dictionary*. But as relates to the Bible narrative, the peculiarity in the text of 2 Kings xix. 37 is to be referred to the general question of the relative value of the *Keri* (read) and *Khetib* (written), and is not confined to this verse. So much is indicated by the usual small circle, or asterisk, over the vowel points, or, in Bibles without points, in the space between the words before and after it. It here refers to the marginal note, "'His sons' read and not written." Another instance of the same is in the passage referred to for the Euphrates, 2 Sam. viii. 3, while the converse, "written and not read," may be seen, *e.g.* in 2 Kings v. 18 and 2 Sam. xiii. 23. The subject of the *Keri* and *Khetib* is noticed by C. Butler in *Horæ Biblicæ*, Oxf., 1799, pp. 54-5, in these terms:—

"In these much mystery has been discovered by the Masorites.....The prevailing opinion is that they are partly various readings, collected from the time of Esdras, and partly observations of the Masorites..... It is observable that none of them occur in the prophecy of Malachi."

See also the Preface to Van der Hooght's Hebrew Bible. The relationship of the sons of Sennacherib is implied in 2 Chron. xxii. 21, and it is said in Tobit i. 21, "two of his sons killed him." In the parallel chapter, Isaiah xxxvii. 38, "his sons" is in the text without any marginal note. In the Septuagint the words *υἱοὶ αὐτοῦ*, MS. Al., *οἱ υ. α.*, MS. Vat., are inserted. There appears therefore no reason to think that there is a studied concealment.

ED. MARSHALL.

A "PRIME" ROAD (5th S. viii. 228.)—I hope the following extract from Giles Jacob's *Law Dictionary*, 1750, sixth edition, will give MR. PARKIN the information which he desires respecting the meaning of *prime* way:—

"Our books mention three kinds of ways:—1st. A foot-way, which is called 'Iter, quod est jus eundi vel ambulandi hominis.' 2nd. A foot-way and horse-way, which is termed 'Actus ab agendo,' and this is called a pack and prime way, because it is both a foot-way, which was the first or prime way, and a pack or drift-way also. 3rd. *Via* or *Aditus*, which contains the other two, and likewise a cart-way, &c. And this is either the king's *highway* for all men, or *communis strata*, belonging to a city or town."

MS. notes on the title-page of this copy of the *Dictionary* may be useful, as lately renewed interest has been taken in the career and family of Fletcher Christian, mutineer of the Bounty, son of Charles Christian, of Moorland Close, in the parish of Brigham, co. of Cumberland, a branch of the Christians of Unerigg Hall. "The gift of Mr. John Christian, of Moreland Close, to Wm. Allanby, Esq., of Flimby, 1779"; "John Christian, Inner Temple, 1774." JAMES TAYLOR.

Whicham Rectory, Sylecroft, Cumberland.

THE BRITISH RACE OF KINGS (5th S. viii. 169, 229.)—May I remind MR. WARREN that the "sham pedigree," which traces the descent of the kings of England through "Sceaf, son of Noah, who was born in the Ark," is not (as his note appears to suggest) due to the lively imagination of the Rev. G. O. Harry in the time of James I., but was "invented" as long ago as the time of Ælfred? I suppose that "British" in the original query was used in the colloquial, not the strict, sense, and therefore do not hesitate to recall the fact that our queen's descent from Adam on the English side is traced out in a document yet more ancient and venerable than that quoted by MR. SCOTT in illustration of the very interesting Scoto-Pictish genealogy. Her descent from the West Saxon kings (through St. Margaret) is matter of plain history, and the legendary descent of Cerdic, first King of Wessex, from Adam is set forth at the beginning of the old English Chronicle. I forget whether the line goes through David or not; I know it goes through Woden, and also that it gets to Noah, not like the Scottish line through Japhet, but through Sceaf, who was born in the Ark.

While on the subject of pedigrees, may I be allowed to point out an error in the note headed "Heraldic," 5th S. viii. 256? In the quotation from Chamberlayne's *Angliæ Notitia*—"Henry II., who in right of his *mother* annexed her paternal coat, the lion of Aquitaine"—whatever Chamberlayne may have written, he certainly must have meant not *mother*, but *wife*. K. N.

Is not MR. SCOTT in error in saying that the history of the Coronation Stone "has yet to be written"? I had the following book in my hands a year or two ago, and it appeared to me to be full and satisfactory. It was published by Edmonston & Douglas, of Edinburgh, some ten or fifteen years ago: *The Coronation Stone*, by William F. Skene, with illustrations in photography and zincography, small 4to. C. W. S.

The genealogy of the British kings and queens to Egbert is generally known; but in a "curious genealogy" taken from an old black-letter history of England, which will be found in "N. & Q.," 5th S. vi. 386, the line is traced back from "Ethelwulfe,

sonne of Egbert," even beyond David, king of Israel. G. E. Watson.

St. George's Place, Dublin.

John Russell, Artist in Crayons (5th S. viii. 88, 134, 174.)—The Mr. Highway, of Drayton, who was High Sheriff of Worcestershire in 1755, was named *Francis*, not *John*. He was one of the godfathers (in 1756) to my father's uncle, and I fancy was in some way related to him through his mother. Russell is an old name at Stourbridge. It first occurs in the parish registers in 1639, when Walter Russel and Joice Wetherill were married. About a century ago Edward Russell was an eminent glass-maker at the "Heath," near Stourbridge. H. S. G.

Bishops that have been Lord Treasurers of England (5th S. viii. 25, 154.)—I am able to send a few more names of bishops who have held this office, not already mentioned:—

Walter de Grey, Worcester, 1215.
Roger de Longespee, *alias* De Molend, Lichfield, 1286.
John de Drokenesford, Bath and Wells, 1315.
Thomas Charleton, or Charlton, Hereford, 1329.
Henry Bowet, Bath and Wells, 1402.
George Abbott, Canterbury, 1618.

If Mr. Horsey will refer to his list, he will find that Walter Reynolds, John de Stratford, and John Barnet are included in Mr. Walcott's list. He will also see there was a Bishop Langham and a Bishop Langton. According to Haydn, Walter de Langton was Lord High Treasurer in 1295, and Simon Langham in 1361. Emily Cole.

Teignmouth.

"Sile" (5th S. viii. 26, 138.)—This word, in the sense described by Mr. Blenkinsopp, is in common use, to my personal knowledge, in Derbyshire, Nottinghamshire, and South Yorkshire. To *sile* milk and other liquids it is customary to pass them through a hair or fine wire sieve; to *strain* liquids it is usual to pass them through a flannel. To "sile down" is stated in Coles's *Dictionary* to be a North-country term meaning to sink down, and *sile* to be a South-country word meaning filth. Astle describes the word *sile* (sub. from the Sax. *syl*), filth, filth that sinks to the bottom, and *to sile* (int. from the sub., a local word), to sink, to fall to the bottom. Halliwell's seventh edition also gives several quotations from Lincolnshire MSS. where the word is used in a similar sense.

John Parkin.

Idridgehay, Derby.

Sile, a sieve; to *sile*, to strain as through a sieve, common enough in Yorkshire. A good many years since, two old women had charge of the Harrogate water. Through some temporary mismanagement the water in the charge of one of them came up covered with a horrid scum. "Whatever shall I do, Betty? I see them coming; I cannot give them water like this!" "Give it 'um—give it 'um just as it is, and let 'em *sile* it through their teeth!" was Betty's unsympathizing reply. P. P.

I have not Jamieson's *Dictionary* by me, but I think the Scottish form of the word is *sine*.

G. S.

Editors of Milton (5th S. viii. 46, 136.)—If Dr. Bradshaw is inclined to carry this matter further, I should propose to alter the heading to "Editions and Editors of Milton," otherwise the list will be much less complete, and all the editions issued in Milton's lifetime, of which he was himself the editor, would be omitted, such as his *Prelatical Episcopacy*, 1641, 4to., &c. If it met Dr. Bradshaw's view, I would commence with Watt's list from the *Bibliotheca Britannica*. Next I would take Bohn's *Lowndes*, and give from that whatever is not found in Watt. Then take Allibone, and give whatever is not found in the other two. After that, I would take Brunet, and give as many as possible of the foreign editions; and thus the roadway would be opened to all who wished to add to the list. They would see all the known editions already catalogued by the great bibliographers, and if they possessed unnamed editions they would convey the complete titles to "N. & Q." But if this is not first done we should get endless cross references and repetitions. The Miltonic "Centurie of Prayse" is a very good idea. It must be a co-operative store, and posterity will recognize it as a civil service. C. A. Ward.

Mayfair.

"Acre" and "Furlong" (5th S. vii. 482; viii. 109, 150, 192, 289.)—Surely your correspondent makes a slip where he says, "If a statute acre be twenty-two yards in width it will be eight furlongs or one mile in length, *i.e.* 1,760 yards." Such a space would be equal to eight acres. A rectangle twenty-two yards wide, and 220 yards, or one furlong, in length, is an acre.

P. Le Neve Foster.

Catherine Henley (5th S. viii. 69, 155, 257.)—I may add to my note at the last reference that Dean Bland was for some years a schoolmaster at Doncaster. This would account for Catherine Henley and Jane Mary Trigge having an interest in land there. They were the grandchildren of his daughter Catherine. If Mr. Jackson will write to me direct I will give him any information in my power. J. F. Fuller.

Brunswick Chambers, Dublin.

"Beef-eater" (5th S. vii. 64, 108, 151, 27 335; viii. 57, 238.)—Those who agree with M Skeat, in holding that *beef-eater* means *eate beef* and nothing else, may be interested in analogy offered by the Welsh word *cicwr*, v

an," literally "fleshman," "eater of
A. L. MAYHEW.

TER AL MONDO" (5th S. vii. 307,
3.)—MR. BAILEY may care to be
igh I am afraid that the information
be of value, that a copy of the edi-
s to see, viz., that "printed for R.
o., 1631, occurs in the catalogue of
& Sotheran for September, 1867,
twelve shillings, "vellum."
of 1667 professes to be the first
after the Great Fire. In it are no-
eral works in which that memorable
n predicted, the destruction of books
he preservation of a few only. Of
Messrs. Haltorp & Co. had, some
py in half-calf, marked 7s. 6d.
WILLIAM BATES.

AND RABELAIS (5th S. viii. 289.)—
s *Table Talk*, under date June 15,
found his estimate and defence of
W. T. M.

DIALECT (5th S. viii. 266.)—The
is often heard in Cheshire. In *A*
Words used in the Dialect of Cheshire,
mented Lieut.-Col. Egerton Leigh,
, there occurs, "Jagger, one who sells
cart-loads." G. W. NAPIER.
e, Cheshire.

OF BOOKS WANTED (5th S. viii. 129.)
of John Bowdler, Esq., London, 1816, is
as shown in the memoir prefixed to the

of John Bowdler, Esq., 1824, is by his
Thomas Bowdler, whose signature will be
279. J. R.

(5th S. viii. 269.)
reece (Library of Useful Knowledge), 1829.
Malkin.
usticus on the Natural History of Godal-
y Edward Newman. W. H. A.

Rusticus.—The late Edward Newman,
e assistance of Mr. Waring Kidd (see *Pre-*
logist for 1876). The first of these let-
in the *Magazine of Natural History* for
ime edited by Loudon; and the last in
Edinburgh Journal for 1850. The collected
shows a very considerable amount of cor-
holly confined to phraseology.
ANPIEL.

s, &c., is by Barry St. Leger.
of Egypt is by W. Osburn.
OLPHAR HAMST.

OF QUOTATIONS WANTED (5th S. v.

at though my cates be poor," &c.
squoted the first line, and he has expanded
four lines. The quotation is from the
ors, iii. 1, 28. FREDK. RULE.

(5th S. viii. 269.)

"Qui que tu sois," &c.

This inscription for a statue of Cupid is from Voltaire, *Œuvres*, ii. 765, ed. Paris, 1837. The reference is taken from Dodd's *Epigrammatists*, p. 349, where a translation by George Granville, Viscount Lansdowne, is given. In the *Poetical Register* for 1804, p. 354, is a neater translation by the Rev. W. Collier, who, however, has been too much indebted to Lord Lansdowne to be entitled to the credit of originality:—

"Whoe'er thou art, thy master see!
He was, or is, or is to be."

The latter, with slight alterations, which are not improvements, is printed in Booth's *Epigrams*, p. 195, without name of translator, and attributing the original to Marshal Saxe. J. F. MARSH.

(5th S. viii. 188, 220, 280.)

"What is good for a bootless bene?"

The late Mr. Walbran, in his *Memorials of Fountains Abbey*, published by the Surtees Society (Preface, p. 22), has pointed out that Wordsworth's poem is founded on an inaccurate version of the legend. Dr. Whitaker reports it from Dr. Burton, who gets it from Dr. Johnston, who professes to get it from Dodsworth's MSS. But the MS. runs—

"What is good for bootless bale?"

Mr. Walbran interprets this to mean "unavailing complaint." A better meaning seems to be "remediless mischief" or "misfortune." W. G.

Miscellaneous.

NOTES ON BOOKS, &c.

Surgery, Past, Present, and Future, and Excessive Mortality after Surgical Operations. Two Addresses to the British Medical Association, 1864 and 1877. By T. Spencer Wells, F.R.C.S.

THESE eloquent addresses have already, at different periods, adorned the pages of medical periodicals; and, having appeared in abstract in the daily press, they are doubtless remembered and appreciated by the intelligent general public. They are now published together, making up a little book of forty-nine pages of large print. Hence they can be obtained in a form ornamental for private libraries, and convenient for private reference; since, on the other hand, back numbers of journals are often, too often, left unbound, so that the records of valuable orations and discourses are frequently lost, or not to be found till after perhaps half an hour's tedious search among bales of dusty paper. The address placed first in this little book is still quite fresh in the memory of the profession, having been delivered in the August of the present year. In it Mr. Spencer Wells describes with great conciseness the progress which surgery has made since the formation of the British Medical Association. Then, many operations had only been suggested theoretically, which now are practised universally by well-educated practitioners, to the great benefit of humanity. At that time, too, the era of anæsthetic surgery had not even dawned on the profession. The address shows how powerful an agent the Association has proved itself in advocating research, reform, and the adoption of new discoveries beneficial to our species. The names of very many provincial surgeons, who have been in the foremost ranks of medical progress, shine conspicuously in Mr. Spencer Wells's recapitulation of former addresses, and show how free is British surgery from baneful centralization. The second address, delivered in 1864, refers to the vitiation of hospital atmosphere, and the nature of certain deadly consequences

of surgical operations performed under unfavourable conditions. This subject has engrossed the attention of thousands of *savants* and doctors, and formed the nucleus of a new school of surgery since that oration was delivered. The skilful and learned author relates with honest pride, in his later address, the leading part he has played, and the unexpected success he has experienced, in the operation of ovariotomy. Some remarks and annotations on the nature of the complaint which made life a misery to Queen Mary of England deserve the close attention of the historian as well as the surgeon.

Madame de Tartuffe. Comédie en un Acte et en Vers. Par le Chevalier de Chatelain. (Printed for Private Circulation.)

M. LE CHEVALIER, conceiving himself wronged by a lady, has told his story, pilloried the offender, and pelted her with strong epithets. The piece is clever, but we wish the author better employment than writing it. There is in it one of the strangest rhymes we have ever met with :—

——" souvenez-vous bien
De ce mot que nous dit un Anglais—Charles Swain ;
' L'or, mais c'est et Génie, et Grandeur, et Mérite ! ' "

Guide de l'Amateur d'Objets d'Art et de Curiosité, ou Collection des Monogrammes des principaux Sculpteurs en pierre, métal, et bois ; des ivoiriers, des émailleurs, des armuriers, des orfevres, et des médailleurs du Moyen-âge et des époques de la Renaissance et du Rococo. Par Dr. J. G. Théodore Graesse. (Dresden, 1877.)

WITH this guide in hand, a person looking at any object of art named above, and observing the mark or monogram thereon, may, by reference to Dr. Graesse's pages, learn the name of the artist or of the society by which the art object was issued. To the world of monogram collectors, also, the work is invaluable. The first monogram in the book [A] is the "marque de la Compagnie des Armuriers de Londres."

Stemmata Britannica. A Genealogical Account of the Untitled Nobility and Gentry of Great Britain. (Bickers & Son.)

UNDER this title Mr. Foster has issued a sample circular of a new genealogical work. This gentleman's name is warrant that performance will equal the excellent promise here given. Under the name of Abraham of Grassendale it is stated that "These Abrahams were a branch from the old family of Adburgham, afterwards Abrams of Abram, near Wigan. The name is variously spelled in documents—de Edburgham, Adburgham, Daburgham, Aburgham, de Aburham, de Abram, and Abraham."

A PROPOSAL for a Supplementary English Glossary has just been published by the Rev. T. L. O. Davies, M.A., Vicar of St. Mary Extra, Southampton. Mr. Davies thinks that an interesting and useful glossary might be compiled of terms which are not in the best-known existing dictionaries. Mr. Davies's general rule would be not to admit words which are in Richardson's, Latham's, or Halliwell's dictionaries, or in Nares's *Glossary*, as edited by Halliwell and Wright, except in certain cases. As a brief specimen of what is proposed, we subjoin one out of twenty entries from Mr. Davies's note-book :—"*Fridge*—to fray or fret. (Latham has the word as meaning to move quickly.) 'All pretended that their jerkins were made after this fashion—you might have rumpled and crumpled, and doubled and creased, and fretted and *fridged* the outside of them all to pieces' (*Tristram Shandy*, vol. ii. c. 12)."

"THE GLORIOUS 12TH OF APRIL" (5th S. viii. 269.)—*So unusually* numerous are the replies to the above query that the best course we can take is to state that two-thirds of the answers maintain that it refers to the victory of Rodney over the Count de Grasse, in the West Indies, 1782. Other answers point to two more "glorious" anniversaries—the battle of Trincomalee, between the French, under Commodore Suffrein, and the English, under Sir Edward Hughes, 1782. The third glorious 12th of April was in 1809, when Admiral Gambier (or rather Lord Cochrane) destroyed several French men-of-war in the Basque Roads. The *especially* "glorious 12th" refers to Rodney's victory. There was, however, something particularly remarkable in the battles fought, in 1782, between Admirals Suffrein and Sir Edward Hughes. The first was in February ; Suffrein had eleven ships, Hughes nine. At the second, April 12, the French had eighteen ships to our eleven. At the third, in July, they had fifteen to our twelve. In all three Hughes defeated his gallant adversary.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

E. P.—"God tempers the wind to the shorn lamb" is in Sterne's *Sentimental Journey*, in the story of *Maria*. It is nearly word for word in the *Prémices* of Henri Estienne (1594). Herbert, in his *Jacula Prudentum* (1640), has, "To a close-shorn sheep God gives wind by measure." In the recently published *Memoirs of Henri de Beauregard* (1757-1824) a Savoyard Abbé remarks, less poetically, "God cuts a man's coat according to his measure."

KEITH H. B. (Venice.)—Will you kindly narrate the story according to the evidence? This would be preferable to either reprinting or translating the very long documents. The idea of the guilt of B. C. is not a new one. See also "N. & Q.," 5th S. vii. 188, 236, 435.

J. G. asks if any of our readers can give the titles of popular or portable *Dictionnaires des Cas de Conscience*, published in France in the eighteenth century, previous to the Revolution, and say in what libraries they may now be found.

MR. J. ELIOT HODGKIN (9, Dynevor Gardens, Richmond) writes :—"I shall be much obliged to any of your correspondents who will assist me in the collection of book-plates by exchange or otherwise. Many collectors have no doubt duplicates which they are willing to dispose of."

TRISTRAM.—Would not this be applicable?—"Hearken diligently unto me; and eat ye that which is good, and let your soul delight itself in fatness" (Isa. lv. 2).

CORNUB.—We believe that Mattaire's 4to. edition of Anacreon (1725) consisted of only one hundred copies. It was reprinted in 1740.

A. J. M.—For this epitaph see "N. & Q.," 1st S. i. 311, 346. It has been often printed.

F. D. begs to thank MR. G. PERRATT for his reply anent "The Office of Poet to the City of London."

P. H. MARROW.—See the British Museum Descriptive Catalogue.

W. B. (Birmingham.)—Most cordially welcome.

NOTICE.

Editorial Communications should be addressed to Editor of 'Notes and Queries'"—Advertisement Business Letters to "The Publisher"—at the Offic Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to retu munications which, for any reason, we do not pri to this rule we can make no exception.

LONDON, SATURDAY, OCTOBER 27, 1877.

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Notes.

THE STORY OF JOSEPH.

The existence of the great Babylonian Herakleid, partially recovered by the lamented George Smith, proves that epic genius was not confined to the Aryans. It is at the same time a strong confirmation of Dupuis's theory of the common origin of all mythologies. Herakles finds a parallel in Izdhubar, and both are evidently the sun. Astronomy and meteorology, between which in early times no distinction was made, seem likewise to have supplied the materials for the Hebrew epic, a fragment of which, more or less modified for dogmatic purposes, has reached us in the story of Joseph. Egyptian and Assyrian research may bring to light closer analogies with the Hebrew myth than any now known, but some we do possess are sufficiently remarkable. The Egyptian Tale of the Two Brothers and the Syrian romance of Kombabos, preserved by Lucian (*De Syria Dea*, 17–27), seem to be variants of his story. He is identified with Serapis by early Christian writers, *e. g.* Tertullian (*Ad. Nat.*, ii. 8), Melito (*Apol.*, p. 24, l. 21, ed. Cureton), and Firmicus (*De Err.*, ix.). In Genesis l. 26, where the coffin of Joseph is mentioned, the word used is ארון, which in every other passage (with one exception, 2 Kings xii. 9) means the ark of the covenant, which, in the earlier period of Hebrew history, was in the keeping of his descendants.* The Targum of Jonathan, on this passage of Genesis, says that Joseph's coffin was sunk in the middle of the Nile, reminding us of the Osirian myth. This was done, according to Tabari, in order to avert a famine and pestilence, which had broken out on the bank opposite to that on which he had been at first interred. This is also related by Jami in his *Yusuf wa Zulikha*, and something very similar is told of the coffin (ארון) of Daniel at Susa, by Benjamin of Tudela (מסעות, ed. L'Emp., p. קלד). Daniel reminds us in several other respects of Joseph, as well as of Kombabos, "who was unrivalled among the Assyrians for wisdom and fortune."† Turning to Greek mythology, we find that the adventures of Joseph resemble those of Bellerophon, Hippolytos, Hebros, and Comminios. More striking is his likeness to Eunostos ("happy return"), tutelary divinity of corn mills, brought up by the nymph Eunoste, falsely accused by Ochne, slain by her brothers Echimos, Leon, and Bucolos, and from whose grove at Tanagra women were excluded (Plutarch, *Quæst. Gr.*, c. 40). The incident of the well (Gen. xxxvii. 24) seems to connect the Hebrew patriarch with another famous mythical personage. It may be a "rudimentary" survival of what was once a distinct episode in the Hebrew Josephiad, in which perhaps it had a place like that which the loss of Hylas occupies in the story of the Argonauts. On their landing in Bithynia, this beautiful youth, the son or favourite of Herakles, is sent by him to draw water from a well, but never returns. The water-nymphs, enamoured of his beauty, carry him off to dwell amongst the gods. Whoever reads the account in Apollonius (*Argon.*, i. 1207) will perceive the analogy between it and the Biblical narrative.

The name Ὕλας is connected with ὕλη, and יוסף was derived by the Hebrews from יסף, "to increase," and may refer to the growth of vegetation.‡

* Joseph seems, in fact, to have been at first one of the names of the divinity worshipped in Northern Palestine.

† Of all three it is related that they were from early youth distinguished for wisdom and beauty; that they were slaves or captives, and eunuchs (as to Joseph, see the Egyptian Tale and the Targums); that they were falsely accused and condemned; and that their innocence being miraculously proved, they were promoted to great power and authority in a king's service, and employed to superintend public works. The legends about each show that they were originally gods or demi-gods.

‡ But יהוסף (*Iehoseph*) may, in spite of the lexicographers, have been the original form and identical with *Osarsiph*, his Egyptian name (Manetho, *ap.* Joseph, *C. Ap.*, i. 26), *Icho* or *Iahu* (Jehovah) being substituted for *Asari* (Osiris). The Egyptian historian ascribes to this Osarsiph the adventures not only of the Biblical Joseph, but those of the Biblical Moses as well. Justin (xxxvi. 2) says that Moses was the son of Joseph. Jablonski's generally accepted etymology of Moses (Μω-εσῆς, son of Isis) is hardly satisfactory. May we

"Est tibi non infra speciem non nomine dispar,
Theodamanteo proximus ardor Hylæ."

"Joseph, a fruitful shoot, a fruitful shoot by a well, his branches mount over the wall" (Gen. xlix. 22). Now, as to this well, here again associated with the Israelite hero, the fable of Derceto and the Syrian youth (Diodor., ii. 4; Lucian, *De Syria Dea*) suggests the possibility that a water-nymph or goddess may have originally played a part in the story of Joseph as in that of Hylas:—

"Non minor *Hebræis* est amor Hydriasin."

That she does not appear in the legend in its present form is fully accounted for by subsequent Mazdaic influence, by which all such "fair humanities of old religion" would be inexorably banished. Yet the Jonathan, and a fragment of the Jerusalem Targum, preserved in this place (on Gen. xxxvii. 33), ascribe to Jacob these remarkable words (in contradiction, be it noted, to his statement in the text): "It is my son's robe; a beast of the field did *not* devour him, nor was he slain by the hand of men, *but an evil woman standeth against him.*" This "evil woman" may perhaps reappear as Potiphar's wife, whom Tertullian calls a queen, and the Arabs name *Zulikha*. This name would be appropriate, since the root is *zalakh*, "to cast down headlong," and to a cognate derivative (*zalukh*) Golius and Freytag assign the meaning "a steep or slippery well." A "Joseph's well" was shown at On, whence his wife (the daughter of another (?) Potiphar) came. The nymph's place is taken in our legend by the sons of Bilhah and Zilpah, "who grieved him, and shot at him, and hated him; but his bow abode in strength, and the power of his hands was confirmed by the mighty God of Jacob" (Gen. xlix. 24). The "comes invicti iuvenis" also had a bow, and was persecuted by another "evil woman" besides the water-fay:—

"Fallere nervo
Tum primum puer ausus Hylas, spes maxima bellis,
Pulcher Hylas, si fata sinant, *si prospera Iuno.*"
Val. Flac, iii. 182.

The character of *nazir* borne by Joseph (Gen. xlix. 26; Deut. xxxiii. 16) might also remind us—

τῷ χαρίεντος Ὕλα τῷ τὰν πλοκαμῖδα φορεῦντος.
Theocr., *Id.*, xiii. 7.

Polyphemos (Apoll., *Argon.*, i. 1257, *seq.*) informs Herakles of his loss almost in the very words used by Jacob (Gen. xxxvii. 3):—

δαιμόνιε στυγερόν τοι ἄχος πάμπρωτος ἐνίψω.
οὐ γαρ Ὕλας κρήνην δὲ κιὼν σόος αὖτις ικάνει·
ἀλλά ἑ λῃστῆρες ενιχρίμψαντες ἄγουσιν,
ἢ θῆρες σίνονται· εγω δ' ἰάχοντος ἄκουσα.

The *Dothain*, "the double fountain," of one legend, "at the foot of a *tell*" in Samaria (Robinson's *Biblical Researches*, v. iii. p. 122), corresponds to the *Pegæ*, "fountains," of the other,

"sub vertice montis,
Grata domus nymphis humida Thyniasin."

Other analogies may be found by comparing the Hebrew and Arab traditions about Joseph (many of which are collected in Weil's *Biblische Legende*) with the allusions to Hylas so frequent in the Greek and Roman writers.

"Cui non dictus Hylas puer?"

Joseph has been an equal favourite with the Arabian and Persian poets.

In Hylas we may easily recognize a wood and water deity, and so explain—

"Cur pulcher arundine crines
Velat Hylas; unde urna humeris niveosque per artus
Cæruleæ vestes."

He appears in the Zodiac as Aquarius, and endows with his own characteristics those born under his patronage:—

"Quod si quem sanctumque velis castumque probumque,
Hic tibi nascatur cum primus Aquarius exit."
Manil., *Astron.*, ii. 572.

He may have personified the fructifying power of the element so essential to life, which disappears in the wells under the heat of summer, and is drawn up into the air.

"Nunc Iovis accessus et iam mihi limina cœli
Conciliat iungitque preces et fontis honores."
Val. Flac., iv. 28, 29.

"The withdrawing and disappearing of water," says Plutarch (*De Os. et Is.*, c. 39), "was typified by the closing up of Osiris in a chest." Joseph may then be likewise, to quote the ancient Hebrew poem, a symbol of "the precious fruits of the sun, and the precious produce of the moon; the precious fruit of the earth and its fulness, the blessings of the dweller in the bush" (Deut. xxxiii. 14–16).* From its effect on the tides and rain the moon was thought to preside over moisture, and the Egyptians for some fanciful reason attributed to it a peculiar

not have the original of *Moshe* in *Manasseh*, Joseph's eldest son? The substitution of *shin* for *sin* is merely dialectical, and the elision of *nun* common in Hebrew. The name would then be identical with those of *Minôs* (Διος μεγαλου οαριστης, *Odys.*, xix. 178) and *Menes*, the first Egyptian legislator, who received his laws from Thoth (Diod. Sic., i. 94), and was called by the Arabs *Meses*, &c. The identification of Menasseh with Moses is supported by the statement that the lawgiver was buried in the territory of the tribe, east of the Jordan, and by the curious passage, Judges xviii. 30, where the name מנשה, written with "*nun* suspended," may be read either Menasseh or Moshe. The lost books "of Iashar" (Joshua x.) and "of the wars of Iahu" (Numbers xxi.), which described the acts of Moses at the Red Sea and *brook of Arnon, would* probably settle these interesting *questions.*

* "Bacchus is lord of the whole humid nature, as Pindar says:—

'May joyous Bacchus give increase of fruit,
The chaste autumnal light to all my trees.'

Wherefore the worshippers of Osiris are forbidden to destroy a fruit tree or to stop up a well" (Plut., *l.c.*, 35)

ice on the water in *wells*.* Dionysos and were primarily the sun as giver of life, yet mer is associated with moon-goddesses, and ter's twenty-eight years of existence connect lso with the "lamp of night." The moon pposed to be the abode of Hermes (wisdom), ie sun that of Herakles (strength) (Plut.,). Hence the title "Moon of Canaan," to Joseph by Jami and others, may be a nt of the ancient symbolism. SCRIBE.

—Since the above was written I find that oldziher, in his *Hebrew Mythology* (Mr. eau's translation, p. 167), gives substantially me explanation of the myth. Joseph, he the Rain, son of the Cloud (Rachel); the hich Iahu "set in the clouds" (Gen. vii.) iginally his, whose bow was to "abide in h," the people of Zante still calling the v "the Virgin's bow" (τὸ τόξο της ...ίας). He is not so happy in his derivation *kha* (whom he considers a sun-goddess) from a root which he supposes to have been form of *zalaf*, "to march forward," whence me of *Zilpah*, another sun-goddess. An tive meaning he gives for *Zulikha* is "having May not Joseph's "coat of many colours" llusion to the rainbow?

whole subject of Joseph is one among many re discussed and explained at great length in ldziher's *Mythology among the Hebrews and its al Development* (translated by Mr. Russell Mar- of the British Museum). Dr. Goldziher traces back to symbolic origins. The Abbé Bannier, st century, converted mythological heroes into place mortals. He could see in Zeus only an sort of 'squire who led a turbulent life in a not table mansion on the top of a hill! In Mr. ould's *Curious Myths of the Middle Ages* (2nd S.) ior sees in the legend of St. George the sun-god the storm-cloud, and altogether "a Semitic istianized."]

SHAKSPEARIANA.

A PASSAGE IN HAMLET.—

re is, sir, an aery of children, little eyases, that on the top of question, and are most tyrannically for't."—*Hamlet*, ii. 2, 354.

planation commonly given of "cry out on of question," viz. that shout their pieces at of their voices, declaim in the shrill alto boyhood, appears to me to be justified by the words themselves nor by the con- the passage. Let us examine the sentence n, and try if we cannot do something for with the above interpretation methinks s would be more likely to be greeted with a most tyrannical *hissing* than applause for their ear-piercing intonations.

The editors agree that "cry," "cry out," "cry on," and "cry out on," are hunting terms; and that while "to cry" means to urge on, to excite, "to cry out," "cry on," and "cry out on," all mean to exclaim against. "To cry havoc" meant to urge on to the fellest slaughter; "havoc," from A.-S. *hafoc*, English *hawk*, meaning indiscriminate, unnecessary slaughter of prey or game, and, metaphorically, of the enemy on the field of battle. "*Cry* havoc, and let slip the dogs of war" (*Jul. Cæs.*, iii. 1); "*Cry* havoc, kings" (*K. John*, ii. 1), is a regular war-whoop, impelling to universal, merciless slaughter. On the other hand, in "This quarry *cries on* havoc" (*Ham.*, v. 2), Dr. Johnson justly explains the phrase to mean, "This pile of dead corpses exclaims, or protests, against such indiscriminate murder" (*Works*, vol. viii. p. 309). In this passage, the Second Folio and Hanmer read "*cries out* havoc"; but both Steevens and Malone, in their notes on *Othello*, v. 1, "Whose noise is this that *cries on* murder?" have shown that "cry on" and "cry out" mean the same thing, viz. exclaim against; and, indeed, in the passage in *Othello* it would be impossible to give it any other meaning (*vide* Var. Edit., 1821, vol. ix. p. 457). Again, in 2 *Hen. IV.*, iii. 1, we have both prepositions used, "And that same word even now *cries out on* us," evidently meaning that this word, "necessity," exclaims against us—upbraids us—for our lack of pluck and energy. "The top" is a term often used by Shakespeare to express superiority—surpassing pre-eminence; as we now say, something that is "tip-top." A dog that "overtopped" was one that ran ahead of the pack; so we have "The *top* of admiration" (*Temp.*, iii. 1); "The *top* of judgment" (*Mea. for Mea.*, ii. 2); "Competitor in *top* of all design" (*A. and C.*, v. 1); and in this very scene Hamlet speaks of those "whose judgments in such matters cried in the *top* of mine"; that is, whose judgments were better—more to be relied upon—than his own. "Question" is a term in common use by old writers for the body of a play, the *dialogue*, as "argument" is for the *plot*: "Belike this show imports the *argument*." So that the whole sentence may be thus paraphrased: A brood of young hawks—unfledged nestlings—that exclaim against, or abuse, the best productions of the dramatic pen; little chits that declaim squibs, and ridicule their seniors and betters, both actors and authors, and are vociferously applauded for it. For *this* clapping there would be some intelligible reason, as it appears that a contest was being waged between the patrons of these boy-players, who wrote their parts for them, and the writers for the "common stages," which the children so "berattled" (berated or disparaged), "and for a while no money was bid for argument unless the poet

he Stoics affirm the sun to be kindled and fed ea, and the moon by the waters of wells and hich send up a sweet and soft exhalation to it," t., *l.c.*, 41).

and the player went to cuffs in the *question*." Note, too, how this sense corresponds with the rest of the passage. It is no wonder that the regular profession suffers when "children thus carry it away," or are all the fashion, berating and lampooning their seniors, the adult performers and writers, and getting despotically applauded for it; so much so, that the well-deserving writers for the common stages (*e.g.* Blackfriars, Globe, &c.) —grown-up "men wearing rapiers"—are afraid of "goose-quills," *i.e.* the penny-a-liners of the boys, and dare scarcely to come to the playhouse any more. "Goose-quills" is used as a disparaging antithesis to the "men wearing rapiers." Note, too, what Hamlet says afterwards: "Will they [these children] pursue the quality [profession of actors] no longer than they can sing [*i.e.* only until their voices break in puberty]? Will they not say afterwards, if they should grow themselves to *common players*—as it is most like, if their means are no better—their *writers* [the "goose-quills"] do them wrong, to make them *exclaim against their own succession?*" The last words are an almost literal synonymous repetition of the first—their writers, who make them "*cry out on the top of question.*" J. C.

Zanesville, Ohio, U.S.

LITERARY HOBBIES.

The late numbers of "N. & Q." contain much to interest those of its readers who are engaged in the pursuit of some speciality or other, and desire to follow it up with vigour. As a victim in more than one line of literary collecting, I most heartily endorse the suggestions of your correspondents who have ventilated their views in that direction, and, as far as I am concerned, would gladly reciprocate with others in the exchange of such books as would relieve me and enrich another; or, indeed, as Mr. Earwaker says, make any one welcome to what has no special attraction to myself. To get at what one wants, the collector only knows how many volumes he must break up, and how many dilapidated tomes find their way to the cellar, containing, perhaps, many more valuable articles than the abducted portion; for nothing comes up to the incongruous contents of a volume of tracts, size, without reference to subject, having alone guided the original owner in their concoction.

Let us, therefore, hope, now that the librarians have woke up, we shall hear of the deficiencies in our great book depôts, and have an early plan suggested by which all may be enabled to contribute towards the desired object of completing special subjects in indicated localities.

As an example of one of my own unimportant maggots, I may, while the pen is in my hand, relate how John Holland, of Sheffield, dignified the collecting of the metrical Psalms, in English, by devoting two 8vo. volumes to the subject, and with much labour and expense I have accumulated nearly all the Psalmists of Britain. Mr. Holland was no collector himself, but, sitting in his sanctum within the Music Hall of Sheffield, his facile and courteous pen brought him communications from every quarter, enabling him to carry out his purpose; and he has recorded in a very satisfactory way the progress made up to 1843 towards the compilation of that impossibility, a psalmody which would satisfy all, and obtain the coveted sanction of State and Church. Although the work alluded to holds out but little hope to the sacred poets of any such desirable result, the Sisyphian labour goes on with increased enthusiasm, and the number of candidates waiting to be enrolled in a new edition greatly exceeds any similar period since the days of Sternhold and Hopkins, who started the project. Most of these have also reached my shelves; and as a temporary asylum for them, and the omissions of Mr. Holland, I am about to interleave my copy of his book, and shall be glad to hear of any new names which by chance may have escaped me.

I conclude my jotting with a specimen of Mr. Holland's omissions. There was printed by Hansard, in 1809, a neat volume, "*A Version of the Psalms*, by a Lay Member of the Church of England," dedicated "To Thee, O Jehovah," reprinted in 1821 and 1842, the last reissued with new title in 1844. The anonymous author had such an opinion of the importance of his work that he sent presentation copies to the King, Queen, Abp. of Canterbury, &c., and, desiring to start with their patronage, intimates in his accompanying letter to the first and last that any "confirmation" as to its fitness for the public service, from those high personages, would be highly valued, "and no unwarrantable use made of it if transmitted to him through his publisher"; insinuatingly expressing, at the same time, his willingness to designate his psalm-book "The Hanoverian or Georgian Version." But he tells us, when afterwards relating his literary successes and disappointments, "from any of these high authorities I did not obtain any expression of opinion on the work. But" (he consoles himself for the want of it by adding) "it may have been caused by my having withheld my name." That his royal and archiepiscopal correspondents did not appreciate the poor man's labour I have the conclusive evidence that the copy bearing the author's address on the fly-leaf, "To the most Rev. the Archbishop of Canterbury," lies before me; and what is most singular is, that the copy in like manner addressed "To His Majesty King George III." is in the hands of a neighbour.

This eccentric individual subsequently (1[illegible] published a remarkable volume, entitled *A Hero Narrative of Opinions, Many and Mighty, Home and Abroad, of his Solitary Habit*

(*spread over more than Half a Century of a Life now entered on its Eighty-fifth Year*) *on Divine Revelation and Christianity.* This is also anon., but we gather from its details that our author was John Stow, of Greenwich, and the object and intent of the book is to acquaint the public that he is the Psalmist, as well as the author of ten other works upon congenial subjects. The opinions referred to are embodied in his presentation letters accompanying copies of all these works foisted upon the public, and the replies thereto from the crowned and mitred heads, as well as laymen of the highest degree, and also from universities, institutions, &c., all over the world; and, comparing the complaisant and self-sufficient tone of the author with the cold and formal acceptance of the gifts, the reader of this curious production will conclude that the receivers gave the author but small thanks, and, indeed, looked upon him as a bore. J. O.

FOLK-LORE.

Venetian Folk-Lore.—Being detained in Venice by an accident, I have been amusing myself by studying the Venetian dialect, in which I have been much assisted by a book on Venetian folk-lore by Dom Giuseppe Bernoni, from which I have culled some extracts which may amuse your readers. The first old saw I have written in Venetian, to give a specimen of the dialect:—

Co' se pusa soldi sul leto, no passa l'ano che se mov, gnanca la scovoleta no se pol butar sul leto.

If you put money on the bed, you will die before the year is out. You mustn't even put a clothes-brush on it.

Fasting spittle will cure bad eyes.

Every tooth you lose, two years' strength goes with it.

As many wrinkles as one has on one's forehead, so many years old is one, counting ten years for every wrinkle.

The dog's tongue has a healing balm on it. If you have a wound, let him lick it, and it 's a certain cure.

Never throw away pictures of saints, it is not the right thing; but when they are coming to pieces, put them into the fire, and say, "Paper, burn! Saint, go to heaven!"

Every hour that strikes, an angel passes, the angel of that hour, but we don't see them.

If you wash your face and hands in the water another has washed in, you will come to blows.

If you lose anything, repeat the Psalm "Qui habitat," and you will find it at once.

If you sweep dust over the feet or legs of a girl, she won't get a husband.

He who marries a relation
Has short life or long tribulation.

Clothes made on Friday soon wear out.

On the wedding-night leave the candle burning, as the e who puts it out will die first.

If a pregnant woman's nose bleeds, the child will be a y.

he first time a woman goes out after childbed, she go to church. If she goes to any house first, she ring misfortune on it.

a gentleman's family the girls come first, and then oys.

Don't cut babies' nails before they are a year old, or they may grow up thieves.

If you measure a baby, it won't grow any more.

Crying children will have fine eyes and broad shoulders.

If you hear a ticking like a watch anywhere in the house, it is the sign of a great misfortune.

If an old vine dies, the head of the house will die.

If a feathered animal comes into the house, it brings bad luck.

If any one asks what time it is, and that moment the clock strikes, he will die before long.

If a dead person's eyes look green, close them at once, or he will call some of the family to follow him within the year.

Small ears, short life;
Large ears, long life.

When a dog scratches a hole in the ground there will be a funeral in the family.

When the Host is carried to a sick person, if the bell gives a good round sound he will recover, but if it leaves an echo he will die.

If a cat gets under a sick man's bed and won't come out, he will certainly die.

If a sick man mentions his friends or relations who are dead, he will die, for they are come to fetch him.

Give needles and you lose friendship, unless each pricks the other.

On New Year's Day mind you notice whom you meet when you first go out. To meet a man is good luck; a woman, bad luck. If you meet a priest, you will die within the year; a policeman, you will have litigation.

Whoever makes a quantity of crumbs at his meals will never have money to spare.

Don't sweep at night, or you drive good luck away.

When the left ear grows red some one praises you; but if it is the right, you are being abused.

When everybody is silent in a large company a priest is being born.

If you drop anything out of your hand, visitors are coming. If it 's a comb, it will be a woman; if it 's a tooth-comb, it will be a man.

K. H. B.

Naples.

Ancient Libraries.—I had an opportunity lately of inspecting the library at Wootton Wawen, in the county of Warwick. As it consists at this time of only nine volumes, it may be well to print the catalogue, which is as follows:—

1. Bp. Jewell's Workes. 1611.
2. The Homilies. 1673.
3. Bp. Andrewes' xcvi. Sermons. 1632.
4. Prayer Book. 1633. Title-page gone.
5. Edward Topsell's Time's Lamentation, or an Exposition of the Prophet Joel in Sundry Sermons or Meditations. 1599.—Dod and Cleaver's Exposition of the x. Commandments, with a Catechism. 1612.—Nicholas Byfield on 1st Ep. Pet., ch. i. 1617.
6. Marlorate on St. Matthew: A Godly and Catholike Exposition. (Also headed An Ecclesiastical Exposition.) Translated by Tho. Tymme. 1570. The title-page is gone.
7. God in the Mount, by John Vicars. 1641. Title-page printed in form of a mount.—Sermons preached before the House of Commons in 1642 by W. Carter, Edw. Reynolds, Tho. Hill, Harris (imperfect), O. Sedgwicke, Tho. Goodwin, Calamy, W. Sedgwicke; and in 1641 by Stephen Marshall, W. Bridge.
8. Calvin's Institution of Christian Rel., translated by Tho. Norton.

9. Hammond's Practical Catechism.—Of Conscience, Scandall, Will-worship, and Superstition.—Of Sinnes of Weaknesse, Wilfullnesse.—Of a late or Death-bed Repentance.—Of resisting the Lawfull Magistrate.—A View of the New Directory. Oxford, Henry Hall.

In addition to the above there is a fragment of a tenth volume, which contained sermons by John Goodwin, Calamy, and other Puritan divines; but of these only part of a sermon by Humfrey Chambers now remains. These books are in good condition, having been rebound at no very distant period. They are chained to a desk, apparently of the date of the Commonwealth, and kept in the south chapel of the parish church. Mr. George Dunscombe, Vicar, appears to be the donor of the whole, or the greater part, of this library. Referring to the catalogue, I believe I am correct in observing, by the way, that there were three Puritan divines bearing the name of Goodwin, viz. John Goodwin and two Thomas Goodwins. There were also three of the name of Sedgwick or Sedgwicke, viz. the two whose sermons are at Wootton, and John Sedwick, B.D., who wrote *The Bearing and Burden of the Spirit.* If these statements are not correct, I should be glad if one of your correspondents would set me right.

While I was staying in Warwickshire, I visited Dr. Hutton's Library, at Birmingham, which is kept in a small building adjoining the rectory of St. Philip's parish. It is in good condition, but is very little used. The number of volumes is probably under 2,000. The Rev. E. S. Bunting, B.D., sometime Fellow of Clare Hall and Rector of Datchworth, and of Yelden, in the county of Beds, bequeathed a small collection of books for the use of the rectors of Yelden. They are preserved in the rectory house at Yelden.

S. Arnott.

Turnham Green.

"Tailed Englishmen."—In the *Anzeiger für Kunde der deutschen Vorzeit* for 1874 Professor Wattenbach, of Berlin, communicated a Latin poem on the characteristics of the various nations of Europe, in which the following uncomplimentary distich falls to the share of England:—

"Anglicus a tergo caudam gerit: est pecus ergo.
Cum tibi dicit ave, sicut ab hoste cave."

He was unable at the time to explain the first line otherwise than as an allusion to the Norman fashion of wearing the hair. Since then Professor Ulman has called his attention to a passage in the history of Wilwolt of Schaumburg which accounts for the origin of the strange belief. St. Thomas of Canterbury, says the chronicler, one day came into a certain village humbly riding on an ass, as beseemed so meek and holy a prelate. The peasants received him with mockery and insult, and cut off the animal's tail whilst the saint was absent partaking of some refreshments. In puni the outrage, all the boys born in that vil that time forth, came into the world appendage of which their fathers had de donkey. The passage, which I extract more fully than Professor Wattenbach i to the *Anzeiger*, is to be found in *Die G und Taten Wilwolts von Schaumburg,* 1507, and edited from the manuscript i büttel by A. von Keller (publications of gart Literary Society, 1859):—

"Nit unbillich wirt der selbig lib heilig (Sa von *Candlwerg*) wert gehalten, zu dem das ma heiligen legend, lumpartica historia, wie e süligen lebens er gewesen, hat er auch ei zaichen, das vielleücht bis an den jungsten hinter im verlassen; den in seinem leben reit zeit als ein gerechter frommer man auf sei auf ein dorf zu essen. In dem spotteten die b reuterei und schnitten seinem esl den sc Darumb beklagt sich der lib heilig, das noc heutigen tag alle die knaben, die in dem do werden, schwenzlein, das sie zegelein nenne hindern an der wurzln an die welt bringen. das sprichwort entsprungen, das die Engl vertreust: Engelman, den sterz her!

"Und ich wolt den fraidigen gern sehen, d selben dorf Englsterz schreien dörft. Er müs austreen, wolt er mit erschlagen werden. frauen aber der luft oder zeit in irer geberu das si nit mer, dan uber das wasser, in das a lein kumbt, gebürt ir kint an [ohne] schwanz.

"Caudatus," as a term of reproach the English, occurs in Jacobus de Vitri *Occid.*, cap. vii.:—"Pro diversitate mutuò dissidentes . . . opprobria impud ferebant, Anglicos potatores et caudat antes."

Robert of Artois also makes use of it in of Paris's *Chronicle*:—"Nunc bene magnificorum exercitus Francorum And again:—"O timidorum Caudatorum lositas, quam beatus, quam mundus præ exercitus, si a caudis purgaretur et Caud

It is satisfactory to think that the term way associated with "couard," coward, not applied to our ancestors, as Ducange because of their timidity and pusillanimi

L. I

Bückeburg.

Oxfordshire Flint Implements.—S since I was obliged by the insertion of munications on the flint implements of th between Ditchley and Steeple Aston, in shire. Reference was made to a paper Lane Fox, in some periodical, then unkn to the supposed exhibition of several spec Mr. Harold A. Dillon at a meeting of th of Antiquaries. By the courtesy of Cap Dillon and Mr. C. H. E. Carmichael, I h enabled to correct and complete these st The paper of Col. Lane Fox appeare

Journal of the Ethnological Society, new series, vol. i. p. 1, *sqq.*, and Capt. Dillon exhibited the specimens from his collection at a meeting of the Anthropological Institute, Feb. 23, 1875, as may be seen in *Journal of the Anthropological Institute*, vol. v., No. 1, July, 1875, pp. 30-33. Capt. Dillon also exhibited specimens on March 28, 1876. ED. MARSHALL.

[See 5th S. vii. 447; viii. 98.]

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

SEDITIOUS POEM OF THE END OF LAST CENTURY.—In the *Edinburgh Evening Courant* of Monday, June 23, 1800, there is an account of the trial of William Maxwell, late Sergeant in the 4th Regiment of North British Militia, for sedition, as being a member of the Society of United Scotsmen, and seducing the soldiers under him to become members of the association. He pled guilty, and was sentenced to penal servitude for seven years. Along with other accusations, it is said that "the said William Maxwell, upon one or other of the days of the month of February, 1800, *did* wickedly and feloniously give to the said John Veitch, while quartered in Kirkcaldy, a most seditious and wicked poem in his own handwriting, entitled a 'Catch,' &c." It is promised that the poem shall be given in the next publication, but probably the Lord Advocate stepped in and warned the proprietor of the *Courant* to be cautious in his proceedings, as the poem did not appear. Mr. James Ferguson, senior counsel, mentioned the charge of handing about the "Catch" as equivocal in its nature, since that poem—being, in fact, an anagram—was only capable of a seditious meaning when read in a certain way. Possibly some of your correspondents may have a copy of this poem among other seditious productions of that time. If so, I should be obliged to him to give a copy, as it is probably of no great length. The junior counsel for the prisoner is Mr. Brougham, no doubt the future Lord Chancellor. Can this be the first appearance of Lord Brougham in a public court? Being born September 19, 1779, he was not of age on June 23, 1800. If I am right in this, the report of his first speech is not without interest, and therefore I give it:—

"Mr. Brougham expressed his entire concurrence in Ferguson's sentiments of the enormity of the panel's ce, aggravated if possible by his military situation. Lord Advocate had pointed out two ways of re- ing the libel: he requested the attention of the Court hird mode of procedure, viz., that the diet might e asserted *pro loco et tempore*, and a new *and restricted* indictment laid. This he conceived to be more consistent with precedent, as from a case which he quoted it appeared doubtful how far the prosecutor could at this stage of the business alter the indictment. It would be also more merciful to the panel, who wished much to have an opportunity of stating by memorial to their lordships several circumstances, which Mr. Ferguson in the hurry of an unpremeditated speech had perhaps omitted insisting on. At any rate, Mr. Brougham submitted to the Court the propriety of not proceeding to sentence at this diet."

The Society of United Scotsmen aimed principally at a reform of Parliament, and it is amusing to find Lord Brougham condemning the enormity of such a crime when we know that he was one of the most active abettors of the Reform Government of 1832. C. T. RAMAGE.

REV. ALEXANDER DYCE.—Are we to have no fuller biography of my old friend Dyce than the sketch which Mr. John Forster prefixed to the catalogue of his library, now in the South Kensington Museum? It is useful so far as it goes, but it is manifestly imperfect as a delineation of the character, habits, and peculiarities of one who was thoroughly individualized, and was not a mere common type of a critic and scholar. The worst of Forster's biographies is—and the defect is particularly exemplified in the lives of Dickens and Walter Savage Landor—that he will not tell the whole truth, and suppresses many of those nice shades of character, oddities, eccentricities, graver faults, and foibles, without which the portraiture is incomplete. I doubt, too, whether, in the case of Dyce, Forster had the true scholarlike sympathy for the classical tastes and pursuits which, quite as much as the early English drama, engrossed the thoughts and studies of the editor of Bentley.

I was led into this inquiry by understanding from Mr. Waller (2, Artesian Road, Westbourne Grove) that he had on sale several very long letters from Dyce to Sir Egerton Brydges at Geneva, giving him a full account of all the literary news of England, with his unreserved opinions of most of the authors and works of the time, and which ought certainly, if a biography of him is contemplated, to be made available by his biographer. Cannot these be secured for the South Kensington Museum?

Dyce has a double claim to a worthy biographical memorial—his excellence as a commentator and critic, and his invaluable gift to the South Kensington Museum. JAS. CROSSLEY.

GREENING FAMILY.—Walking recently through the churchyard at Bideford, I saw near the north-east entrance gate a tomb with a flat stone over it, and an inscription stating:—

"Underneath and near this stone are deposited the mortal remains of several branches of the ancient Greening family, late of Gloucester. They came to reside at Bideford in the year 1666, a time of great persecution for conscience' sake."

The inscription then states the names of some members of the family without other details, and concludes :—

"Robert Wren, grandson of the above Robert and Sarah Greening, was born July 7, 1774, and departed this life January 23, 1847. One generation passeth away and another generation cometh."

Near this tomb is another and larger one, occupied by later members of the Greening and Wren families. I should be much obliged if any one could tell me anything of these Gloucester Greenings, and why they migrated to Devonshire. If for "conscience' sake," I am glad to think, judging from their tombs, that even here their godliness was of gain to them. J. J. P.

THE REV. CHARLES HERLE, OF WINWICK, LANCASHIRE, PROLOCUTOR OF THE ASSEMBLY OF DIVINES.—In Brook's *Lives of the Puritans*, vol. iii. p. 324, it is said of Herle that after 1618 he "settled at some place in Devonshire, where, being always accounted a Puritan, he suffered persecution on account of his nonconformity." A reference is given to "Prynne's *Breviate of Laud*, p. 6"; but nothing to the purpose appears there. I shall be obliged to any correspondent who can point out the passage in the *Breviate* or indicate the Devonshire parish. Herle was one of the licensers of the divinity publications, and as such set his name to some works of excellence, such as Herbert Palmer's *Memorials of Godliness and Christianity*, 1644 or 1645; Torshell's *Hypocrite Discovered and Cured*, 4to., 1646, &c. I am anxious to prepare a list of all these works, and beg the co-operation of readers of "N. & Q." JOHN E. BAILEY.

Stretford, near Manchester.

UPPINGHAM SCHOOL.—I should be glad to know who was the architect or builder of those school chambers at Uppingham that formed the nucleus for the present school quadrangle and buildings. Nothing seems to be known about the person who originally planned them. CUTHBERT BEDE.

JOAN PLANTAGENET, LADY TALBOT.—Can any of your readers inform me whether this lady (who was the second daughter of Thomas of Woodstock, Duke of Gloucester) had any issue by her husband, Gilbert, Lord Talbot? Sandford says she had an only child, Ancharet. Dugdale states that she (Ankaret, as he spells it) was the daughter of Gilbert by his second wife, Beatrix of Portugal. Père Anselme says that Beatrix is *said* to have married this Gilbert, Lord Talbot, but he evidently doubts the fact. If the date of Joan's death was known it would decide the question, as Ankaret was two years old when her father died. C. H.

SIR ISAAC HEARD, GARTER KING-OF-ARMS.—Where was he buried? Was any monument *erected to his memory*? If so, I should like to have the inscription. As stated in Townsend's *Calendar of Knights*, p. 31, he died April 20, 1822; and Goding, in his *History of Cheltenham* (1863), p. 183, makes mention of a monument to his memory in the parish churchyard. I have searched the ground with care, and cannot find any such memorial. The parish register does not appear to contain any entry of his burial. ABHBA.

A JACOBITE CONTRIVANCE.—In an old country house, to which I used to have access, hung a curious picture, a relic, I was told, of Jacobite times. It was an oil painting, and represented the distorted features of either Charles II. while in exile or the Pretender, I forget which. As I understood, this picture was laid flat on the dining table, and a glass was screwed into the centre of the canvas, into which glass the distorted features were reflected back in their normal expression. In the central portion of the picture, which would usually be covered with the base of this glass, was a small undistorted portrait of the king or Chevalier; the object being, of course, for Jacobite squires to be able to introduce at their banquets a portrait of the king, at a time when to possess an ordinary portrait of him might lead to dangerous consequences. Can any of your readers kindly supplement this very imperfect sketch, and refer me to any printed notice of a similar picture? I should be also glad to learn the precise nature of the mechanism of the reflecting glass. A.

MIRACULOUS PEAR TREE.—Has any one heard of the famous pear tree near Salzburg, which only blossoms on the eve of war? It is said to have been a sheet of blossom in 1848, and again in 1866, when crowds used to go out to see it. K. H. B.

Naples.

THE MONK BASLE.—Emerson, in his essay on "Behaviour," in the *Conduct of Life* (Bohn's ed., ii. 390), tells the story of the monk Basle, who, excommunicated by the Pope, was at his death conducted by an angel to hell; but such was the fascination of the monk's manners that he met everywhere with the greatest civility. No phlegethon could burn him. At last he was allowed to go to heaven, and was canonized as a saint. From what source did Emerson get this story? A. L. MAYHEW.

Oxford.

THE ORDER OF THE GOLDEN FLEECE.—Is there any, and what, motto attached to this ord ARGC

"THE OLD TRUELOVE.—A Plymouth correspo states that six sailors were on Wednesday brou fore the Stonehouse magistrates for declining a vessel named the Truelove. It is asserted ship was built at Philadelphia in 1764, and

fendants, who had shipped on board her unaware of her antiquity, declined to cross the Bay of Biscay in so venerable a craft. The magistrates did not see in her age any *primâ facie* evidence of unsoundness, and remanded the men pending a Board of Trade inquiry, by the result of which the sailors expressed their readiness to abide."

A Board of Trade examination was made, and the ship was pronounced seaworthy. Is not this the old Hull whaler to which reference, I believe, has on more than one occasion been made in "N. & Q."? I have reason to believe she is the same, and enclose this cutting in order that her history may be brought up to date.

KINGSTON.

HEBREW ASTRONOMICAL QUERY.—In their Sabbath morning prayer of הכל יודוך preceding the supposed Essenian alphabetical אל אדון, God is praised for "daily opening the doors of the gates of the east (בוקע חלוני רקיע מוציא חמה וממקומה ולבנה ממכון שבתה) and splitting the windows of the firmament (*rakiah*); bringing forth the hot sun from its place (*makom*), and the white moon from its rest-dwelling (*m'kom shebeth*)," the identical two words used in Exod. xv. 17 and 1 Kings viii. 13, and so translated in the Jewish-German version. As this prayer dates 500–50 B.C., may I ask if the writer, unacquainted with the globular form of the earth, supposed the Divine power daily thrust these two meteors through the crystal sky, and drew them back to their empyrean storehouse during their diurnal invisibility, as he does not state their being led or conducted round the earth? What says archaic Assyriology to this? Was it not an ancient belief that angels conducted these meteors from west to east, when hidden from human sight? S. M. DRACH.

FRAGARIA VESCA.—I shall be glad of the names of any English counties in which this plant grows wild. R. S. CHARNOCK.

"AUREÆ ARMILLÆ," LUGDUNI, 1554.—What is known of this book? The title-page is wanting in the copy I have. It is a kind of directory of the doctrines, rites, and ceremonies of the then Church. It has this heading:—

"Reverendi Patris Fratris Bartholomæi Fumi, Villauren. Placentini, Prædicatoriæ familiæ professoris, pravitatisque hæreticæ Inquisitoris, Aureæ Armillæ Principium."

A TOWN CURATE.

MISS ANNA ROSS was the author of *The Cottagers*, an opera, London, 1788. She was the wife of Mr. Brunton, of Covent Garden. What is the date of her death? In a volume of poems by Mr. and Mrs. Johns, published at Plymouth about 1800, there is a prologue to the opera of *The Cottagers*, written by Mr. Johns, and spoken by Miss Ross, at the Plymouth theatre, on Aug. 22 and Sept. 5, 1788. Is Mrs. Brunton author of any other dramatic works? R. INGLIS.

COMBE-MARTIN.—The following passage occurs in the late Canon Kingsley's *Miscellanies* (vol. ii. p. 258):—

"There is Combe-Martin [N. Devon], . . . which seven centuries of fruitless silver mining, and of the right (now deservedly lost) of '*sending a talker to the national palaver*,' have neither cleansed nor civilized."

Was Combe-Martin, as the words I have italicized seem to imply, ever represented in Parliament?

WM. PENGELLY.

Torquay.

CUTLACK.—Whence is the name of Cutlack derived? Has it been changed in any way, and what was it originally? S. S. BUCKLEY.

BENJAMIN MARTIN.—This remarkable man was the son of a ploughman at Worplesdon, near this town, became a schoolmaster at Guildford and Chichester, a voluminous writer on mathematics, natural history, and philosophy, and afterwards an optician and globe-maker in Fleet Street. He died by his own hand on February 11, 1782. There is an engraved portrait of him in the *Gentleman's Magazine* of 1785, with a short memoir and a list of his works. The original picture, from which the engraving was taken, was presented by the then possessor to Mr. Richard Green, of Lichfield, as an addition to the latter's museum. I am desirous of learning the present whereabouts of this portrait, and any particulars regarding the family or descendants of this Surrey worthy. I may say that I possess a nearly complete set of his works and publications. D. M. STEVENS.

Guildford.

GEORGE DANIEL.—Where did he live at Islington? His library was sold in July, 1864, and Miss Burdett-Coutts bought there the splendid "First Folio" Shakspere, with its brilliant impression of the Droeshout portrait, for 716*l.* 2*s.* Is Charles Lamb's house still standing in Colebrook Row? C. A. WARD.

Mayfair.

AUTHORS OF BOOKS WANTED.—

The Bibliographical and Retrospective Miscellany, &c. London, John Wilson, 1830. APIS.

A Handful of Prose and Verse, from a Very Old Portfolio. By the Author of "The False Step" and "The Sisters." Published by Longmans & Co., London, 1870.

The Fall of the Czar, a Dramatic Poem. By a Clergyman. Hope & Co., London, 1855.

The Exodus, a Dramatic Poem. Messrs. Churton, London, 1849.

Reparation; or, the Two Savoyards, a Drama, in 3 Acts. By the Author of "Claudine; or, High Life in England." 1824.

Revenge Defeated and Self-Punished, a Moral Dramatic Poem. Published by Soutar, London, 1818 [8vo. pp. 32].

R. INGLIS.

AUTHORS OF QUOTATIONS WANTED.—

In Charles Kingsley's *Life*, vol. i. p. 337, in a letter to J. M. Ludlow, C. K. writes:—

"As Browning says,—

'Come in any shape,
As a victor crowned with vine
Or a beaten slave,
Only come;
'Tis thy coming which I crave.'"

Can any one refer me to this passage? I do not remember it, nor can I find it in Browning. J. G.

Replies.

FIRST LOCAL NEWSPAPERS.

(5th S. viii. 72, 140, 153, 179, 232.)

My authority for stating that the first Scotch newspaper was published at Leith in 1651 is Bremner's *Industries of Scotland*. The author says:—

"The first newspaper in Scotland was printed—at Leith it is supposed—on the 5th August, 1651. This was '*The Mercurius Scoticus*; or, a true Character of Affairs in England, Ireland, Scotland, and other Forraign Parts, Collected for Publique Satisfaction.' It was published weekly, and contained eight small pages of print. Apparently the *Mercury* did not pay, for next year it was superseded by a reprint of a London newspaper entitled *A Diurnal of some Passages and Affairs*."

Both these ventures were evidently prior to the advent of the *Mercurius Politicus*. The latter was first issued at Leith on Oct. 26, 1653, and in the following year the establishment was transferred to Edinburgh, where the paper continued to be published until April 11, 1660. Mr. Andrews, in his *History of British Journalism*, vol. i. p. 275, designates this "the first newspaper ever printed on the Scottish soil," quoting as his authority *Chambers's Journal*, July [June] 7, 1834. Mr. Andrews, however, is more emphatic than is the writer of the article in *Chambers's*, and he also erroneously assumes that the office described as in "Hart's Close, opposite the Tron Church," was at Leith, whereas it was in Edinburgh. It is probable that all these papers were reprints; still the fact remains that, to quote the words of Mr. Andrews, they were "printed on Scottish soil." As to the first Scotch paper proper—the *Mercurius Caledonius*—Dec. 31, 1660, is given as the date of its first issue in the *Chambers's Journal* article already referred to, which date is accepted by Mr. Andrews, though I ought in fairness to state that Bremner gives it as 1661. As Dec. 31, 1660, fell on a Monday, and the day of publication was a Tuesday, I shall certainly accept MR. RAYNER'S correction here.

When I designated the *Lincoln, Rutland, and Stamford Mercury* the oldest existing British newspaper, I did not ignore the *London Gazette* through ignorance of either its age or its history, but because, from its exclusive and official character, it can hardly claim to rank among newspapers in the ordinary acceptation of that term. MR. RAYNER demurs to accepting any proof of the age of papers short of copies bearing dates prior to those which he specifies, but in the absence of these I submit that we ought to accept the best secondary evidence. That even copies are not always to be accepted as evidence in such cases the notorious *English Mercurie* forgery abundantly testifies, and it may be that a hundred years hence some of the recently issued reprints of old papers will be sold as genuine "originals." Mr. Andrews (*History of British Journalism*, vol. i. p. 269) accepts 1695 as the date of the first issue of the *Stamford Mercury*, as does also Mitchell's *Press Directory*, which adds that it "has been uninterruptedly printed weekly for 182 years." More conclusive, however, than either of these is the evidence furnished by the paper itself. I have now before me the issue for October 12, 1877, which is No. 9521, vol. clxxxii., the volumes being yearly ones. I am aware, too, that the proprietors claim for their paper an uninterrupted weekly issue extending over a period of 182 years. The non-existence of files does not go for very much, as in the early days of journalism the keeping of consecutive copies of newspapers was very often neglected. It is not improbable that the *Mercury* changed hands about 1712—the year of Queen Anne's Stamp Act, so fatal to many of the newspapers of that day—and that the new proprietor did not become the owner of the old files, assuming that such were in existence. The old consecutive numbering may then have been discontinued, but resumed at a later period in its history. At any rate, the proofs in favour of 1695 are, I conceive, sufficient to justify me in accepting that date until I am furnished with more conclusive evidence to the contrary.

My authority for giving Feb. 18, 1718, as the date of the establishment of the *York Mercury* is an article which appeared in the *Printers' Register* on Dec. 7, 1874, and was subsequently copied into the *York Herald*. It had evidently been compiled by some one familiar with the history of the York press. As I have said before, the *York Mercury* is designated "the fourth journal in England north of the Trent." "It was a small quarto, 7 in. by 5 in., passed into the *Journal* in 1727, and was discontinued in 1740."

Mr. Edward Baines, in the biography of his father—the late Mr. Edward Baines, M.P.—published in 1859, gives, on p. 33, May, 1718, as the date of the establishment of the *Leeds Mercury*, adding: "The earliest numbers known to be in existence are from Nov. 10, 1719, to Nov. 1720." Than Mr. Baines we cannot have a better living authority on that point, and I accept his date in preference to that given in the *Annals of Yorkshire*, p. 117, which is

day, July 1, 1718." The *Mercury* was discontinued from 1755 till January, 1767, from which latter date a fresh numbering appears to have been adopted. The oldest copy in my possession is dated March 1, 1800, twelve months prior to its passing into the hands of the late Mr. Baines. It is No. 1716, vol. xxxiii.

ALEXANDER PATERSON.

Barnsley.

In correction of MR. RAYNER'S list I find, in *The History of Nottingham*, that the first newspaper printed there was the *Nottingham Post*, which was started in 1719 (not 1710) by Mr. Collier, who continued it till 1723, when he commenced the *Nottingham Mercury* in its place. Why this change of name does not appear. The *Weekly Courant*, which is named by MR. RAYNER as the first paper, was not published till 1722. The printing press was first introduced into Nottingham in 1710. It would be interesting to know the dates in other towns.

EDWARD T. DUNN.

Queen's Terrace, Hammersmith.

THOMAS CHURCHYARD (5th S. viii. 10, 237.)—The original of the following letter, addressed by Thomas Churchyard to Edward, Earl of Hertford, son of Protector Somerset, is among the Marquis of Bath's documents at Longleat. Churchyard's domestic history, judging from this letter, must have been a sorrowful one. He mentions a brother, also called Thomas, as seeking his death, and his wife as being robbed of her portion and turned out of the house by her father. There is also a brother Walter, with whom he was on no pleasant footing. For one of his brothers the poet says he had obtained a place in the Earl of Hertford's service. I have looked into the papers at Longleat relating to the earl, but do not find any allusion to such a retainer; nor, indeed, anything more about the Churchyard family than is contained in the letter. In a MS. "List of Residents at Calais, 30 H. VIII.," among Lord Bath's documents, I have found :—

"Philip Churchyard: born at Hammes; & wife born at Sandingfeld: & two children born at Cales.
"Ralf Churchyard.
"Edward Churchyard.
"John Churchyard, born at Hammes."

There is in the library at Longleat a fine copy of *Churchyard's Choise*, black letter. The dedication to Sir Christopher Hatton ends very nearly in the same formula as the letter,—"Thomas Churchyarde in all that he maie att your honorable commandmente."

Thomas Churchyard to the Earl of Hertford.

"My duetty humbly consythered wyth moest hartty com'endac'ons don, I am bold my good lord to wrytt this letter not only *to keep me in memorye* but also to explayn a matter I wold be loeth wear unknown to your good lordshypp | in verey deed my good lord the favor youe shoe the goodwyll I bear & the frendshypp youe offer, maks me doble hardy & more than becomes me presuem off your good opynyon off me, butt whether I beleeve too far or no off my desartts your honorable Dyscresyon can judge | but nowe to my matter | your l. knoes whatt I sayd off my father in lawe beffoer I putt my brother to your sarvece | the rest to be jugged [judged] off towtchyng a croeked father in lawe & no streyghtt nor upryghtt frynds (wyth whom I fear I have matched) I hoep youe aer nott ingnorant (*sic*) to way to the weyghtt off thear merytts | I have soghtt my beneffytt & goetten the cowncells commendacyon & letters to my father, he haeth deltt as he is & forssed me to try my manhoed as mutch as my pollecye, I plead playn troeth & fayre dealyng & he haeth practysed ffowll matter & sottell handlyng off theas cawsses, he is well sa... in preffarmentt by hys playn promes | & he works rather my death than my good fortuen | I cam down for to fynd quyettnes & my fathers promes performed & fownd my wyeff abuesed owt off hys howse & all thyngs owtt off the compas off my hoep, than worst off all I did fynd my brother thomas desyres off my death callyng me owtt off my howse to feyghtt with me, & in deed thoghe my wyeff be not glad to tell me off brawlls, I was warned whan I dyd lyghtt, to avoyd murther or blodshed, yett somwhatt I have don to tho I am no coward & ... glad to keep your l. a frynd I wold be loeth to deal wyth my brother waetter, for many cawssys, & so rest I apon your honorable answer heerin, confessyng hytt is a matter to com beffoer the cowncell exceptt your l. fynd som reddy redres as knoweth god who encreas your honor to hys pleasuer & your own lykyng | from Marllbrogh when I & my wyeff wold fayn travell to the cowrtt.

"your lordshypps in all duryng lyeff att com'andmentt
"THOMAS CHURCHYARD."

On the back of the letter is added :—

"My good lord I do smell owtt myschevos practys off murther or vyell dealyngs whych I wold prevent & avoyd nott only for my nown saeffty butt also for my wyeves porcyon & benefytt."

[Address] "To the right honorable hys syngular & especyall good lord the earll off Harttford gyfe theas w^th all possyble spead."

The seal of wax is entirely gone; and there is no date either of year, month, or day; but it must have been written after A.D. 1559, the Protector Somerset's son not having been restored to the earldom of Hertford until that year.

J. E. JACKSON, Hon. Canon of Bristol.

Leigh Delamere, Chippenham.

Thomas Churchyard is mentioned in *Some Account of the Ancient and Present State of Shrewsbury*, by the Rev. Hugh Owen, 1808, p. 353, taken from *The History of Shrewsbury*, by Phillips; also in Watkins's *Biog. Dict.*, 1825, p. 369. E. J. TAYLOR, F.S.A. Newc.

Bishop Wearmouth.

There is a short notice of his life, with the legend of *Jane Shore* and *Stanzas on the Poets* given as specimens of his works, in *The Muse's Library*, by E. Cooper. ROBT. GUY.

Shawlands.

LIME TREES (5th S. viii. 208.)—The following "prodigies" are mentioned by Evelyn, vol. ii. pp. 196-7, edit. 1812 :—

"An extraordinary large and stately tilia, linden, or lime tree there groweth at Depeham, in Norfolk, ten miles from Norwich, whose measure is this: the compass, in the least part of the trunk or body, about two yards from the ground, is at least eight yards and a half; about the root near the earth, sixteen yards; about half a yard above that, near twelve yards in circuit; the height to the uppermost boughs about thirty yards..... The linden of Schalouse, in Swisse, under which is a bower composed of its branches, capable of containing three hundred persons sitting at ease....But this is nothing to that tilia of Neustadt, in the duchy of Wirtemberg, so famous for its monstrosity that even the city itself receives a denomination from it, being called by the Germans *Neustadt ander grossen Linden*, or Neustadt by the great Lime Tree. The circumference of the trunk is twenty-seven feet four fingers; the ambitus or extent of the boughs four hundred and three feet; the diameter from south to north, one hundred and forty-five; from east to west, one hundred and nineteen feet."

Loudon considers this remarkable tree of unknown age, and says :—

"In the middle ages, during the struggle of the Swiss and Flemish people to recover their liberty, it was their custom to plant a lime tree on the field of every battle they gained over their oppressors; and many of these trees are still remaining."—*Arboretum*, p. 2538.

Hence in Switzerland there are, or were, some very large lime trees. Evelyn mentions one as branching out one hundred paces in diameter from a stem of about twenty feet in circle; Loudon others with trunk girts of twenty-four feet, thirty-six feet, thirty-six feet, &c. One immense lime tree at Knowle, in 1820, was estimated to cover nearly a quarter of an acre. Strutt says of the famous lime at Moor Park, Herts :—

"Its circumference on the ground is twenty-three feet three inches; at three above, it is seventeen feet six inches; its branches extend one hundred and twenty-two feet in diameter, and cover three hundred and sixty feet in circumference. It is nearly a hundred feet in height, and contains, by actual measurement, eight hundred and seventy-five feet of saleable timber." —P. 95.

Monteath says :—

"The lime, in a favourable soil, will grow to about one hundred feet high, and to immense dimensions in girt; it has often measured fourteen and sixteen yards round the trunk, and perfectly sound."—*Foresters' Guide*, p. 298, 3rd edit.

It would be well if the lime were more generally planted than it is, as it is not only "a gorgeous addition to the park or lawn, and a magnificent tree," as Lander says, but its wood is preferred to every other kind for carving, as well as for other purposes. The delicious fragrance of its flowers perfumes the air all around it, and the honey they contain is reckoned the finest in the world, and sells for three or four times the price of common honey. In this country the lime very rarely *matures its seed, and* therefore is not generally thought to be indigenous. Pennant is said to have told Coxe that it was imported into England before 1652. According to Strutt it is said to have been introduced, *temp.* Elizabeth, by Sir John Spelman. And Lander says (*For. Scenery*, i. 271), "We are told that the two first lime trees were planted in England about the year 1590, and are still growing at Halstead, in Kent." The lime at Matlock may have been planted about this period. H. W. COOKES.

Astley Rectory.

The most beautiful linden that I know of is at Waterstock, near Oxford, the property of the Ashhursts for generations, and standing near the house of the present owner, John Ashhurst, Esq. Its age I cannot state, but it has long been a prize tree, and I doubt whether the tree at Matlock could vie with it. Seventy years ago (1806) Mr. De la Motte published his book on forest trees. His specimen beech was chosen at Windsor; his lime was the lime at Waterstock; his oak and his plane trees were at Rycot, close to Waterstock.

It has been so much the custom to plant lindens in avenues, and to poll them, that it is seldom seen how finely they will grow if planted separately in a rich alluvial soil; but they do grow to a great size, and have an immunity not possessed by other trees, in that they are said to be never struck by lightning, the reason of this, I am told, being that there is no iron in their bark, as there is in the bark of the elm and the oak, which makes these barks so useful in the tan pit.

I should have liked much to have compared the shade of the Matlock and the Waterstock limes; but I think some error has occurred in the measurement of the "sixty square yards." It is too small for a large tree; eight yards square would give sixty-four square yards. The area of a circle containing sixty square yards would have a diameter of less than twenty-four feet, or, say, a radius of twelve feet, which would be a trifling measure from the centre of the trunk to the end of the branches.

The dimensions of the Waterstock lime are a girth of fifteen feet six inches, measured on the stem at six feet above the ground; and a spread of its branches, measured in five different directions, has a mean of seventy-six feet. Now the square of that would be 5,796 square feet, or 644 square yards. The area of a circle described within that square, with a radius of thirty-eight feet (the length of the branches), would be 504 square yards. Surely there is some error in the measure of the area of the Matlock tree.

GIBBES RIGAUD.

Magdalen College, Oxford.

The lime tree at Matlock Bath, mentioned by your correspondent MR. VYVYAN, would appear

much more ancient than he states, if the
ng passage in Rhodes's *Peak Scenery* (pub-
in 1824), at p. 242, can be relied on :—

ough some fields to Matlock Bath, where we
d a venerable lime tree, that gives a name to the
here it stands. The trunk of the tree is decayed
but the branches, which are healthy and
s, ramify to a great distance, and cover an area
iderable extent. This old tree appears to be
ing in every part, and flourishing with new life.
e writings now in existence, which are six
d years old, and in possession of a gentleman who
at Doncaster, this tree is particularly mentioned,
site pointed out."

w years since I saw, in the courtyard of the
at Nuremberg, an ancient lime tree of large
ions. This, in Bædeker's *Guide to South*
ny, "is said to have been planted eight
d years ago by the Empress Cunigunde."

T. N. Brushfield, M.D.

twood, Woking.

ARD Gibbon and John Whitaker (5th S.
4, 489; viii. 55, 116.)—Since my query
nexion with the above was inserted, two
s and an old book stall have put me in
ion of Whitaker's review of Gibbon. I
ead it with great attention. It is full of
quibbles, emphasized with italics, and it
ds in rancorous personal abuse. The re-
that in my humble judgment the criticism
caulay, however harsh, is fully justified.
itaker says, in the "Advertisement," that
ote "from a desire of serving the cause of
n"; and he shows his notion of Christianity
stice in the second chapter (the first being
ed by an abstract definition of what history
be) by telling an anecdote about Gibbon
abused Lord North, and afterwards "ac-
a place of a lord of trade" under him. He
egets a prejudice in the mind of the reader
showering on the author the accusation of
misrepresentation and every crime of
a writer could be guilty. Let us take a
ien of his criticism of the work :—

the same strain of eccentricity Mr. Gibbon, in
r ninth, again bursts forth from the orbit of his
, and ranges into the interior of Germany. He
tes the state of Germany before the reign of
; but his delineation is principally taken from
, *who wrote one hundred and fifty years before.*
n his account, so large as it is, be considered in
ier light than as an ill-judged excrescence on the
—P. 19.

r, in reviewing the state of Germany before
me of Decius, whom could Gibbon take in
nce to Tacitus? Would Whitaker have
red as a better authority some one who
one hundred and fifty years afterwards?
he words of Gibbon :—

their primitive state of simplicity and indepen-
the Germans were surveyed by the discerning
d delineated by the masterly pencil of Tacitus,
the first of historians who applied the science of philosophy to the study of facts. The expressive conciseness of his descriptions has deserved to exercise the diligence of innumerable antiquarians, and to excite the genius and penetration of the philosophic historians of our own times....We shall, therefore, content ourselves with observing, and indeed repeating, some of the most important circumstances of climate, of manners, and of institutions which rendered the wild barbarians of Germany such formidable enemies to the Roman power."

Gibbon does not alone depend upon Tacitus. The foot of every page of chap. ix. is crowded with authorities, including "See Cæsar and the learned Mr. Whitaker in his *History of Manchester.*"

All through the review Whitaker is quite delirious about these "excrescences of digression," and he indulges in frequent expressions of horror at Gibbon "making the circuit of the globe" to describe the frontier of the empire when the decline ought to have been more easily shown. Gibbon did not write sufficiently on the slope to please Whitaker. The empire ought to be shaky in the first chapter, and then to go on toppling rapidly to the close :—

"There never was, I believe, a history written since the creation of the world so monstrously digressional as this. And I cannot refrain from declaring that nothing but some wild extravagance of understanding in Mr. Gibbon could have generated so many monsters of digressions as these."—P. 232.

Take a specimen of his verbal quibbling :—

"He (Gibbon) calls the web of the silkworm 'his *golden* tomb.' He repeatedly speaks of the *education* of *silkworms*; and calls the Straits of Bosphorus and the Hellespont, without any qualifying expression, 'the gates of the City of Constantinople.' He mentions a man whose *style* was scarcely *legible*. A plan is said to be 'described' when the author means *drawn*," &c.—P. 34.

I am afraid I am intruding too much upon your space, but please take a few instances of personal abuse :—

"Mr. Gibbon wants that first grand quality of an historian—*veracity*."—P. 13.

"And we thus see him mounting in this single chapter, by a natural gradation of profligacy, from popery to deism, to atheism, to self murder."—P. 78.

"And I doubt not but the more Mr. Gibbon is followed closely through all his quotations and references, he will the more be found either negligently or dishonestly doubling in them (p. 255). Mr. Gibbon comes forward with all the rancour of a renegade against Christianity. He tramples upon it at first with the cloven foot of Heathenism. He dungs upon it at last from the dirty tail of Mahometanism. And literary absurdity, however glaring, even practical profligacy, however flaming, are both lost for a moment in the sense of the volcanic eruption of anti-Christian impiety."—P. 256.

Another grievance, according to Whitaker, is that Gibbon contradicts his text by his notes. To an impartial judge I should say this was the best evidence of his candour, as he never states an opinion without a reference to or a quotation from

those who had come to a different conclusion. But the most complete comment on all this savage violence is that, three quarters of a century after it was published, and when Whitaker had sunk into all but oblivion, a dean of the Church of England edited a new edition of "this Hippogryffin History" (p. 50). No one can doubt that Milman had as much desire of "serving the cause of religion" as the learned "historian of Manchester," and the work he did will tend for years to come to make Gibbon read when Whitaker will be deservedly forgotten. CLARRY.

CLAUDE FRANÇOIS MENESTRIER (5th S. viii. 207, 255.)—As the object of HIRONDELLE appears to be to ascertain what works on heraldry have proceeded from this voluminous and curious writer, I do not attempt to supplement the list which MR. WOODWARD has contributed by adding those which relate to emblems, devices, medals, &c. My edition of *La Nouvelle Méthode Raisonnée du Blason* is of Lyon, 1761, pp. 298, besides the "table," &c. This is not mentioned by MR. WOODWARD in his list. It may be well to record the following statement of Brunet :—

"L'édition 'chez les frères Bruyset,' ou 'chez Pierre Bruyset Ponthus,' 1750, 1754, 12mo., 'augmentée par M. J.,' n'est pas l'ouvrage du P. Menestrier, mais un travail nouveau et assez médiocre, et d'une impression négligée, ce qui n'empêche pas de le payer fort cher."

For further details the work of P. Allut should be consulted : *Recherches sur la Vie et sur les Œuvres du P. Claude François Menestrier de la Compagnie de Jésus; suivie d'un Recueil de Lettres inédites et de Recherches bibliographiques*, 8vo., plates, portrait and fac-similes, Lyon, 1856.

WILLIAM BATES.

Birmingham.

The following are by the same author :—

De la Chevalerie ancienne et moderne, avec la manière d'en faire les preuves, pour tous les ordres de Chevalerie. Paris, de la Caille, 1683, 12mo.

Discours sur l'origine des Armes. Lyon, 1658, 4to.

La méthode du Blason, avec figures. Lyon, Amanbry, 1689, 12mo.

Traité des tournois, joustes, carousels, et autres spectacles publics. Lyon, 1669, 4to., plates; also, 1674.

Des représentations en musique anciennes et modernes. Paris, Guignard, 1681, 12mo.

Des Ballets anciens et modernes, selon les règles du théâtre. Paris, Guignard, 1682, 12mo.

Avis aux R. P. jésuites d'Aix, sur un imprimé qui a pour titre: Ballet dansé à la réception de Mgr. l'archevêque d'Aix. Cologne (Hollande), 1687, small 12mo. (The authorship of this small book is not quite certain.)

Dissertation sur l'usage de se faire porter la queue. Paris, 1704, 12mo. Reprinted at Lyons in 1829, 8vo., and in the *Collection des meilleures dissertations, notices et traités particuliers, relatifs à l'histoire de France*, edited by Leber, Salgues and Cohen, Paris, 1826, &c., 20 vols., 8vo.

Histoire du roi Louis-le-Grand, par les médailles, *emblèmes, &c. Paris*, 1693, fol.; also, 1700.

Les divers caractères des ouvrages historiques avec le plan d'une nouvelle histoire de la ville de Lyon, le jugement de tous les auteurs qui en ont écrit, et des dissertations, &c. Lyon, 1694, 12mo.

Eloge historique de la ville de Lyon et sa grandeur consulaire sous les Romains et sous nos rois. Lyon, Coral, 1669, 4to., coats of arms.

Histoire civile et consulaire de la ville de Lyon. Lyon, 1696, fol.

Description de la belle et grande colonne historiée, dressée à l'honneur de l'empereur Théodose, dessinée par Gentille Bellin. Paris, 1702, fol., plates.

L'art des emblêmes, où s'enseigne la morale par les figures de la fable, de l'histoire et de la nature. Lyon, 1662, 8vo.; also, Paris, 1684.

Philosophie des images, avec un recueil de devises et un jugement de tous les ouvrages qui ont été faits sur cette matière, avec les devises des princes, cavaliers, dames, savans et autres personnages illustres de l'Europe. Paris, 1682-83, 2 vols., 8vo.

La philosophie des images énigmatiques. Lyon, J. Lions, 1694, 12mo., large folding plate.

La science et l'art des devises, dressez sur de nouvelles règles, avec six cents devises sur les principaux événemens de la vie du roy, et quatre cents devises sacrées. Paris, de la Caille, 1686, 8vo.

HENRI GAUSSERON.

Ayr Academy.

As none of the titles mentioned by HIRONDELLE exactly coincide with those given in Adelung's list of Menestrier's works, it is not easy to determine which of the several similar titles denote the treatises referred to. The following extract may, however, supply the desired information :—

1. Le véritable art du Blason. Lion, 1658, 24mo.; Lion, 1661, 1672, 1673, 12mo.
2. Le dessein de la science du Blason. Lion, 1659, 12mo.
3. Abrégé méthodique des principes héraldiques. Lion, 1661, 12mo.
4. L'usage des Armoiries. Paris, 1673, 12mo.
5. Les recherches du Blason. Paris, 12mo. (no date).
6. De l'origine des Armoiries. Lion, 1679, 12mo.
7. L'origine des ornemens des Armoiries. Paris, 1680, 12mo.
8. La nouvelle méthode raisonnée du Blason et disposée par demandes et par réponses. Lion, 1696, 12mo.; considerably augmented, Lion, 1725.
9. Le jeu des Cartes du Blason. Lion, 1696, 12mo.
10. Les diverses espèces de Noblesse et ses preuves. Paris, 1682, 12mo.
11. De la Noblesse des pays étrangers. Paris, 1682, 12mo.
12. Tableau généalogique pour les seize quartiers de nos rois, avec un traité préliminaire de l'origine et de l'usage des quartiers pour les preuves généalogiques. Paris, 1683, fol.

L. BARNÉ.

Bückeburg.

WILLIAM CAREY, ART-CRITIC (5th S. viii. 229.)—Yes, there is "some biographical information extant of the above"; and it will be found in "N. & Q.," 4th S. v. 481. But while referring C. W. S. to this article, contributed by myself, and containing a pretty exhaustive bibliogra of the writer, may I venture to suggest to tl who seek or contribute information the expedi

of consulting beforehand the excellent indexes to the several series of this periodical? The *crambe repetita*, of poetical fame, was ever a nauseating dish; and older readers have no wish to share the fate of the Roman *magistri*. Any additional information relating to William Carey I should be delighted to see, but must say that I look forward with some little dread—*hinc illæ lacrymæ*—to the possibility of the details already contributed by myself cropping up, week by week, in the next three months' numbers of "N. & Q." Every one of the books, for instance, the titles of which are given by C. W. S., will be found in my paper, with half a score besides, and thus valuable space has been unnecessarily occupied.

WILLIAM BATES.

Birmingham.

The following work of his does not appear in C. W. S.'s list of his publications, viz.:—

"A Descriptive Catalogue of a Collection of Paintings by British Artists in the Possession of Sir John Fleming Leicester, Bart., by William Carey, Esq., with occasional Remarks, &c., by Sir Richard Colt Hoare, Bart. (Motto.) London: printed by J. Nichols & Son, Red Lion Passage, Fleet Street, and sold by W. Carey, 37, Mary-le-bone Street, Piccadilly; Payne & Foss, Pall Mall; and Henry Colburn, Conduit Street. 1819." With frontispiece, roy. 8vo., pp. 152.

I fancy some slight biographical information, such as C. W. S. desires, might be gleaned from the pages of the above work. For instance, at p. 35, note, here is William Carey speaking of himself:—

"I never saw Mr. Hilton until I had the pleasure of meeting him in the gallery of Sir J. Leicester last May. I mention this because, as a literary volunteer, for the nine preceding years, I had gladly borne testimony to his genius, in my critical notices, through the medium of the press."

ZERO.

"HISTORY OF PRINCE EUGENE" (5th S. viii. 209.)—The author of this little book was Mr. John Banks, of Sunning, in Berkshire, born 1709, died 1751; a hardworking and useful writer, who, as he published all his works anonymously, has had far less credit than he deserved. He began life as a weaver; but, breaking his arm whilst still a youth, he gave up that occupation, came to London, and became a bookseller in Spitalfields. His first publication was the *Weaver's Miscellany*, which, however, proved no great success. He then gave up business on his own account, and served for several years as a journeyman to Mr. Montague, the book-binder. His next publication was a volume of poems to which Pope was a subscriber, and, it is said, wrote to him in reply to a copy of his proposals,—

"May this put money in your purse;
For, friend, believe me, I've seen worse."

He then left Mr. Montague, and endeavoured to live by his pen alone. He brought out *The Life of Christ*, in folio; and, shortly afterwards, *A Critical Review of the Life of Oliver Cromwell*, 8vo., 1739. This is Banks's best known work, and went through several editions. The following year he brought out *A New History of the Life and Reign of Peter the Great*, London, 12mo., 1740. This was followed by the *History of Prince Eugene*, &c., London, 12mo., 1741; and by the *History of John, Duke of Marlborough*, London, 12mo., 1742. After this Mr. Banks was chiefly occupied as both writer and editor for the *Old England* and *Westminster Journals*. His four little histories all went through several editions, but very few persons knew or cared to find out the author's name. Even Coxe, in his *Life of Marlborough*, 4to., 1818, only mentions Banks's life of the great general as an anonymous work "written with spirit and perspicuity." Bibliographical writers tell us little or nothing about him. The fullest life of Banks is that in Cibber's *Lives of the Poets*, 1753, vol. v. pp. 310–15. Neither of these books is at all scarce; they are frequently to be met with for about two shillings.

EDWARD SOLLY.

Sutton, Surrey.

HAWARDEN (5th S. viii. 229.)—The following quotation from Camden's *Britannia*, published in 1586, under "Flintshire," "Hawarden Castrum vulgo Harden haud multum a littore sedet," shows the mode of spelling and pronunciation in his time. R. S. K.

From a guide book I have lately had in hand (I believe *The Gossiping Guide to Wales*, by Askew Roberts) I learnt that "Hawarden" should be compressed into *Harden* by those who wish to give the correct pronunciation. ST. SWITHIN.

A PRAYER BOOK QUERY (5th S. viii. 268.)—Is not the version alluded to that of Archbishop Parker, or the "Bishops' Bible"? I have not a copy to refer to, but I learn from a note in the "Black-Letter Prayer Book of 1636, out of which was fairly written the Prayer Book of 1662," "That all the Epistles and Gospels, and most of the sentences of Scripture, are put in the last translation of the Bible," that is, I presume, the translation prior to the then present one, viz., according to Lewis, that of Parker, which was "finished and ready for the press in 1568," and which went through several editions till 1606. See also Archdeacon Cotton's *Editions of the Bible in English*, and Anderson's *Annals of the English Bible*, wherein we learn that "the version of 1611 did not come into general use till about forty years after" (vol. ii. p. 389).

Since writing the above, I have had the advantage of a reference to the "Bishops' Bible," and find that it differs slightly from the version given by your correspondent. But the edition which I

examined is that of 1585; and during the period between 1568 and 1585 nearly eighteen editions of the "Bishops' Bible" had been published, and between 1585 and 1606 some ten additional, most of them promoted by eminent men; and a careful perusal of Lewis, Anderson, and Cotton will convince the reader that many alterations were adopted from time to time in the several editions, at the discretion of the promoters. I therefore still think that the "Bishops' Bible," which, as the title-page tells us, was "authorized and appointed to be read in churches," was that referred to in the note prefixed to the "Black-Letter Prayer Book of 1636," and, consequently, is the edition sought for by your correspondent.

E. C. HARINGTON.

The Close, Exeter.

THE "GOULDEN VANITIE" (5th S. vi. 69, 99, 138; viii. 260.)—As reference has again been made to the history of this fine old song, I would, with your permission, attempt an explanation of the case. Your correspondent J. W. E., who gives a complete copy of the ballad at p. 138, justly remarks that there are considerable differences between the single verse given by the original inquirer (p. 69) and the complete version. This I think arises from the existence of two distinct versions of the song, namely, 1. The "Scotch version" spoken of, the same as that sung by Mr. P. S. Fraser in Edinburgh. On another occasion that gentleman's excellent rendering of the song, in company of the late J. G. Lockhart and Professor Wilson (Christopher North), drew from the witty Lord Robertson the forcible remark, "You Spanish-ballad-monger, if you could produce anything like that you would soon ding them a'." In the singer's opinion, the ballad (orally transmitted to him) was then, 1839, about a century old. 2. Another version, probably that alluded to by your querist; it opens thus:—

"I have a Ship in the North Countrie,
And she goes by the name of the 'Golden Vanity';
I'm afraid she will be taken by some Turkish Gallee,
As she sails on the Lowlands Low."

This is much inferior in spirit and interest to the first copy, though probably considerably the older version of the two. It is not Scotch; and though the plot and phraseology are in some degree similar, it lacks altogether the dramatic *dénouement*, as the cabin-boy, instead of getting the better of his captain, is drowned, and brought on deck, where

"They sewed him up in an old bull's hide,
And threw him overboard to go down with the tide,"
&c.

The reference to the *Turkish* gallee, I think, carries this version back to a date much earlier than the French war—perhaps to about the period of the mythical "Captain Glen's Unhappy Voyage to New Barbary" (*Rox. Bal.*). Further, I am inclined to think, from internal evidence, that Mr. Fraser's song is a clever "imitation," and modern; and that his estimate, "a century old," is well within the mark as regards the *original* piece.

In *A Pedlar's Pack of Ballads and Songs*, Edinburgh, 1859—a capital collection, to which I am indebted for most of these details, and where both versions may be found—Mr. Logan says the second copy of the song is taken, before 1823, from a mass of broadsheets in the possession of Mr. Maidment, and bears the imprint, "Pitts, printer, Toy and Marble Warehouse, 7 Dialls."

Although this does not settle the question of authorship, it shows that the original song is probably ancient, and, at any rate, of date long before Christopher North's time.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

SIR WILLIAM WITHERS (5th S. viii. 247, 316.)—Your correspondent has made one mistake respecting his ancestor, who was knighted, not by Queen Anne, but by William III., on Oct. 20, 1699. Sir William Withers was Alderman of the Ward of Farringdon Within from Oct. 20, 1698, until his death, which took place Jan. 31, 1720-1. He was Sheriff of London 1701-2, and Lord Mayor 1707-8. He represented the City in Parliament in the short Parliament of 1700-1701, being returned by the Whigs. At the elections of 1701 and 1702 he was not a candidate; but, in 1705, he stood as a Tory, and was defeated, being seventh on the poll. On Nov. 23, 1707, being then Lord Mayor, he was returned by a majority of 253 over the Whig candidate (Sir John Buckworth) to fill the vacancy caused by the death of Sir Robert Clayton. He was again successful at the three next general elections (1708, 1710, and 1713), but was thrown out in 1715, when four Whigs were returned.

ALFRED B. BEAVEN, M.A.

Preston.

"HAW-HAW" (5th S. vii. 245.)—Walker (*Dict.*, 1850), who renders *haugh*, "possessor," "holder," says:—

"This word, though for ages obsolete, or heard only in the proper names of Fetherstonehaugh, Philiphaugh, &c., seems to have risen from the dead in the late whimsical deception we meet with in some gardens, where we are suddenly stopped by a deep valley, wholly imperceptible till we come to the edge of it. The expression of surprise, 'Hah! Hah!' which generally breaks out upon a discovery of the deception, is commonly supposed to be the origin of the word."

Ogilvie (*Imperial Dictionary*), who renders *ha-ha*, *haw-haw*, "a fence or bank that interrupts an alley or walk, sunk between slopes and not perceived till approached," says it is a duplication of *haw*, a hedge. I take it that *haw* or *haugh* is simply a slight guttural pronunciation of the Saxon *haga* (*ha-ha*), which had the several meanings of hedge, haw, a small quantity of ea

land, a dwelling-house. Conf. the power of the Spanish *j* and the Arabic *ain*.

R. S. CHARNOCK.

Boulogne-sur-Mer.

THE S.E. COAST OF ARABIA EXPLORED (5th S. viii. 187.)—H. W. will find a description of a reconnoissance, with a view to discover coal in the peninsula of Sinai, in the *Leisure Hour* for 1870.

D. G.

Blackburn.

"THE NEW REPUBLIC" (5th S. viii. 265.)—Towards completing the key to living celebrities personified in the above work already mentioned by JABEZ, I add the following:—Mr. Rokeby, Mr. Carlyle; Mr. Leslie, Mr. Leslie Stephen; Otto Lawrence, Mr. Lawrence Oliphant; Mrs. Sinclair, Mrs. Singleton; Donald Gordon, Mr. George Macdonald.

B.

PIEPOWDER COURT (5th S. viii. 248.)—It can scarcely be necessary to refer MR. GOMME to so commonplace an authority as Stephen's *Commentaries;* but, inasmuch as it furnishes a direct answer to his first query, I venture to remind him of the following passage:—

"There are certain other courts of special jurisdiction to which some notice is due, though they also are now either expressly abolished or have fallen into general disuse. These are.....3. The Court of *Piedpoudre (curia pedis pulverizati)*, so called from the dusty feet of the suitors frequenting the same, which is a Court of Record incident, *as of common law*, to every fair and market. Of this court the steward of the owner of the market is the judge, &c....(See 3 Bl. Com., pp. 33, 34; Bac. Ab. Court of Piepoudre; Com. Dig. Market, G.)"—3 Steph. Com. (6th edit.), p. 479, *in notis*.

The authorities cited all describe these courts as "of right" incident to every fair and market. Moreover, in the preamble to the statute 17 Edw. IV. c. 2 (now repealed), it is said:—

"Also whereas divers fairs be holden and kept in this realm, some by prescription allowed before justices in eyre, and some by the grant of our Lord the King that now is, and some by the grant of his noble progenitors and predecessors, and to each and every of the same fairs *there is of right pertaining a Court of Pipowders* (de droit apperteignaunt un Court de Peepowders), &c."

Thus it seems abundantly clear that these courts derive their origin from no statute or charter, but from the Common Law. The mere fact that they are incident to *every* fair should have led MR. GOMME to this conclusion. His second query I cannot so easily answer. While awaiting light upon that branch of the subject, may I myself query the etymology of the court's style, as given above in the extract from Stephen, and invite discussion thereupon?

MIDDLE TEMPLAR.

A BISHOP'S CROOK REVERSED (5th S. viii. 287.)—If the relief on the stone be not too high, a copy of it might be procured by means of "grass rubbing." Place paper over the design, and making a good sized wisp of fresh, clean grass, use it instead of heel ball, which latter, in the case of rough stone, would tear the paper to pieces. This method was recommended to me by my late friend Mr. Albert Way, and I have found it successful.

W. J. BERNHARD SMITH.

"NATURAL SON" (5th S. viii. 281.)—IS DR. SIMPSON quite correct in saying that, in his first extract, "the phrase *natural son* [is] used in the sense of *lawful son*"? It would rather appear that all three were the *lawful* sons of the testator, all of them being born under wedlock, but that—the wife's story being true—one, and one only, was *natural* as well as *lawful*, whilst the other two were *lawful*, but not *natural*.

WM. PENGELLY.

Torquay.

A PICTURE OF A FRACAS AT AN EXHIBITION (5th S. viii. 308) may possibly bear reference to a circumstance which made a great noise some fifty years ago. A certain foreign painter, having quarrelled with the late Mr. Hope, of Deep Dene, revenged himself by exhibiting a picture called Beauty and the Beast, in which the characters were exact portraits of Mr. Hope and his wife. Mr. Hope's brother (I think) went into the exhibition room, and cut out the figure. Legal proceedings followed, with what result I forget.

P. P. C.

[The verdict was the value of the canvas.]

PEN FROM AN ANGEL'S WING (5th S. viii. 66, 154.)—Compare—

"Nor can I so much say as much I ought,
Nor yet so little can I say as nought,
In praise of this thy worke, so heauenly pend,
That sure *the sacred Dove a quill did lend*
From her high-soaring wing: certes I know
No other plumes, that make man seeme so low
In his owne eyes, who to all others sight
Is mounted to the highest pitch of height."

From the verses by F. Nethersole prefixed to Giles Fletcher's *Christ's Victorie and Triumph in Heaven and Earth over and after Death*, 1610.

G. PERRATT.

I met lately with the following stanza by John Davies, of Hereford, in his poem *Bien Venu*, 1606 (see part xxv., a, of Mr. Grosart's edition, p. 9):—

"For what made that in glory shine so long
But *Poets Pens, pluckt from Archangels wings?*
And some we have can sing as sweet a song
As any Tuskane, though with him he brings
The Queen of Art, to right him, being wrong;
For some can say their Muse was made for Kings:
But be it made for Kings, or Gods, or Men:
Soule-pleasing Helicon flowes from their pen."

This edition (not quite completed) will be the first collection of all John Davies's poems. Only one

hundred copies are being printed, for private circulation. GIBBES RIGAUD.

Magdalen College, Oxford.

THE OLD DUKE OF WELLINGTON (5th S. v. 388.)—Many years ago I was permitted by the author to read (in MS.) a detailed account of the duke's estate in Spain, drawn up by Mr. W. Walton, for some time resident in Spain, and author of several esteemed works on the colonies of Spain and England. I believe he was for some time a consul in one of the English colonies. The MS. seemed to me well deserving to be published; but the author died here in Oxford soon after, leaving an only daughter, whom it was found necessary to place in the lunatic asylum at Littlemore; and I know not what became of her father's MS. and books. J. MACRAY.

SILVER FORKS (4th S. v. 174, 322, 405, 510, 590; vi. 56, 102, 156, 279; x. 77; 5th S. v. 500.)—I regret to see the clerical error of giving 1814, instead of 1714, as the era when silver forks came in, has been copied into other prints, for unhappily a correction rarely quite overtakes a misstatement. The three-pronged silver forks (Queen Anne's forks) did come in about 1714. They have a round and not a square prong, and they cannot be so very scarce, for I know three private families in the north of England who have inherited them, and attached no particular importance to them till the late rage for real old plate. I have inherited a set of four-pronged silver forks, also round pronged, the date of which is 1759. I think the present fashion, which I will call square pronged, very probably did come in about the year 1814, for mine are dated 1812 and 1814. I believe any London dealer in old silver could supply silver forks enough earlier than 1814. P. P.

LADY JANE GREY (5th S. viii. 149, 276.)—The *Tablette Booke of Ladye Mary Keyes, owne Sister to the misfortunate Ladye Jane Dudlie*, 1861, is not a reprint; no first edition is extant; it is a fictitious work; and, however it may contain facts, is of no authority whatever.

SAMUEL SHAW.

Andover.

AUTHORS OF BOOKS WANTED (5th S. viii. 169.)

Poetical Portraits.—These "Poetical Portraits" were the production of the late Robert Macnish, LL.D., of Glasgow, and first appeared, thirty-four in number, in *Blackwood's Magazine* for April, 1830, vol. xxvii., No. clxv., p. 632. They are reprinted in the volumes entitled *The Modern Pythagorean* (2 vols., 1837, sm. 8vo.), the well-known pen-name of Macnish; and here also will be found an interesting biography by his attached friend Dr. Moir, the equally well-known "Delta" of old "Ebony." I am reminded as I write that something *very similar, but in prose, entitled "Prose Epitaphs for the Poets," was contributed* by Mr. T. J. Ouseley to the *Birmingham Iris* (January and March, 1839), a periodical whose life extended through four numbers only.

WILLIAM BATES.

(5th S. viii. 269, 319.)

Some Account of the Life of the late Gilbert Earle, &c.—The author was a schoolfellow of mine at Rugby, where he was entered in 1812 as Francis Barry St. Leger, son of the late Hon. Colonel St. Leger, ward of Earl Guildford, aged twelve, Sept. 16. He is thus mentioned in Cyrus Redding's *Recollections*, vol. ii. p. 300:—"The author of *Gilbert Earle*, a Rugbeian, the son of the Hon. Mrs. St. Leger, a favourite of the Guildford family, had been sent out to India at seventeen years of age. He came home disgusted, and entered himself of the Middle Temple. He was an exceedingly pleasant writer, cut off by death at the age of thirty." In *Gilbert Earle* he describes the funeral (p. 88) of another schoolfellow, William Walford (under the name of Lyal), whom I well recollect. J. R. B.

Miscellaneous.

NOTES ON BOOKS, &c.

The Personal Government of Charles I.: a History of England from the Assassination of the Duke of Buckingham to the Declaration of the Judges on Ship Money, 1628-1637. By Samuel Rawson Gardiner. 2 vols. (Longmans & Co.)

THE first instalment of Mr. Gardiner's *History of the Personal Government of Charles I.* (1624-1628) has been hardly two years before the public, and yet here he is ready with two more admirably written volumes, ranging over nine eventful years, the important narrative of which occupies about eight hundred pages. The first part of Mr. Gardiner's work ended with the words: "The years of unwise war in the reign of Charles were leading up to divisions and distractions at home, to civil strife, and to the dethronement and execution of the sovereign who had already given such proofs of his incapacity to understand the feelings of those whom he was appointed to govern." The present chronicle is that of the divisions and distractions which led to the fatally indicated end. In a few words at the opening of the first volume of this series, Mr. Gardiner thus strikingly illustrates the king's isolation:—"The murdered Buckingham had no successor in Charles's affections. No other man could bring with him the long habitude of personal friendship, or the promptness of decision made palatable by winning gracefulness of manner, which had enabled the late Lord Admiral, under a show of deference, to guide his sovereign at his pleasure." Then followed the prohibition to the Commons to touch "religion," arrest of members, and the haughty declaration of the king that to prescribe to him a time for calling a Parliament was an act of great presumption; political persecutions, heavy fines, sale of monopolies, the writs for ship money, and at last, in 1636, the declaration of citizen Chambers that ship money was illegal, the decision of the twelve judges to the contrary, and the refusal of Hampden to pay the sum for which he was assessed, on the ground of the illegality of the tax. At the close of Mr. Gardiner's last volume he thus describes the situation, and him who had brought it about:—"The declaration of the judges seemed to have given Charles for ever the legal possession of resources which placed him above all necessity of submitting his will to restraint. In reality that declaration was the signal of his decline. It flashed in the faces of his subjects the truth which in their enduring loyalty they had been slow to learn, the truth that their property, their rights and liberties, had passed into the keeping of a single man. That man

was not, indeed, uninfluenced by nobler aims. He wished his people to be happy and peaceful; above all, to be orderly and virtuous under his sway. But he had neither intellectual insight nor force of character to enable him to carry out his ideal into practice. Ever, with him, large designs were followed by paltry performances; irritating interference with the habits and opinions of his subjects led to no result worthy of the effort. His was a government, not of fierce tyranny, but of petty annoyance. It was becoming every year, not more odious, but more contemptible. It inspired no one with respect, and very few with good will. In 1636, the silence of the crowds which witnessed the king's entry into Oxford had given evidence of the isolation in which he stood. In 1637, the shouts of anger and derision in Palace Yard, and in the streets of Edinburgh, were the precursors of change, the voices which ushered in the coming revolution." We cordially recommend to our readers this noble work, by which Mr. Gardiner will take high rank among English historians.

Lessing, his Life and Writings. By James Sime. 2 vols. (Trübner & Co.)

At length the public may be congratulated on possessing a full and perfect account of one of the most remarkable and noteworthy Germans that ever existed. There has been, indeed, no lack of "lives" and sketches of "lives" of this dramatic poet, scholar, critic, and philosopher, and these are far from being wanting in merit; but Mr. Sime not only gives a most interesting history of the man, but also of his mind; not only a history of the man and of his mind, but of the men, the manners, the religion, and the morals of Germany before Lessing's time, and during the period in which he lived. With this, of course, Mr. Sime shows not only the influence Lessing exercised on his contemporaries on all the above matters, but on those persons who succeeded him and them. Born in 1729, and dying in 1781, Lessing stood between two epochs. He reformed the old one under which Germany may be said to have been kept down beneath a dull and dull-making oppression; and he organized the new one of which he was the real founder. He revivified German literature. Indeed, in some sense, he may be said to have founded it in its national and thoroughly German form and spirit as we have it now. All this is told in a most effective manner by Mr. Sime, who is thoroughly master of his subject, and illustrates it with consummate taste and judgment. This is especially the case in the narration of domestic and family scenes, with their sunshine and shadow, their hopes and disappointments, their sorrows and their triumphs. For those who care only to be amused, there is abundant entertainment in these volumes; but there is still more important matter for those who love to reflect on what they read. Let us put on record that Lessing introduced a knowledge of, and created a love for, Shakspeare among the people of Berlin. Of Luther he said, "I hold Luther in such reverence that I like to discover some small faults in him, because I should otherwise be in danger of idolizing him." Real human happiness Lessing never felt till he married Eva König, and that story is perhaps the most charming portion of these volumes.

Memoirs of Madame de Staal de Launay. Written by herself. Translated by Selina Bathurst. (Richard Bentley & Son.)

Such memoirs are known to be delightful reading; perhaps the most delightful are those which look so very like but which are, in truth, fictitious. Now these *Memoirs of Madame de Staal*, who was born in 1684, are genuine and authentic, but yet they are as amusing as all the incidents and characters came from the inventive brain of a clever French novelist. The book illustrates convent, court, city, palace, prison, and domestic life; affairs of political importance, and affairs, equally important, of the heart. Mdlle. de Launay (Madame de Staal) saw most of the celebrities of her time, and the critical Grimm asserted that, in describing them, her prose, in its agreeableness, was only inferior to Voltaire's. The book will be a boon to family circles during long winter evenings. The heroine was something of a mathematician as well as a humourist, and she had many lovers. One of them was a rather unstable M. de Key. "I often," she says, "went to visit the Desmoiselles d'Epinay, with whom he spent most of his time. As they lived very near the convent, I generally returned on foot, and he never failed to escort me home. There was a large square to cross, and at the beginning of our acquaintance he took his way along the sides of the square. I now perceived that he went across the middle, whence I concluded that his love had diminished by the difference between the diagonal and the sides of the square." This is a good sample of the heroine of this attractive book, which leaves us without intimation of the date of the writer's death.

"Lyra Hibernica Sacra."—The courtesy of the editor of "N. & Q." having permitted me to inform the readers of that periodical, in the month of January last, that I had undertaken the compilation of a volume of sacred poetry, to be styled *Lyra Hibernica Sacra*, I have now the pleasure, through the same medium, of informing those interested in the undertaking that it is nearly complete, and in the press. Although delayed from sooner accomplishing my object by illness, I have to thank very many kind correspondents for aid afforded me in completing my list of Irish writers of sacred verse, which now numbers sixty at least. Perhaps some reader of "N. & Q." can lend assistance in the following case. Being most anxious to include among others the name of the highly gifted W. Archer Butler, I learned, with the deepest regret, from a friend, the Rev. R. P. Graves, the following particulars, which I venture to give in his own words:—"I once had in my custody almost all his miscellaneous literary remains, but had to hand them over to Dean Woodward (editor of a volume of W. A. B.'s sermons). I thought they would have supplied material for a very interesting volume of mixed prose and verse, and urged this on Dean Woodward, but he did not act on my suggestion. Long afterwards I made inquiry of him on this point, and he spoke of having transferred everything to Dr. Thompson, of Cambridge, who edited the volume of *Lectures on Plato*, and Dr. Jeremie, who edited the second volume of sermons. Since the death of the dean I have made every effort to recover these remains, but without success." The readers of "N. & Q." will, perhaps, agree with the present writer that few more deplorable losses to the literature of our country could well be imagined than that of such remains of such a thinker and writer as W. A. Butler. The present notice of it is given in the earnest hope that some trace of the lost treasure may be found. A few fragments of his poetical productions have been recovered, through the kindness of Mr. Graves, and by search in the columns of periodicals, and will appear in the *Lyra;* but these are a small portion, indeed, compared with what has been lost. William Mac Ilwaine, D.D.

An interesting relic of the Rev. John Keble is announced for publication by Mr. Elliot Stock—a facsimile reproduction of the MS. of the original draft of *The Christian Year*, in the author's handwriting. The volume is dated 1822, and is entitled "MSS. Verses, chiefly on Sacred Subjects." It contains the original

casts of thirty-one of the now well-known poems, the first form of the Hymn for the 15th Sunday after Trinity, never yet published, extra unpublished stanzas in the Hymns for Easter Day, the 14th Sunday after Trinity, and the Morning Hymn, together with four hitherto unpublished pieces and twenty-six poems which have been published in the miscellaneous collection of Keble's poems. There are also many important variations from the first published edition of 1827 and subsequent years, and a dedication in verse to the mother of a godson of the author of the poems. The volume is reproduced by photography, and it will be accompanied by a short introduction and a table of variants from the published editions.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

T. O.—Thus informs us that the name by which Louis Dutens was known in early life was neither Duconchel nor Duchillon, as given in the *Gent. Mag.*, but Duchillou. His own explanation is thus: "Duchillou was the name of a little family estate which was given to younger sons. I bore it in my youth, and I take it here [the first part of his *Memoirs*], although on entering into society I always was known by the name of my ancestors." The forty-ninth volume of the *Monthly Review* (1806) contains a brief notice of Dutens's *Recherches sur le Tems le plus reculé des Voûtes chez les Anciens*. The analysis of Dutens's *Mémoires* is in the succeeding volume of the *Monthly*, the fiftieth, from May to August inclusive, pp. 481-491.

J. M. Dawson.—It occurs in Seneca, *Hercules Furens*, Act i. sc. 1; also in Massinger's *Duke of Milan*, Act iv. sc. 3; and in Theobald's *Double Falsehood*. Seneca has the best claim to originality.

Albus.—"Arma *virusque* cano" was a witty reading suggested at Harrow, when the scholars were ordered to undergo vaccination.

Edward Solly, R. P. Hampton Roberts, T. F. R., Mr. Parkin, and Mr. Haydon.—Letters forwarded.

J. Ransom (Bancroft, Hitchin) should advertise in our columns.

Thos. Powell.—It will appear.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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THE INDEX SOCIETY.

to announce the institution of a society rried on with the judgment and success attended its formation, cannot fail to largely to the diffusion of knowledge litate the labours of all inquirers after

of happy coincidences has contributed ult. On the 26th September, a corre-f the *Pall Mall Gazette*, "smarting," as nder the annoyance of having wasted in a fruitless attempt to ascertain what some historical reputation had to say ain point of interest, but whose book unately indexless," suggested the esta-of such a society, for the purpose of nd printing indexes to such books of as had been published without them. onference of Librarians, on Wednesday, tober, the subject of a universal index t forward; and the *Athenæum* of the er, commenting upon this, and pointing the difficulties in the way of its accom-inquired, "Could not a permanent iety be founded, with the support of contributions of money as well as of ter?"

entlemen who recognized the value of stions, and the important results which such a society might bring about, met at the London Library on Friday, the 26th ult., when it was "determined to form an Index Society, with the immediate object of compiling subject indexes and indexes of standard books, to be printed and circulated among the members"; the annual subscription to be one guinea. A committee was named for carrying out this resolution, and has been fortunate enough to secure the services of Mr. Henry B. Wheatley, F.S.A., 5, Minford Gardens, South Kensington, S.W., as Honorary Secretary. To that gentleman we now refer such of our readers as may be desirous of adding their names to a society which must have the sympathy and good wishes of every lover of learning, every inquirer after truth. *Floreat!*

THE ORGAN OF ST. DIONIS BACKCHURCH, LONDON.

The following particulars respecting the organ of St. Dionis Backchurch, Fenchurch Street, are extracted from the parochial records.

At a Vestry held July 26, 1722, the Rev. Dr. Joseph Smith, the Rector (President of Queen's College, Oxford),

"acquainted this Vestry that several gentlemen of this parish had subscribed towards erecting an organ in this parish church, and a motion was then made by him and the upper churchwarden that the order of this Vestry might be obtained for erecting such organ, and an order was then made for that purpose."

And the Vestry desired the Rev. Dr. Smith, Rector, Messrs. John Dod and William Fleming, Churchwardens, and Messrs. Henry Hankey, John Letten, Richard Lindsey, and Joseph Tanner,

"or any four of them, to be a committee to treat with any person or persons about erecting, setting up, making, and finishing a handsome and complete organ for the use of this parish, who thought proper to accept of the said trust, and promised to proceed in the same forthwith, and to report such treaties and proceedings to the next Vestry for their further consent and approbation."

Accordingly, at a Vestry held Nov. 13, 1722, the committee

"made a report that they had, in pursuance of the trust reposed in them, seen several organs that were already built, but did not approve of them; and that they had likewise treated with, and seen the proposals of, several organ makers, and had at last agreed that Mr. Renatus Harris should make such organ for the parish, provided this Vestry did approve of the same."

Whereupon the question was put, and it passed in the affirmative. And leave and authority to enter into a contract with Mr. Renatus Harris was agreed to be given to the committee, who "were likewise desired by the Vestry to obtain a faculty for the building of the said organ."

And at this Vestry the subscribers "agreed to pay in their several subscription moneys into the hands of Mr. Deputy Hankey [afterwards Sir Henry Hankey, Kt. and Alderman], who was

pleased to accept of the same, and agreed to give them receipts for such their subscription money."

The subscription paper is headed by this preamble :—

"Whereas for the better solemnizing of Divine worship and raising up people's hearts to a more exalted pitch of praising and glorifying God in his holy temple, most of the parishes in the City have very laudably and generously contributed to the setting up organs in their several churches: And whereas the parishioners of St. Dionys Backchurch have many of them expressed a great desire and inclination to contribute according to their ability for the promoting and perfecting the same good design: It is now proposed that a handsome new organ should be set up in the said church, and that the charge thereof be answered by voluntary subscriptions to be applied to that use. In compliance with this proposal, we whose names are here under written do voluntarily subscribe the several sums following."

Then follow the names of the subscribers, a detailed list of which is likewise preserved in the parish ledger, comprising Henry Hankey, Joseph Hankey, Richard Lindsey, Mary Russell (Lady Russell), Joseph Smith (the Rector), &c.

The sum total thus raised by voluntary subscription for the erection of the organ, and for every expense connected with it, including alterations in the gallery, &c., amounted to 741*l.* 9*s.*

Pursuant to the order of the Vestry, articles of agreement were signed Dec. 15, 1722, between Mr. Renatus Harris, of the city of Bristol, organ builder, and the aforementioned members of the committee. The covenants enter into minute particulars of various kinds. The bellows "to give wind sufficient to make the chorus plump and bold without any faintings," all the materials to be entirely new, and the touch "easy and free, and not hard or deep, but such be entirely to the satisfaction and good liking of Mr. Philipp Hart." The outside case of oak wainscot to be of "the same wood as the covering to the organ of Saint Paul's is of," and the front to be "finished in the same manner as the front of the organ in the parish church of Saint Giles, Cripplegate, London." The specified stops

"exactly to imitate the natural tone or sound of those several instruments and the human voice. And that all those stops, and all other stops in this organ, for fulness of body, sweetness and justness of the tone which is proper to the said several different stops, and all other the several parts of this organ, shall be so masterly finished as to render it a most complete and beautiful instrument, to excel, or at least to be equal to, or as good as, any organ in any parochial church in England."

And when finished the organ was to be submitted to the judgment and determination of the following persons: "John Loeillet, William Babell, George Frederick Handel, Dr. William Croft, & Mr. R. Courtiville, all of them Professors and Masters of Music," or to the majority of them.

The deed is endorsed by a certificate of approval, signed June 25, 1724, by three of the judges, viz., "*Wm. Croft*, Ra. Courtiville, John Loeillet."

And there is a further endorsement, dated June 27, 1724, by which Mr. Renatus Harris acknowledges to have received from the committee of the Vestry, by the hands of Mr. Henry Hankey, for the organ, 525*l.*, of which sum three payments in advance had been made to him in the previous year. The parish ledger, it may here be added, also mentions that on Sept. 18, 1724, 52*l.* 10*s.* was paid, in respect of the organ, to the son of the above "Mr. Harris for some additions, and to take care of it for five years."

At a vestry meeting, held May 28, 1724, it was "ordered *nemine contradicente* that the organ be opened the second Sunday in June without further delay." On the same occasion Mr. Philip Hart was chosen the first organist for the parish, "to continue during the pleasure of this Vestry," at a salary of 30*l.* per annum, who, in returning thanks, "promised to give a constant attendance every Sunday, and also on all such Holydays as the *Doctor* of the parish should appoint."

It is supposed that the organ was accordingly opened on the day appointed, as there are entries in the parish ledger, June 15, 1724, that there was paid, for "singing two anthems, 10*l.* 10*s.*"; and on another page, June 14, 1724, "paid for ringing the bells on opening ye organ, 10*s.*"

Dr. Rimbault, in his *History of the Organ* (pp. 100–1), erroneously attributed the construction of this organ to the firm of Messrs. Byfield, Jordan & Bridge. The parish ledger, however, does record, during the years 1745-1756, that Mr. Byfield was employed at a salary of 8*l.* per annum to keep it in order.

As regards the structural arrangements, the organ continued nearly in its original state until 1867, when, being much out of repair, and deficient in many points deemed necessary in the present day, such as pedals and couplers, its condition was brought under the attention of the Vestry, who elected a committee to consider the question. Subsequently that committee presented a report to the Vestry, recommending Messrs. Gray & Davison to be instructed to rebuild the organ according to specifications, which was adopted, and at the same time obtained leave to lay out a sum not exceeding 200*l.* thereon. The organ was reopened with special services Feb. 7, 1868, the late Mr. George Cooper, organist of H.M. Chapel Royal, St. James's, presiding at the instrument.

In the scheme for the union of the benefice of St. Dionis Backchurch with that of All Hallows, Lombard Street, as sanctioned by the Queen's Council last year, it is provided that when the union has taken effect, the organ may be appropriated by the Bishop of London for the use of the intended new district church of St. Dionis in the suburbs; but, if not so required, it is to be sold, and the proceeds applied to the e

ne by the Ecclesiastical Commis-
LONDINENSIS.

AM OR HALLUM, BISHOP OF
URY, AND CARDINAL.

ral (Münster) at Constance (or
s in the pavement, close in front
, a brass with the following in-
along the head and foot and the

ratus Robert Hallum vocitatus
us Sar' sub honore creatus
loctor pacisque creator
Regis fuit ambaciator.
erti septembris mense vigebat
mortem Constantia flebat
tricent: octuageno
no. cu' Christo vivat ameno."

ook for Switzerland says :—
, Bishop of Salisbury, who presided
eputation to the Council, is buried in
altar, under a tomb of English brass,
ed by the workmanship. It was pro-
m England by his executors."

the inscription is, without doubt,
R. C. Hoare's *Wiltshire* the name
m.

is clear in the inscription. Not
a saint of that name, and the
glish, I conjectured on seeing it
ake for "Cuthberti." In Sir H.
logy of History I find no saint
entered either under September
tical calendar. But on the 4th of
tered, "Translation of St. Cuth-
othic letters of the inscription the
e first letter of "euchberti" is
ike the small *c*; and again, the
nlike the small *c*. I conjecture
n misread the word "Cuthberti"
erti."

against the suggestion (which I
nated from Sir F. Palgrave) that
English workmanship and was
d) from England. If the name
am, this suggestion may probably
ntenable.

1st S. iii. 170, there is a note,
to Ciaconius, *Vitæ et Res Gestæ*
question about a cardinal's monu-
in St. Saviour's Church, South-
bishop is called in the note Car-
Hallam. I have looked into
arged by Oldoinus, and in vol. ii.
s :—

, seu à Luna, natione Anglus, ex
tuariensi, et Cancellario Academiæ
pus Sarisberiensis, seu Lexoviensis,
isano, in quo, die ultima Aprilis, post
celebratam, ascendens cathedram,
rte Regis Angliæ, et Cleri, Cardinales
enter opus unionis agere. Fuisse autem Robertum hunc Episcopum, unà cum aliis viris gravibus, ad Synodum à Clero Anglicano missum, Walsingamus narrat. Post Alexandri V. obitum à Joanne XXIII. successore, jam senex, Presbyter Cardinalis renunciatus, Titulum non obtinuit de more, quia Romam nunquam venit. Interfuit S.R.E. Cardinalis Concilio Constantiensi. Quædam scripsit, ut refert auctor Catalogi scriptorum Angliæ, et obiit Constantiæ die 4 Septembris, anno 1417. Aliqui Robertum hunc è Cardinalium numero excludunt, contra Panvinium, Ciaconium, et Contelorium, qui ex MSS. Bibliothecæ Vaticanæ Robertum inter Cardinales à Joanne XXIII. renunciatos recensent."

The Constance brass bears no cardinalitial emblems. It bears, over the bishop's right shoulder, the royal arms of England, with the Garter, and over his left shoulder what I suppose to be his family arms.

This note may be of interest to an inquirer into the ecclesiastical history of Salisbury, or other person. For any one desiring to follow up the subject, I may add the following references: Ciaconius, ed. Oldoinus, vol. ii. p. 813; Labbe, *Concilia*, vol. xxvii. pp. 809, 810, 817.

F. S. REILLY.

SOME NOTES ON CELTIC PHILOLOGY.

The following etymologies are taken for the most part from *Lectures on Welsh Philology*, by Prof. Rhys.

Breuan, Wel., a hand-mill, is equated by Mr. Stokes with the Sk. *grâvan*, the Rig Veda word for the stone used in squeezing out the soma juice. With *grâvan* Bopp compares λᾶας, stone.

Cam, Wel., bent, wry, wrong, as a river-name "the winding," belongs to the Aryan root *kam*, to bend, to envelope, whence καμάρα, Lat. *camera*, Ger. *himmel*, Eng. *heaven*, Icel. *Gimli*, paradise, the name of the new Icelandic settlement in Manitoba (see *Times*, Oct. 18, 1877).

Crefydd, Wel., religion, orig. from an ascetic point of view, Ir. *cráibdech*, pious, are connected with Sk. *çram*, to grow weary, to chastise oneself; *çramana*, an ascetic, a Buddhist priest. With *çramana* some connect *shaman*, the name of the priests and sorcerers of the North Turanian tribes.

Culdee, *i.e. Céle dé*, Ir., servant of God. With *céle* compare the Anglicized form *kyle*, an Irish vassal, the Gael. *gilla*, a servant, gillie. *Gil*, Ir., means hand (so O'Curry), and is in fact the Gr. χείρ (so Mr. Stokes), both being connected with Sk. root *har*, to take. The servant was *in manu*, *i.e.* under the authority of his master. See Maine, *Early Institutions*, p. 216.

Dehau, Wel., right-hand, south, *deas*, Ir., are connected with the root *dek*, to seize, catch, whence Gr. δεξίος, Lat. *dexter*, Go. *taihsva*. Cp. Sk. *dakshinâ*, a south country, our *Deccan*, and the Teutonic island-name *Texel* (the first syllable meaning south).

Gafr, Wel., a goat. The orig. meaning is pro-

bably "one winter old." The same is the history of its cognates, Icel. *gymbr*, a yearling lamb, and the Gr. χίμαιρα, a goat. Compare the words for winter: Wel. *gauaf*, O. Wel. *gaem*, Icel. *ge*, bad weather, Gr. χειμών.

Llawenydd, Wel., joy; possibly related to the *Lavinia* of Roman legend (so Mr. Stokes).

Mac, Ir., son, Early Wel. *maqv-as*, *map*, now *mab*, derived from an Aryan root *magh*, to grow, cause to grow, to be able, to make able. Cp. Go. *magus*, a boy, Eng. *maid*.

O, Ir. (in genitive *ui*), a grandson or descendant, Wel. *w-yr*, grandson, are of a common origin with the Lat. *puer*, a boy, from root *pu* (see Curtius, *Greek Etymology*, No. 387). The loss of *p* is common in the Celtic languages, cp. Old Ir. *athir*=*pater*, Wel. *ill*=πολύς, *llawn*=*plenus*, Old Ir. *én*, a bird=*penna*, feather.

Tud, Wel., nation, country, Ir. *tuath*, may be compared with Oscan *touta*, town, Goth. *thiuda*, people, whence *Deutsch* and *Deutschland*, German and Germany, and our *Dutch*.

Ogyrven, Wel., *Ocrmen* in Old Wel., the bad spirit, the evil man, is the literal counterpart of the evil spirit *par excellence*, *anrô mainyus*, *Ahriman*, the devil of the Persians, the great adversary of Ormuzd. Wel. *ocr*=Zend *anra*, evil, and Wel. *men*=Zend *mainyu*, spirit. Cp. Sk. *manas*, courage, sense, Gr. μένος. Ogyrven is the personification of night and darkness, the father of Ceridwen, the goddess of knowledge. But why should the source of knowledge be thought of as an evil spirit? To this question Prof. Rhys asks another, "How is it that there exist even now people who think that knowledge and science are of the devil?" A. L. MAYHEW.

Oxford.

EUCHARIST: EULOGIA.—In Mr. J. M. Ludlow's *Popular Epics of the Middle Ages*, a book which I cannot too highly praise for its general accuracy, there seems to be a confusion between the Holy Eucharist and Holy Bread or Eulogia. I transcribe the passage. It occurs in the romance of *The Battle of Arleschans*. Vivian is mortally wounded, and William of Orange, his uncle, is by his side.

"William now asks him if he took the sacrament last Sunday. 'I did not taste it,' replies Vivian; 'when I came they had given it away; but for this I shall not be lost or hindered, for the Lord God is full of pity.'..... William tells him he has some consecrated bread in his wallet, and asks him to eat it. 'Greatly have I wished it,' Vivian replies.....After taking the bread, and beating his *meâ culpâ*, Vivian ceases to speak, save that he prays his uncle to salute Guibor."—Vol. ii. p. 216.

I have not the French text at hand, and therefore cannot speak with certainty, but I should be much surprised if it did not turn out, on a reference being made thereto, that William asked the dying man, not whether he had taken the sacrament, *but whether* he had received any holy bread on the previous Sunday. I believe, too, bread which William had in his wallet bread, not the blessed Eucharist. Ho may have been in very early times, the was not permitted to be carried about by on their persons, to battle and elsewhere time when this romance was written, nor ages before. Whatever may have been th of the early Church, it is certain that the *The Battle of Arleschans* cannot have k any such thing. We know that the Eu holy bread, was commonly distributed time, and was a devotional object much v the people. It was ordinary leavened blessed and given to the people when n over. It continued to be used in Engla the Reformation, and is, I understand, tributed in some dioceses in France. ham's *Antiq.*, ed. 1834, v. 300, 322; Rock' *of our Fathers*, i. 135-140; Becon's *Catec* 1844, 260; Cranmer's *Works*, ed. Fox, 503; Wilkins's *Conc.*, i. 714; Peacock's *Furniture*, 86, 96; Myre's *Instruc. for Priests* (E.E.T.S.), 45, 89; *Gent. Mag.*, 492; 1854, ii. 590; 1855, i. 47, 114; Ha *Records*, 205, 294; *Pro. Soc. Ant.*, ii. 386; North's *St. Martin's, Leicester*, Fresne, *Gloss.*, *sub voc.* EDWARD PE

Bottesford Manor, Brigg.

"THE SILVERY TIDE."—When I was many more years ago than I care to co father's housemaid, who came from the Dean, used to sing this song, which began, as I can remember, somewhat after this fa

"It 's of a fair young creature
Who dwelt by the sea-side,
Of lovely form and feature—
Of lovely form and feature—
She was called the village pride."

The next stanza I totally forget, but t ran:—

"There was a young sea-captain,
And Henry was his name,
And true she was to Henry—
And true she was to Henry—
While on the raging main."

While Henry (pronounced "Henneree absent, a rival courted the heroine—who I quite forget—and meeting her one mor the sea-shore, the song narrates:—

"Then said this artful villain,
Consent to be my bride,
Or you 'll sink or swim
Far, far, from him
Who 's on the silvery tide."

Of course the lady refuses; and then co tragedy:—

"With his handkerchief he bound her ar
And plunged her o'er the side,
And shrieking she went floating—
And shrieking she went floating—
Far out on the silvery tide."

my memory wholly fails me whether neree" rescues her or not, though I rather he returns, discovers her "drowned bodie," summary vengeance on the murderer, and flings himself into the "silvery tide." Pos- however, some reader of "N. & Q." may be give the whole song, in order that it may place in the next collection of popular . Occasionally stray stanzas float through ind, suddenly and irrelevantly—sometimes nconveniently; but when I try to recall r the story, they recede further and further he limitless depths of the forgotten. *The Tide* is not in Robert Bell's edition of Dr. *Ancient Ballads of the English Peasantry* Dr. Dixon's volumes published by the Society; nor, in fact, is it in any kindred that I can discover.

S. R. Townshend Mayer.

ILITY IN LONDON, 1683.—The following list lemen who had London residences in 1683, ed from a rather scarce book, entitled *The State of England*, part iii., supplying is omitted in the two former parts, 12mo., printed for William Whitwood, near the Inn, in Little Britain, 1683," may be of d interest:—

on, Bertie, Earl, Lindsey House, Westminster.
arle, Monk, Duke, Albemarle House.
ey, Annesley, Earl, Anglesey House, Drury Lane.
ton, Bennet, Earl, Arlington House, St. James's rk.
rt, Somerset, Duke, Worcester House in the Strand.
l, Russell, Earl, Bedford House in the Strand.
vater, Egerton, Earl, Bridgewater House in the rbican.
Greville, Baron, Hackney, Middlesex.
gham, Villers, Duke, Wallingford House, White- l.
ton, Boyle, Earl, Burlington House, Middlesex.
n, Brudenell, Earl, Cardigan House, Lincoln's Fields.
Holles, Earl, Clare House, Drury Lane.
nd, Villers, Dutchess, Cleveland House, St. James'.
, Conway, Earl, Conway House, Queen Street.
Craven, Earl, Craven House, Drury Lane.
Capel, Earl, Essex House, St. James's Square.
sberg, Bellasyse, Viscount, Faulconberg House, r Pall Mall.
orough, Noell, Earl, Campden House, Kensington.
rey, Baron, Charter House Close.
x, Savill, Marquis, Hallifax House, St. James's are.
rey, Earl, Kent House, St. James's Square.
r, Sidney, Earl, Leicester House in Leicester lds.
, Bertie, Earl, Chelsea, Middlesex.
field, Gerrard, Earl, Macclesfield House, West- ster.
uth, Scot, Duke, So-Ho Square, Middlesex.
t, Mordant, Viscount, Mordant House, Parson's en.
ve, Sheffeild, Earl, Mulgrave House, Whitehall.
tle, Cavendish, Duke, Clerkenwell House.
, Howard, Duke, Norfolk House, Arundel Build- s.
Northumberland, Fitzroy, Duke, Highgate, Middlesex.
Nottingham, Finch, Earl, a fair house near Kensington.
Powis, Herbert, Earl, Powis House, Lincoln's Inn Fields.
Rivers, Savage, Earl, Rivers House, Queen Street.
St. Albans, Jermyn, Earl, St. Albans House, St. James's Square.
Salisbury, Cecil, Earl, Salisbury House in the Strand.
Somerset, Percy, Dutchess, Northumberland House, Strand.
Stratton, Berkeley, Baron, Stratton *alias* Berkeley House, Piccadilly.
Thanet, Tufton, Earl, Thanet House, Aldersgate Street.
Warwick, Rich, Earl, Warwick House, Holborn.
Winchester, Pawlet, Marquiss, Winchester House, Lincoln's Inn Fields.

The town seat of the Duke of Monmouth being given as So-Ho Square in 1683 is noteworthy.

Edward Solly.

A Parallel.—

"Nor wonder should ye find your King in tears,
Even with the loud Hosanna ringing in his ears.

. . . . . .

Long ago
They are gone forth to swell Messiah's show:
With glittering robes and garlands sweet
They strew the ground beneath his feet:
All but your hearts are there.....

. . . . . .

'Hosanna' now, to-morrow 'Crucify,'
The changeful burden still of their rude lawless cry."

The Christian Year, Advent Sunday.

"Frail multitude!.....

. . . . . .

It was but now their sounding clamours sung,
'Blessed is He that comes from the Most High!'
And all the mountains with 'Hosannah' rung;
And now, 'Away with Him, away!' they cry,
And nothing can be heard but 'Crucify!'
It was but now the crown itself they save,
And golden name of King unto Him gave;
And now, no King, but only Cæsar, they will have.

It was but now they gathered blooming may,
And of his arms disrob'd the branching tree,
To strow with boughs and blossoms all Thy way;
And now the branchless trunk a cross for Thee,
And may, dismay'd, Thy coronet must be:
It was but now they were so kind to throw
Their own best garments where Thy feet should go;
And now Thyself they strip, and bleeding wounds they show."

Giles Fletcher's *Christ's Victory and Triumph*.

Ed. Marshall.

The "Honourable" Mrs. Byron.—Moore has called attention, in his *Letters and Journals of Lord Byron* (see Letter 30, vol. i. p. 150, 4to. ed. 1830), to the singular pertinacity with which the bard always insisted in addressing his mother on letters, &c., as the *Honourable* Mrs. Byron, a prefix to which, Moore justly observes, she had no kind of right. The circumstance is not wholly trivial, as showing that Byron attached great importance to a matter which now-a-days most educated persons would regard as of very minor moment. At any rate, if the following undated newspaper cutting is correct, Byron to the very last and most solemnly so entitled his parent. The

extract is headed "The Seat and Grave of the Byrons." It runs :—

"The remains of Lord Byron's mother are also in the same vault,* but no monument has been erected. The coffin bears this inscription :—

Crede Byron.
The Hon. Catherine Gordon Byron,
of Gight,
Mother of George Lord Byron,
And lineal descendant of the
Earl of Huntley, and Lady Jean Stuart,
Daughter of
King James the First of Scotland,
Died in the 46th year of her age,
August 1, 1811."

Besides the prefix in question, the introduction of the lineal royal descent is, under such circumstances, strange. A.

CRACK-NUT SUNDAY.—In a recently published handbook to Kingston-on-Thames it is mentioned "that until a recent period the congregation at the parish church used to crack nuts during the performance of Divine service on the Sunday next before the eve of St. Michael's Day. The custom was thought to have had some original connexion with the choosing of the bailiffs and other members of the corporate body on Michaelmas Day, and with the usual civic feast attending that proceeding. The day was known as Crack-nut Sunday, and the custom was not restrained to the junior branches of the congregation, but was practised alike by young and old. In fact, the cracking noise was often so powerful that the minister was obliged to suspend his reading or discourse until greater quietness was obtained."

KINGSTON.

WAKEFIELD SESSIONS, OCTOBER, 1671. — In the records of the above sessions is found the following entry :—

"Common Scold.—Forasmuch as Jane, the wife of William Fawcett, of Selby, shoemaker, stands indicted at this sessions for a common scold, to the great annoyance and disturbance of her neighbours and breach of his Majesty's peace, it is therefore ordered that the said Jane Fawcett, for the said offence, be openly ducked, and ducked three times over head and ears by the constables of Selby aforesaid, for which this shall be their warrant."

J. L. F.

TWELVE GREAT ENGLISH NAMES ENDING IN "ON."—Bacon, Milton, Newton, Jonson, Addison, Gibbon, Johnson, Clarendon, Wellington, Nelson, Byron, Tennyson. To use a parliamentary phrase, "The *ons* have it." W. H. C.

[Might one add the very greatest of pickpockets, George Barrington, "who left his country for his country's good"?]

A CONJUGAL NAME.—I have just cut from the *Ossett Observer*, a Yorkshire village newspaper, the obituary of a good wife who rejoiced in the romantically appropriate name of Kissie Comfort. I enclose the cutting: "On the 22nd inst., at South Ossett, Kissie, the beloved wife of J. W. Comfort, pastor of the Baptist church; aged thirty years." CYRIL.

DATALER.—"In the course of an inquest held at Wigan on Tuesday, on the body of a 'dataler' in a colliery who had met with his death through a fall of roof in the mine, it was elicited that the man was 'blind or nearly so,' and that there were numbers of blind men employed in the mines in the district."

In North Yorkshire I have frequently heard a day labourer spoken of as a *datle* man. I presume this also is the meaning of *dataler*.

KINGSTON.

* Viz. in the church of Hucknal, three miles from *Newstead, where* Byron himself is buried.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

WAS ST. PETER A MARRIED MAN?—Two passages of Scripture are commonly brought forward to prove that St. Peter had a wife; and the avidity with which these passages are pounced upon by Protestant theologians, who think they hit the Pope a mighty blow thereby, is a proof how easily religious prejudice obfuscates one's understanding. Of the two passages, the first, I think, clearly shows that Peter's wife was not living (St. Mark i. 30); for, consider, Peter's house contained himself, his brother Andrew, and his wife's mother. Had the wife been there, can we suppose that the hot-headed fisherman could have endured so composite a household? No; there can be no doubt about it. The wife had died; Peter and his brother lived together; and, with the generosity characteristic of his nature, the apostle gave a home to his mother-in-law.

Notice, moreover, when the woman recovered, who was it who gave their evening meal to the apostles and their guest? Not Peter's wife, who would have been mistress of the house, but the mother, whose hospitality would have been officious if her daughter had been at hand. I do not dwell on the argument that might be drawn from the fact that Peter's wife is never mentioned in the Gospels, for this might be considered captious; but, at all events, the silence of the Evangelists does not demonstrate her existence. The second passage (1 Cor. ix. 5) seems to present more difficulties, but they are not hard to overcome. St. Paul is vindicating his right to the privileges of an apostle. He is showing the Corinthians that [illegible] has a right to claim support from them. [illegible] what is to be the amount of that support? [illegible] to be only food and drink for himself? or shall they not contribute enough to allow him to m[illegible] if such were his wish? Peter had sufficient marry on; was Paul to have less?

This is a fair rendering of the passage, but by no means proves that St. Peter's wife was living at the time. A second interpretation, less easily inferred perhaps than the first, puts the case in a yet stronger light. "Have we not power to" marry "even as Cephas?" asks St. Paul. Yes; but whence arose this power? From the fact that he was then unmarried. A married man has no power to marry; his power has been exhausted, is in abeyance till he is freed from his first matrimonial bond.

In this way the widowed Peter and the celibate Paul were equally in a position to take to themselves wives. If this rendering of the Apostle Paul's words seems strained, I think my argument will still hold good when rested on the first interpretation. EDWARD H. MARSHALL.

The Temple.

NÁNAK SHÁH, styled* Gaôramoukha, or Múkha, Head of the Gúrús, who died October, 1538.—Was Nának Sháh, his father, or his grandfather blind of one eye or squint-eyed? I want to ascertain because Kanakâtch,† fifteen miles southerly from Láhór, perhaps Gungatee of Walker's map of the Sikh territory, the residence of his Nána, or maternal grandfather, means in Sanskrit the blind of one eye or the goggle-eyed. Nának Sháh, spoken of as Gaôramoukha, was the person sent to warn Párikshit, the father of Janamé-jáya—Héma Ráj of Firishta, and Timoja of Portuguese historians—that Sringi Rishi, or the Horned Monk, had made a vow to take his life, the execution of which threat led to the war, and the burning of the Sarpa prisoners at its conclusion during the solar eclipse of Sunday, April 7, 1521. A grant‡ in the Gúrú-Mukhi or Bál Bódha, Sanskrit character, by Krishna Ráya—the half-brother of Nara Singha, whose daughter Timoja, in 1505, offered to Albuquerque in marriage for Prince John, the son of Emmanuel, King of Portugal—dated October, 1526, six months after the battle of Páni-pat, is signed by Virúp Akshah, meaning the goggle or squint eyed; and as the Moghal conqueror Bábar is known to have had an interview with Nának Sháh just before the battle,§ it seems probable, if this designation is not applicable to Nának Sháh himself, that it must refer to his father, or his grandfather, of Kának Akshya, his birthplace, near Láhór. R. R. W. ELLIS.

Dawlish.

PAUPERS' BADGES.—Those in the receipt of alms seem to have been formerly, at least in some cases, obliged to wear certain badges. In a little work published some time ago at Burton-on-Trent, the following extract is given from a vestry book, furnishing an instance of this custom:—

"Sept. 6th, 1702. Whereas several persons that receive alms out of the poore's levy in this liberty do often omitt the wearing the public badge of this town, or observe the same: It is therefore ordered, that when any such poor person or persons shall, or their or any of their children, bee seen without such badge, or to observe the same, that upon the view of either of the overseers, or reliable information thereof to them or either of them of the neglect of wearing or observing such badge, such poore person or persons shall for a fortnight then after loose his or their allowance out of the poore's levy, and the like penalty shall be continued so often as any such offence shall be committed, and not to be put in pay again till such badge be worne."

Under date June 6, 1703, it is ordered that "Elizabeth Salisbury, Mary Budworth, Hannah Scott, and Ann Hinckley be taken out of constant pay for their stubborn refusal to wear the badge publickly." What did this badge consist of? There was formerly a class of beggars called "Bedlam Beggars," or "Tom o' Bedlams," consisting of harmless lunatics who had been discharged from that hospital with licence to beg. These, a note of Aubrey's in the Lansdowne MSS. informs us, wore an armilla, or iron ring, round the left arm. D'Israeli, in his *Curiosities of Literature*, has some curious particulars in reference to these vagrants. Another instance of badge wearing is to be found in the ancient Bedesmen. The *almesse* men, instituted by Henry VII. to pray for his "good and prosperous state," wore a gown and hood, on which was embroidered a "scochyn" and a "red rose crowned and embroidered thereupon," as appears from an indenture amongst the Harleian MSS. made between the king and John Islipp, Abbot of St. Peter's, Westminster. A similar class of almsmen, called King's Bedesmen or Blue-gowns, were dependent on the Scotch kings, and wore, as distinguishing badges, a cloak of coarse cloth of a light blue colour and a pewter badge. Of this company was Edie Ochiltree, one of the characters in *The Antiquary*, in the preface to which novel Sir Walter Scott gives some interesting notes concerning this order of paupers. Can any contributors to "N. & Q." afford further particulars in connexion with mendicancy in former days?

REGINALD W. CORLASS.

Margaret Street, Hull.

SIR MARK FORRESTER.—I am anxious to find out something more about him than that he was a commodore in the Spanish navy during the war caused by Jenkins's ear, and commanded the Real Familia in the action off Havanna on October 1/12, 1748. George, Lord Forrester, was a captain in our navy about the same time—1741-6—and whilst in command of the Defiance was tried by court

* *Fragments du Mahabharata*, par Th. Pavie, p. 121.

† *History of the Sikhs*, by Captain Joseph Davey Cunningham, note, p. 40.

‡ H. T. Colebrooke, *Bengál Asiatic Researches*, vol. iii. 339.

§ *Sketch of the Sikhs*, by Sir John Malcolm; *Bengál Asiatic Researches*, vol. xi. p. 206.

martial for drunkenness, and cashiered; but he was of a Whig family, and there is no necessary relationship between drunkenness and apostasy. Can any reader of "N. & Q." help me?

J. K. Laughton.

The Sunflower.—There are fallacies in common things which require correction. A writer in one of our scientific journals gravely says: "Every child has watched the sunflower as its great round face is turned, as though by some machinery within, and follows the orb of day in its course through the heavens."* Now, is there any truth in the statement of this learned philosopher, who, it would seem, has not written from experience nor from his own observation? certainly not allowable in a philosopher, yet perfectly permissible with the privilege of a poet, who with true poetic licence sings:—

"As the sunflower turns on her god, when he sets,
The same look which she turn'd when he rose."

True it is that all plants, more or less, display their flowers and leaves towards the south, and the sunny division of an apple, a peach, or a plum may be, and indeed is at times, larger than its sister half to the north. But what child or man ever witnessed the sight of a sunflower or any other flower, like an old Druid, hail the rising and the setting sun?

J. B. P.

Barbourne, Worcester.

Scottish Statutes.—In looking over some old statutes of the Scottish Legislature, having reference to salmon rivers, I met with one of the twelfth century, forty years preceding the date of Magna Charta, which is as follows:—

"Hæc est assisa domini regis de aquis recognita apud Perth die Jovis proxima ante festum Sanctæ Margaretæ per comites et barones et judices Scotiæ quod filum aquæ debet esse liberum usque quaque in tantum quod unus porcus trium annorum benepastus est longus ita quod neque grunnus porci appropinquet sepi nec cauda."

Which may be construed thus:—This is the king's assize of waters, made at Perth by the earls, and barons, and judges of Scotland on the Wednesday next before the feast of St. Margaret, that the mid stream is always to be free to the extent that a swine of three years old, well fed, cannot touch either side with his head or his tail.

Will any of your readers explain the meaning of this curious and somewhat obscure passage anent the protection of "saumons"?

John H. Phillips.

Scarborough.

James and William Byfield, of Great Budworth, Cheshire, and Manchester.—The former died in 1808, and was buried at Manchester. I have his book-plate and seal with arms—Az., five bezants in saltire, a chief or. Can you afford me any information? John Hall.

Princess Cecily, Daughter of Edward IV.—Can any of your readers tell me if descendants of this princess can be traced lower than Agnes, daughter of John Duffield, who married first Robert Turnour, and secondly Robert Witherington, and which Agnes was great-great-granddaughter of Princess Cecily by Thomas (by some called Sir John) Kyme, her second husband?

C. H.

"Doing duty."—When did this expression first come into use for a clergyman to take the service? Is it not an ante-Reformation word? And is *duty* the *servitium*, the old word for the sacrifice of the altar, "our bounden duty"?

H. A. W.

Epilogue to Coleridge's Tragedy "Remorse."—Is this, which purports to be written by the author, and to have been spoken by Miss Smith in the character of Teresa, to be found in any edition of the poet's works? It begins—

"O! the procrastinating idle rogue
The poet has just sent his epilogue,"

and seems to have no particular merit.

A.

Carlisle Castle and Mary, Queen of Scots.—When the tower occupied by Mary, Queen of Scots, in Carlisle Castle was taken down, the furniture used by the captive queen was removed. Can you tell me whither it was taken? The committee of the Carlisle Museum are anxious to collect all the objects of local interest which have been removed from the town. I shall be very glad if you can give me any information which will lead to the recovery of numerous works of art and objects of local interest.

Jos. B. Watson.

23, Sussex Place, Onslow Square, S.W.

"A colt's tooth."—What is the origin and meaning of this phrase? Horace Walpole, I remember, often uses it; but as I have not his *Letters* at hand, I cannot refer to the passages, so as to determine exactly in what sense he does so. The expression occurs in Chaucer, where that obscene wretch, the wife of Bath, so shamelessly proclaims her lewdness:—

"And I was fourty, if I schal say the soothe,
But yit I had always a colti's tothe."

She evidently means that, even at forty, she retained all the lewdness of her younger days. But how should a "colt's tooth" express this? Then follows that puzzle to commentators,—

"Gattoothed I was, and that bycom me well."

"Colt's tooth" again occurs in the Reeve's Prologue. It is used by Shakespeare, and by other writers.

J. D.

Wm. Prescott Sparks.—I want graphical particulars regarding him.

* *Journal of Science*, July, 1867, p. 345, article "Light and Darkness."

n the *Imperial Magazine*. He is *at Endor*, a dramatic scene, dated from Norwich; also of one or two out the same period.

R. INGLIS.

x, 1626.—In the church of Maisey ts, there is a handsome monument g the death in 1626 of James Vaux, t famous practitioner in physicke," ditha Iinner. I am anxious to learn of Dr. Vaux and his wife. Was he heodore Vaux, surgeon to Charles I.? Jenner? HARDRIC MORPHYN.

ILKELEY, 1724.—Can any of your inform me of whom the Rev. ey was son? He was born in London r 1724, was curate at Acton, near ire, and afterwards incumbent of Cheshire, and died at Macclesfield STANLEY S. BUCKLEY.

T IMPERIAL CONSTANTINIAN ORDER .—Can any one inform me whether r has been revived since the Emperor 71) conferred it upon Don Juan of n fully aware that this revival was able propriety, since the order had l out with the Emperor Constantine gus in 1453. I have nevertheless a photographic artist in Manchester self Chevalier of the Order of Con- upon whom it has been conferred ree, but by whom I have been un- r. There seems to be a great deal nnected with the donor of the said SUETONIUS.

4th S. v. 598; vi. 79, 358.]

RE FAMILY.—Can you give me any to the arms of the Podmore family, tion or history of their somewhat Podmore? Being a distant con- nxious to gather elucidations on this ANTIQUITAS.

RURY married Anne, daughter and aas, sixth Baron Burgh, or Borough, gh (*ob.* 1594). Who was he, and ue? I cannot identify him in any ree of the Drurys. W. D. PINK. hire.

-What family bears, or formerly a wheel of eight spokes, resem- wheel, surmounted by a dragon s from two mouths, one of its heads at the posterior end of the monster? urs on a seal dug up in the Island 1846, and is engraven on a Scotch nounting is silver. J. H. L.

RICHARD BALL, D.D.—Argent, a lion passant sable on a chief of the second; three mullets of the first. Crest—Out of the clouds proper a demi-lion rampant sable, powdered with étoiles argent, holding a globe or. I shall feel greatly obliged if any of the readers of "N. & Q." can tell me of any descendants, existing or not, of "Richard Ball, D.D., son of Lawrence Ball, of Northampton," to whom the above arms were granted in 1613.

E. A. B.

Elm House, Walthamstow, Essex.

SMASHING: WOBBLING.—In Birmingham and the neighbourhood the passing of base coin is described as "smashing"; the selling of ale without a licence as "wobbling." What is the origin of these queer expressions?

D. B. BRIGHTWELL.

KALAMANCA CATS.—In Lancashire tortoise-shell cats are called *kalamanca* cats. What is the origin of this term? JOHN CORDEAUX.

Great Cotes, Ulceby.

COCKER'S "ARITHMETICK."—Where can I see copies of any issues of this work between the first edition, dated 1678, and the fourth, dated 1681? or of any issue subsequent to "Glasgow: Printed for James Brown, Bookseller; and to be Sold at his Shop in the Salt Market, 1771"?

GEORGE POTTER.

BLESSING THE FISHING.—An ancient custom long since prevailed at Great Yarmouth, but has been dropped for many years, of the fisher folk and others meeting in the old church for a "sermon of blessing on the fishing." On Wednesday, October 3, a successful attempt was made to revive this custom. Is anything known of the origin of this custom, which does not appear to have been noticed in "N. & Q."?

EVERARD HOME COLEMAN.

AN OLD PICTURE.—I have an old picture (about 250 years old), signed "L. H." I have sought through all works of reference with which I am acquainted without being able to find the artist's name. Can some kind reader give me the desired information? H. H.

ROBSART FAMILY OF SHEEN COURT, SURREY.—Can any of your readers give me any information concerning this family? Are they represented now, or was Sir John Robsart, the father of the unfortunate Amy (the Countess of Leicester), the last of the male line? Any information would be gratefully received by ALFRED RIMMER.

Christleton House, Chester.

AUTHORS OF BOOKS WANTED.—

Touchstone for Gold and Silver Wares. A curious and interesting little work, now very scarce, by "W. B., of London, Goldsmith," published in 1667. HUGONELLE.

AUTHORS OF QUOTATIONS WANTED.—

"It is the one great woe of life to feel all feeling die."
A. S.

"When each, by curs'd *cabals* of women, strove
To draw th' indulgent king to partial love."
Dryden.

Where in Dryden? WALTER W. SKEAT.

Replies.

BIBLIOGRAPHY: PETER ANNETT.

(5th S. vi. 307; viii. 98.)

The following metrical portrait of this writer may be of interest to MR. BAILEY, if, indeed, it is not included among the "voluminous memoranda" which he already possesses:—

"*Satan* unseen, had through the Circle pass'd,
Imparting vigour to each sturdy Fiend.
Oft in the Breast of Youth and Age he slipp'd,
And Plenteous sow'd the Soul-ensnaring Seeds
Of Error and of Guilt; till, last he reach'd
His *Minion's* Bosom, where he oft had dwelt,
But not unhonoured; for his Minion oft
Had spread his Pow'r, and own'd his mighty Sway.
O aid me, Muse! O aid me to display
The various Talents of this Champion dire!
Too black for Mortal Pencil to describe
His Vices, and too great for lisping Youth
His Triumphs o'er the Family of GOD.
Meagre his Form, by Study worn, and Care,
For oft black Night had seen him deep immerg'd
In Study, and the blushing Morn had blush'd,
To find him earlier bent to spread the Bane
Of *Blasphemy*, than she to spread the Beams
Of Light and Comfort to the slumb'ring Globe.
Upon his Countenance, in wrinkled Pomp
Sat Care, and in his *leering* Eyes, appear'd
Sly Cunning, with her Mind ensnaring Wand.
Well knew he how his impious Thoughts to dress.
In Wisdom's semblance, and th' incautious Mind
To lead unheeding to the Paths of Death.
Nor *Doctor* sage, nor *Mitre-honour'd Priest*
He heeded, for he oft the Doctor sage
And Mitre-honour'd Priest had dar'd to Arms.
And as the most *Un-christian*, Christian King,
Dire LEWIS hight, had triumph'd in his Fall,
So triumph'd He in ev'ry new *Defeat*.
'Twas hence that *Satan*, burnt with curst Desire
To spread his Kingdom; gave him ev'ry Wile
To captivate the rude unthinking Crew;
And as a Token of his growing Worth
And growing Fame, he clad him with A-NETT.
AN-NETT his Emblem, and AN-NETT his Boast.
Hence mortals call'd him *Rete, Rete* dread!
Full of the Fiend he rose, and as he rose,
Display'd a Book, whose blushing leaves contain'd
Satan's dire Creed, and Statutes curs'd of H——."

—*The Robin-Hood Society: a Satire, with Notes Variorum.* By Peter Pounce, Esq. London, 1756, 8vo. p. 59.

To this is appended the following explanatory note:—

"The personage here introduced is not *un-notorious*. The World has known him *too well* to be ignorant what he is. But as there may be some who are not so well acquainted with him as they ought, the following Anecdote *is subjoined for* their Benefit, with the same View, as Descriptions of *Syrtes*, *Shelves* and *Rocks*, are, in the Journals of Mariners, that others may know how to *avoid* them. However incredible it may seem, this Person was once a *Schoolmaster:* But having in a Pamphlet attacked the Piece of the *Bishop of* LONDON, on the *Trial of the Witnesses*, with great Indecency and Blasphemy, he was obliged to quit his Employment. But, bad as his Principles were, he had some Friends, that supported him during his Loss of Business, and it is said, used their Interest so effectually, as to procure him a Place in a *public office*. In the above Pamphlet, we find him characterizing CHRISTIANITY by the Title of an *Old Hag*, who was daily losing ground among her Admirers; and the Religion of *Nature* was Queen *Common-Sense*, whose Dominion universally prevailed among the Wise. With respect to his *Ethics*, he is entirely of the Opinion of the Author of the *Characteristics;* his Sentiments of the *Soul* are borrowed from COLLINS; and his Invectives against *Christianity*, from *Billingsgate*. He is a Man of so much *Modesty* that he has frequently asserted in this *Society*, that he knows more of the Scriptures, than any *Bishop* or *Doctor* in *England*. He is so great a *Friend* to *Revelation*, that he asserts the *Scriptures* are a *Bundle* of *Contradictions:* That the *Story* of the *Fall*, was *cooked* up by MOSES on purpose to suit the *Palate* of the *Jews*, who were a gross unthinking *People:* That it was a *strange Story* of itself, but that the introduction of *Satan* into it, makes it the DEVIL *of a Story* indeed. Though he is possessed of all these Qualifications, yet the Man is so diffident, that he never speaks *without Book*, but always *reads* his Sentiments from a *Penny Memorandum-Book;* which is of as great Service to him, as the VADE-MECUM to a *Country Attorney*. Before I finish this Character, it will not be amiss to hint, that he has been said, to have acted as a *Teacher* among his *Brother-Infidels*, and to have given them a *Sermon* in their *own Way*. He was once a *President* of an INFIDEL-SOCIETY, who used to meet every *Sunday* Evening; but whether Fear of the *Civil Power*, or the Terror attending their Principles was the Cause, it is now dropped. Being one Day gravelled by a *Friend* of *Revelation*, he had the Candour of Ending the Dispute, by saying, 'That he acknowledged all his Objections were amply refuted, but that he had Others in *Petto*, which it was unsafe for him to produce.' Having thus given this curious Anecdote for the Benefit of the *Country-Reader*, I conclude, with assuring him that the Sentiments attributed to thi* * FAMOUS PERSON, are copied *Verbatim* from a Manuscript Discourse of his against *Revelation*, and from Notes, taken as he was *Reading* his Works, in this GLORIOUS SOCIETY.

"R. SEWIL."

Lowndes attributes this volume to "Richard Lewis," by whom, indeed, the dedication "To the Reverend Mr. Romaine" is signed, with the statement that, when he first composed the piece, he did not "think proper to prefix his name as author, but substituted a fictitious one in its stead." In my copy I find the following MS. note on the fly-leaf:—

"There is some spirit in the Satire of this Book, and the speech of Otho in page 88 is very well worth committing to memory. I think some of the previous objections to Religion require more pointed refutation than the Satyrist has given:—indeed they are stated with a strength rather dangerous. J. DARWALL.

"Nov. 11th, 1811."

A few years later appeared a volume entitled—

"The History of the Robinhood Society, in which the

Origin of that Illustrious Body of Men is traced; the Method of managing their Debates is shewn; the Memoirs of the various Members that composed it are given; and some Original Speeches, as Specimens of their Oratorical Abilities, are recorded. Chiefly compiled from Original Papers." London, 1764, 12mo. pp. 246.

Here I find a further account of the subject of these notes:—

"MR. PETER A N-T.

"This Gentleman has made himself very *notorious*. He has been pilloried, fined, and imprisoned several Times, for his ardent Zeal in inculcating the *true Religion*, and his laudable Endeavours to prove MOSES a Bl—h—d, and the Christian Religion a mere Ch—t, intended to affront the common sense of Mankind. Strange! that so zealous a Reformer should be punish'd, instead of being rewarded! and that Mankind are still blinded by Prejudice, which this Gentleman would remove, and still hamper'd by the Shackles of Religion, which he would knock off! He was formerly a Schoolmaster, after that Clerk to a Merchant: then, he had some Employment in a public office, and for these twelve Months past, he has enjoyed a Place in *Bridewell*. What he intends to do now, I know not. He was for some Years a main Pillar of the ROBINHOOD SOCIETY, and used to read his Productions to the Members, instead of speaking Extempore. As an Orator, he is to the last degree contemptible, having a tame and lifeless pronunciation, and a mean and insipid action. His Abilities are, however, far from indifferent, but it is a pity that Age and Experience should not have taught him discretion enough—to refrain from insulting the Religion of his Country."—P. 152.

It may be gathered, from the volume I have cited, that the "Robinhood Society" was an association of Deists who met for the purpose of discussing theological questions; that it derived its name from the sign of the house, the "Robinhood and Little John," in Butcher Row, where a room was appropriated for its reception every Monday evening; that it was founded as far back as 1613 by Sir Hugh Myddleton, under the style of "The Societie for Free and Candyd Enquirie"; and that several pamphlets for or against it had recently called public attention to its merits and objects.

WILLIAM BATES.

Birmingham.

[Mr. Forster, in his *Life of Goldsmith*, p. 252 (ed. 1848), says that the Robin Hood Club, "with which the connexion of Burke's eloquence may make it famous still," met near Temple Bar. Mr. Timbs, in *Club Life in London*, states that the place of meeting was Essex Street, in the Strand, which *is* near Temple Bar. In Boswell's *Johnson*, the author says (p. 684), "I mentioned a kind of religious Robin Hood Society, which met every Sunday evening at Coachmakers' Hall for free debate." The hall is in Noble Street, Foster Lane.]

COUNT D'ALBANIE (5th S. viii. 28, 58, 92, 113, 158, 214, 274.)—Under "Count d'Albanie" (*ante*, p. 214), I find mention made of Prince Charles Edward having created his illegitimate daughter Duchess of Albany, and the writer, M. E. V., quotes from Mr. Townend's interesting book the following:—"If illegitimate heirs of James II. do exist (a Count of Albany has been sometimes mentioned), they descend from Prince Charles's mistress, Clementina Walkenshaw." The answer is simple. No descendant of Clementina Walkenshaw ever assumed the title of Count of Albany. It would have been impossible. That title was "le titre de voyage" given by James VIII. to his son, Prince Charles Edward, which title no child descending from an illegitimate daughter of that prince could assume. The prince created his illegitimate daughter Duchess of Albany, as his predecessor, Charles II., created his illegitimate daughters duchesses, but none of their children assumed any title which had been adopted by the Crown.

With regard to the descendants of Clementina Walkenshaw, I may mention one (the last) with whom I was personally acquainted for some years before his death, and that was a Baron Rohenstart, a Swedish nobleman, who was said to be a grandson of Clementina Walkenshaw, and I have no reason to believe that he was not, whose father, Baron Rohenstart, it was stated, was married to the daughter of Clementina Walkenshaw, which also I have no reason to doubt. Their son bore the names (as Christian names) of Charles Edward Stuart prefixed to his own family name of Rohenstart, which also I see no reason to dispute. He was first introduced to me as Baron Rohenstart in Prague, in the Casino, the club of the nobles of Bohemia, of which he was also a member. But he never assumed the title of Count d'Albany. Had he assumed any title from his mother, it must have been Duke of Albany, not Count, which was the title of his royal grandfather, which he could not do; and the title of Duchess of Albany did not extend to her children, male or female, but expired with her, and therefore Baron Rohenstart never assumed it, and was contented with the title which he inherited from his father.

With regard to the question of "by whom, and on whom, and where, the title of Count d'Albanie was conferred," I regret very much that I am not in a position to inform your correspondent M. E. V.

In answer to the question (*ante*, p. 274), "Who then was Count Rohenstart?" Baron Rohenstart, who died from injuries caused by the upsetting of a stage-coach in which he was travelling from Edinburgh to Inverness, which took place in 1854 near Dunkeld, and who was interred in the cathedral there, was the same as stated above, the son of Baron Rohenstart, a Swedish nobleman. How in the inscription on his tomb he came to be called Count Rohenstart I cannot understand;* and certainly the gentleman spoken of by J. C. never

* As far as I can ascertain, there is no Count Rohenstart in Sweden, neither is the title found in the *Almanach de Gotha*.

assumed the title of Count Rohenstart or Count d'Albany. During my acquaintance with him we often conversed about Scotland; and as he had been accustomed to visit that country from time to time, we talked frequently about its history (which was generally brought about by me, as I had heard, many years before I became acquainted with him, that he was the grandson of Clementina Walkenshaw, though delicacy prevented me from touching on that subject, as he did not; neither did he ever allude to his relationship with the Stuart family, or to the fact that he bore as Christian names Charles Edward Stuart).

In answer to the next paragraph relating to the late Count d'Albanie (John Sobieski Stuart), it is rather strange to me, as I am in an exceptional position to know better than any living person the life, and history, and habits of the late John Sobieski Stuart, Count d'Albanie—not only for "twenty-five years," but for nearly three times twenty-five years—and I never knew him sign himself "Count Stuart." In fact, it is next to impossible that he could, for reasons unnecessary to mention. John Sobieski Stuart, Count d'Albanie, he was, but not "Count Stuart."

In the annals of history there never was, as far as I know, but one Count Stuart; and he had been obliged to leave the land of his fathers in consequence of his loyalty, and left with nothing but his sword, of which he made such good use in the service of Austria that he carved his way, not only to the rank of full general, but had the title of Count conferred on him by the Emperor of Austria as an additional reward; and his monument may be now seen in the capital of Bohemia.

The late John Sobieski Stuart signed himself simply "d'Albanie." Several letters which I have in my possession are addressed to him as "Count Stuart," but it always displeased him.

In the "romance of history" with which J. C. concludes,—who was, it would appear to general readers, an intimate friend of the late Count d'Albanie, although I cannot recognize one in him,—he mentions a very remarkable circumstance in connexion with "John Sobieski, Count Stuart," respecting a certain picture painted by Sir W. C. Ross.*

In describing the engraving in his possession, he says:—"Across his shoulder is slung a regal crown, the top of which shows. I believe this is a correct heraldic display of a *pretence*. At the time of his death it fell down to the floor, but was not injured, nor was the glass broken," &c.

In this description is to be found the true definition, not of the "romance of history," but of fiction. The brooch, in the first place, never belonged to the late Count d'Albanie, but to his brother, the present Count d'Albanie, in whose possession it is. It is no "heraldic display of a *pretence*," because such an ornament as a Highland brooch—which the one alluded to as "a regal crown" by J. C. is—never figured as a bearing in heraldry; and it is not "slung on the shoulder" of the Count d'Albanie, but fastens the wing of the plaid on the left shoulder in Sir William Ross's beautiful painting, and which brooch is a composition of two antique brooches found, one in the Ise of Skye and the other in the Isle of Isla; the rim, or outer circle, from the former, and the centre from the latter isle, are surmounted by a fine white cairngorm.

This extraordinary fiction must have been concocted by some mystifier of J. C., because he could not ever have had an opportunity of knowing anything about what he has written, inasmuch as the article he describes as a "regal crown," and represented by J. C. as being slung on the shoulder of the Count d'Albanie, was not in his possession. The brooch is in its original crimson morocco *étui*, beside a similar one which contains the little gold diadem† which the Princess Louise de Stolberg wore on her marriage, and which was placed on her head by her bridegroom, Prince Charles Edward Stuart.

REQUIESCAT IN PACE.

* Painted for the late, and now in the possession of *the present, Lord Lovat*, at Beaufort Castle.

† Both in the possession of the present Count d'Albanie.

BELL OF PAISLEY ABBEY (5th S. viii. 308.)—If this bell ever came to Durham, which I think very unlikely, it has disappeared, either by removal or recasting. For the present inscriptions on the cathedral and other bells, see *Gent. Mag.*, Sept., 1865. J. T. F.

PAGANINI (5th S. viii. 309.)—There is a very good biography of this most gifted violinist upon record in vol. ii. of the *Biographical Magazine*, published, in 1854, by Passmore Edwards, 8, New Bridge Street, Blackfriars. FREDK. RULE.

FUNERAL SERMON (5th S. viii. 224.)—This sermon is well known in Norfolk and elsewhere, and, if I mistake not, has often been printed. My copy of it has a MS. note, which states that the sermon was "printed in the *British Magazine* for November, 1750," and that a MS. copy of it "was found in an old wall pulled down at Wisbeach in 1823."

The words "High Constable of *Disthurdsed*" should, of course, be "High Constable of Diss Hundred." In other respects L. C. R.'s copy corresponds almost exactly with mine, which also is in manuscript. For my part I admire the sermon. I admire its plain and straightforward eighteenth century divinity, so different from that of our own day. But is the sermon genuine, or

only *ben' trovato?* This is a question I have never seen answered. A. J. M.

It was published in Mary Midnight's *Midwife's Magazine*, 1751. A version different in several respects appeared in the *Attic Miscellany* and in the *Wit's Magazine*, 1784. From this later and garbled version the copy sent to you by L. C. R., and printed in your columns, has been taken. The *Attic Miscellany* states that it was "preached on Michaelmas Day, 1736, by Mr. Hin"; but all the other publications say it was preached by "the Rev. Mr. Moor, Minister of Burston," and give no date of its delivery. In one part of the discourse the preacher refers to his having some time previously preached a funeral sermon on the transcendant virtues of Mrs. Proctor. I should like to know if that sermon on the good lady was ever printed, and where it is to be found, as I have for some time past been forming a collection of quaint and droll sermons. JAMES H. FENNELL.

Red Lion Passage, London, W.C.

I have in my possession a printed copy of this sermon, to which is appended the following note:

"The above odd sermon is said to have been actually preached many years since in the parish church at Burston, a small village near Diss, in Norfolk. Most of the names mentioned in this *oration* are now standing in the register books of the said parish."

My copy of the sermon was printed at Diss, in 1846, where I believe I purchased it some thirty years since. GEORGE SEXTON, LL.D.

This curious sermon is given at p. 219 of Carpenter's *Penny Readings*, Dec., 1865, though somewhat curtailed. H. G. C.

Basingstoke.

GREGORY CLEMENTS, THE REGICIDE (5th S. viii. 228.)—In Ludlow's *Memoirs* there occur short accounts of some of the king's judges. I transcribe the passage about Gregory Clements. It would seem therefrom that he was a citizen of London; but I apprehend that it by no means follows that he was a member of a London family.

"Mr. Gregory Clement being the next that suffered, was a citizen and merchant of London, who by trading to Spain had raised a very considerable estate. He was chosen a member of the parliament about the year 1646, and discharged that trust with great diligence, always joining with those who were most affectionate to the commonwealth, though he never was possessed of any place of profit under them. Being appointed one of the commissioners for the trial of the king, he durst not refuse his assistance in that service. He had no good elocution, but his apprehension and judgment were not to be despised. He declared before his death, that nothing troubled him so much as his pleading guilty at the time of his trial, to satisfy the importunity of his relations, by which, he said, he had rendered himself unworthy to die in so glorious a cause."—Edit. 1771, p. 409.

MABEL PEACOCK.

Bottesford Manor, Brigg.

The arms of Clements, as borne by the Earl of Leitrim, are: Argent, two bends wavy sa., on a chief gu. three bezants. Crest: A falcon, close, ppr., belled or. Supporters: Two stags ppr., the dexter with a trefoil slipped, vert, in the mouth; the sinister plain, collared or. Motto, "Patrium virtutibus." HIRONDELLE.

THE BEAUMANOIR MOTTO (5th S. viii. 188.)—"Beaumanoir, bois ton sang, ta soif te passera." These are the words heard by Beaumanoir himself, when he was sore athirst, in the midst of the Combat of the Thirty, at Auray. A. J. M.

CARVERS IN ORDINARY TO THE KING (5th S. viii. 229.)—There used to be four of these officers. In 1687 they were William Champeis, Esq., Clement Saunders, Esq., Sir Richard Brown, Bart., and Esquire Loving, with a salary of 33*l.* 6*s.* 8*d.* each per annum. They were classed as his Majesty's servants above stairs, under the Lord Chamberlain. In Debrett's *Royal Kalendar* for 1782 the king's carvers were stated to be Messrs. John Fowle, J. Grove, Wm. Fordyce, and Wm. Edwards. In this year Burke carried his celebrated bill for reforming the royal household, and the carvers in ordinary were amongst the officers dismissed. It is probable that this was one of the reforms in the royal household suggested by the king himself. The office of carver to the king in Scotland was not discontinued, for Adolphus, in his *Political State of the British Empire*, 1818, states that the office was then held by Sir John Anstruther of Anstruther. EDWARD SOLLY.

ARMS (5th S. viii. 249.)—If the arms are gules, and the "lozenges oval" are or, they will be the arms of the fine old family of Nigel or Fitz Nigel, Baron of Halton, who bore them lying fess-wise as described. They are generally diminished in size as they go downwards; and though four is, I believe, correct, I have seen them both three and five in number. Old glaziers are by no means infallible. They were quartered by the De Eures and other families. P. P.

BLOOMING OF VARNISHED PICTURES (5th S. viii. 268.)—The cause of varnish blooming, as it is termed, is due to a sudden chill or change of temperature occurring before the varnish is thoroughly set. Picture varnish is prepared from mastic or copal resin, dissolved in a volatile oil. If the volatile particles are checked in the process of drying, they fog or cloud the surface of the picture upon which the varnish is laid. The late Mr. George Field, who devoted his life to the study of the chemistry of colours, varnishes, &c., states, in his *Rudiments of the Painter's Art*:—

"It is eminently conducive to good varnishing, in all cases, that it should be performed in fair weather, whatever varnish may be employed, and that a current of

cold or damp air, which chills and blooms them, should be avoided."

I have some personal experience that blooming rarely or ever takes place if the varnished picture be kept in a dry, warm, and steady temperature, until the glaze is fairly hardened. With small cabinet works this is easily accomplished. Not so, however, with pictures of magnitude. Few persons have the skill to manipulate them or the necessary appliances for keeping up a regular heat, it may be for days and nights together, to ensure success. I could point to several fine collections displayed on the cold walls of uninhabited rooms, often streaming with moisture, which penetrates the canvases at the back, and lurks there unsuspected long after the return of what may be considered dry weather. Indeed, oil pictures suspended in fireless rooms are rarely free from some taint of humidity hanging about them. If varnishing takes place under such conditions, it can only end in disappointment. It is of the first consequence that the picture should be dry throughout, and the safest course to pursue is to operate only in the finest summer weather.

JOS. J. J.

ARCHBISHOP DUNSTAN AND MAYFIELD (5th S. viii. 268.)—When I saw Mayfield last, in 1844, it, like Netley Abbey in those days, was sadly desecrated by Cockney picnic parties and "the popping of ginger-beer." The relics exhibited were very apocryphal indeed. First and foremost, of course, were the tongs wherewith the saint gripped the nose of the evil one—a smith's implement of no particular date; the sword of St. Dunstan(!), which I remember was a fine rapier, with an embossed and inlaid hilt, of the time of James I.; and a square petard of cast iron, probably employed by the Parliamentary soldiers in the Great Rebellion.

W. J. BERNHARD SMITH.

Temple.

It is mentioned that he built a wooden church at Mayfield, and adjusted its orientation by pressing it with his shoulder, in *Memorials of St. Dunstan*, ed. W. Stubbs, pp. 204, 342, Lond., Rolls Ser., 1874. ED. MARSHALL.

THE FIELDFARE: DOES IT BUILD IN THE BRITISH ISLES? (5th S. viii. 286.)—The following statement occurs in Yarrell's *History of British Birds* (1848), vol. i. p. 190:—

"Some instances have occurred of their breeding in this country; and Pennant, or the editor rather of the last edition of the *British Zoology*, mentions two instances that came to his knowledge. More recently, a nest has been found in Kent, and others in Yorkshire and Scotland."

Prof. Newton, in his edition of the *British Birds* (*vol. i. p.* 273), says, "Some supposed instances of the fieldfare breeding in this country have been recorded, but not one that seems to be free from reasonable doubt." WM. PENGELLY.

Torquay.

The editor of Bell & Daldy's edition of White's *Natural History of Selborne* says that several instances of the fieldfare breeding in Scotland are recorded (see note to Letter xxviii.).

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

NAPOLEON I. (5th S. vii. 7.)—From a communication in 1st S. viii. 30 it would appear that the adoption of the bees, or rather *fleurons*, found in the tomb of Childeric, must be attributed to a whim of the emperor, who desired a more ancient emblem than the fleur-de-lys.

I can scarcely believe that the emperor had no other object in view than the mere gratification of personal vanity. Far more probably he realized the wisdom of the saying, "Out of sight out of mind," and aimed at the obliteration of an emblem so suggestive of the former royal line.

G. PERRATT.

OLD WORDS WITH NEW MEANINGS (5th S. vii. 424.)—MR. DAVIES seems not to know of two very excellent works on this subject, Archbishop Trench's *Select Glossary of English Words used formerly in Senses different from their Present* (Macmillan, London) and *A Scripture and Prayer Book Glossary: being an Explanation of Obsolete Words and Phrases in the English Bible, Apocrypha, and Book of Common Prayer*, by the Rev. John Booker, A.M. (Dublin, Hodges, Smith & Co.; London, Hamilton, Adams & Co.). Dr. Trench's work is, as he calls it, only "select," and could be augmented by many hundreds of examples; but it is an extremely interesting introduction to a study which is quite necessary to the right understanding of many of the finest passages in the works of the earlier English writers. The works of Shakspere are teeming with words which are still in common use, but which are used by him in senses quite different from, and indeed often the very opposite to, those which they now represent. A complete list of such words, on the plan of Dr. Trench's *Glossary*, would be of the greatest use to all students of English literature.

ROBT. GUT.

Shawlands, Glasgow.

ROBERT MONTEITH (5th S. viii. 246.)—Having, in a work published by me some thirty years ago, given publicity to the statement referred to by MR. LE BOUTILLIER, that Robert Monteith, canon of Notre Dame, assumed descent from the family of "Salmonet," his father being a Stirlingshire fisherman, I embrace the present opportunity of repairing an act of injustice. The descendant of Robert Monteith's brother, my late honoured friend Sir James Stuart-Menteth, Bart., greatly

nterested himself in the history of his house, and he result of his inquiries he has embodied in a paper published in the *Herald and Genealogist* for 1868. Sir James shows that Robert Monteith, or Menteth, was eldest son of Alexander Menteth, an opulent merchant-burgess of Edinburgh, descended from the Menteths of the family of Randifurd and Kerse. The house of Menteth sprung from Walter, High Steward of Scotland, by his wife, the Countess of Menteth. Through the families of Wauchope and Sandilands the canon of Notre Dame also possessed a distinguished maternal descent. Under no temptation to fabricate a pedigree, he was, if moved by ambition, likely to have chosen a more distinguished title than that of "Salmonet." In his contribution to the *Herald and Genealogist* Sir James Menteth shows that there was a farm called Salmon-hill on the Kerse lands; and in his *History of the Troubles* the canon names Salmonet in connexion with the lands of Airth and others bordering the Forth. But the truth is every place on the shore where salmon nets were laid down seems to have been designated in connexion with the circumstance. We find that the proprietor of Kerse had the right of fishing salmon in "aqua de Carron" (*Inquisitiones Speciales*, Stirling, 278). As in the canon's birth-brief Alexander Menteth, his father, is styled "Salmoneti in Lothiana comarchus," it is probable he had purchased the right of fishing salmon in the Forth, such as that which his ancestors enjoyed in the Carron. CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

"MACMILLAN" AND NIEBUHR (5th S. viii. 199.)—It may be questioned whether "Niebuhr is the only German politician ever quoted among us," seeing the life of the great statesman and minister Von Stein, by Dr. Pertz, is well known to all who are conversant with the modern history of Prussia, and with the radical reforms and improvements effected by his unwearied efforts in the internal condition of the state. J. MACRAY.

Oxford.

LATIN AS A UNIVERSAL LANGUAGE (5th S. viii. 67, 132.)—On the founder's day at Charterhouse (December 12), 1870, the Latin oration was delivered by the senior scholar on the foundation, Mr. H. S. King. This gentleman used throughout not merely the continental pronunciation of the vowels, but the old Roman method, in which *c* and *g* were hard and *j* reverted to the sound of *i*. "Masculos illos ac vere Romanos ausus sum revocare," said the orator, and the words were received with marked applause; but of course there was some difference of opinion as to the change thus suddenly effected. I fancy that *diliket* (for *scilicet*) would have made me wince. Since the foregoing was written, much has been done in the same direction, and notably a set of rules for the new pronunciation has been drawn up and circulated by the head masters of our greater public schools. F. S.

Churchdown.

When first travelling in Hungary, Transylvania, and Bavaria, I found the Latin language of some use among priests. In Tyrol I have come across many German students who were able to converse in Latin. The English pronunciation of Latin is absurd, and would not be understood in any part of the Continent. This remark applies also to our pronunciation of Greek. R. S. CHARNOCK.

RADISH FEASTS (5th S. viii. 248.)—I should like to know something more about radish feasts. Entertainments with this name occur at Andover. I have in my possession a folio volume, which contains the proceedings "of the Company of Haberdashers of the Town of Andover, in the County of South'ton, in the year of our Lord 1715, and in the 2nd year of the Reign of King George," down to about 1807. Between its leaves have been left several loose papers, one of which is the account of the chamberlains from 1796 to 1799. Among the disbursements appear—

"1796, March 13, Mr. Baily, as customary for *radishes*, &c., 1*l.* 1*s.* 1797, Aug. 7, Mr. Collyer, as do., 1*l.* 3*s.* 6*d.* 1799, March 18, paid Mr. Foyle for *radishes* as ordered, 2*l.* 2*s.*; and on 1st April, 1799, examined and found correct, John Bailey, Master Warden."

From the admissions I find that all these persons were innholders, that the feast or entertainment was usually held on the day of the election of officers, and the person who supplied it was chosen by ballot. SAMUEL SHAW.

Andover.

"PARLIAMENT OF ROSES" (5th S. vii. 329.)—The following extract from Chéruel, *Dictionnaire des Institutions de la France*, 1855, may be acceptable to E. C. O. It comes under the head of "Redevances féodales":—

"La *baillée des roses* était une de ces redevances. Les pairs de France offraient au parlement de Paris des roses en avril, mai, et juin. Le parlement, qui représentait le roi, recevait cet hommage comme marque de sa suzeraineté. Pendant un jour d'audience à la grand' chambre, le pair qui devait la *baillée des roses* faisait semer de roses les chambres du parlement, et faisait porter devant lui sur un plat d'argent des roses et autres fleurs artificielles qu'il offrait aux magistrats. La cérémonie se terminait par un festin offert aux présidents et membres du parlement. Cet usage a subsisté jusqu'à la fin du 16e siècle. Il existait des usages analogues dans d'autres parlements. A Toulouse on offrait au parlement des boutons de roses; à Rouen, les magistrats municipaux présentaient à l'échiquier un chapeau de roses et de violettes."

May I request that my name be added to the list of collectors of book-plates? DITCHFIELD.

"A Dialogue between an Aspirant for Dramatic Honours and a Professor," &c. (5th S. viii. 248.)—The dialogue is given in *The Academic Speaker*, by A. M. Hartley, p. 294, under the name of "Patent and Dowlas," and is there said to be by Carey. Robt. Guy.

Shawlands, Glasgow.

Edmund Waller (5th S. viii. 248.)—This marriage is not to be found in the very full pedigree of the Waller family recorded in Berry's *Pedigrees of Co. Bucks.* But a second cousin and namesake of the poet, who died 1696, Edmund Waller, of Gregories, co. Bucks, is there stated to have taken for his second wife Lucy, dau. of Sir Richard Grubham *Howe*, Bart. H. W.

New Univ. Club.

London to Rome (5th S. viii. 249.)—J. R. should consult Paulus Hentznerus, *Itinerarium Germaniæ, Galliæ, Angliæ et Italiæ*, Norimbergæ, 1612, sm. 4to., or Breslæ, Eyringius, 1617, 4to. (Other editions, Norimbergæ, 1618, 8vo.; *id.*, 1629, 8vo.; Lipsiæ, 1661, 8vo.) I think he would also derive interesting information from the following:—*Sensuyt le Chemin de Paris à Lyon, de Lyon à Venise, et de Paris à Romme par Lyon. Item le Chemin de Paris à Romme par les haultes Allemaignes, avec le Chemin depuis Lyon jusques en Jherusalem.* Paris, Nyverd, no date, sm. 8vo., black letter. Henri Gausseron.

Ayr Academy.

The Welsh Equivalent for Lammas Day (5th S. viii. 288.)—In an English and Welsh dictionary in my possession, by Thos. Edwards (Caerfallwch), Lammas is defined as "y dydd cyntaf o Awst, *dydd degwm wyn.*"

R. P. Hampton Roberts.

Renneville on the Bastille (5th S. viii. 307.)—I should like to supplement Mr. Knight's query by asking whether Renneville's book is at all to be relied on as a narrative of facts. The writer afterwards settled in England, and, I believe, was knighted by George II.; but I am inclined to think, with the author of the article upon him in the *Biographie Universelle*, that his stories are "peu vraisemblables."

His account of the English prisoners in the Bastille might be tested without much difficulty. He finds there, amongst others, Mr. Stinkson, a broker or banker; Thomas Burnet, a nephew of the Bishop of Salisbury; and Bromfield, a Quaker, physician to the queen of James II. at St. Germain. C. Elliot Browne.

John Locke (5th S. viii. 307.)—The anecdote relating to the conversation between Dr. Barrett and Dr. Kyle is evidently without foundation. Locke was expelled from Christchurch, Oxford, on *the 15th of November*, 1684, by the express order of Charles II., as conveyed to Dr. Fell by Lord Sunderland on the 11th of November, 1684. Three reasons for this act have been given: Locke was a person "who had belonged to the late Lord Shaftesbury"; he was said to "associate with the factious and disloyal" in Holland; and it was said that he was the author of a book which denied the divine right of kings.

None of Locke's works were published till some years subsequent to the date of his expulsion from college, therefore no passage in any *editio princeps* could have led to that act. In Mr. Christie's *Life of Lord Shaftesbury*, 1871, i. 261, there is a letter of Locke's to Lord Pembroke, dated December 3, 1684, in which Locke says, "I do solemnly protest in the presence of God that I am not the author, not only of any libel, but not of any pamphlet or treatise whatever in part good, bad, or indifferent." Dr. Barrett must have known full well that the book which Locke did not write had nothing to do with his expulsion; and if he made the reply attributed to him, he was in fact making fun of his adversary by asserting that he had not read the *first* edition.

The periodical in which the correspondence with Bishop Fell is inserted, called the *Student*, was printed at Oxford in 1750, not 1701. It was a monthly journal, of which the first five numbers were called the *Oxford Monthly Miscellany*; after that it was styled the *Oxford and Cambridge Monthly Miscellany*. Edward Solly.

"Peuesy" (5th S. viii. 288.)—Your correspondent has mistaken the reading of this sentence. Drawn out at length, it runs thus:—"Item pratum sepale pertinens ad eandem ecclesiam valore per annum xls."; and taking *sepale* as the equivalent for *separale*, a use which it often serves (see Ducange, *sub voce*), the meaning in English is:—"Also a meadow, separated from other lands, belonging to the same church, of the yearly value of forty shillings." Edmund Tew, M.A.

Early Seventeenth Century MS. Sermons (5th S. viii. 281.)—In reply to Dr. Sparrow Simpson's inquiry whether the story which he quotes from a MS. sermon is original or not, the following, which very closely, though not exactly, resembles it, may be mentioned.

In Zuinger's *Theatrum Vitæ Humanæ*, lib. iv. vol. vii. p. 1910, Basil., 1586, there is this:—

"Satyrus, Eumelus et Prytanis, Paryssadæ Bosphori Cimmerii regis filii (horum enim nomina sequenti seu historiæ, seu fabulæ, quidam veluti larvas induxere), de regno contendebant, quod sibi virtute et patris defuncti benevolentia deberi pro se quisque asserebat. Ariopharnis Thracum regis consilio uti patris cadaver e sepulchro eruant, arbori alligant, arcu contendunt, ut qui parentis cor sagitta transfixisset verus regni hæres prædicaretur. Major mediusque natu directis arcubus, ille [illegible] guttur, hic vero pectus medium, illæso adhuc transfigit. Natu minimus Eumelus, etsi ipse

scopum attingendi superesset, crudelitatem et impietatem tantam detestatas, regno se fratribus cedere malle dixit, quam in patris cadaver impie sævire. Hoc audito rex ille barbarus dignum esse prædicavit, qui solus patri in regno succederet: cum et virtute et paterna benevolentia cæteris duobus se superiorem esse hoc ipso manifestavit. Quinetiam fratribus duobus hoc judicium reprehendentibus Eumelum armis suis eo usque juvit, quoad Satyro et Prytani interemptis regno potitus est. Ne exemplum hoc ἀδίσποτον esset, nominibus ex Diodoro mutuatis cohonestavimus, qui de horum fratrum bellis lib. xx. fuse tractat."

This is inserted in Beyerlinck's *Magnum Theatrum Vitæ Humanæ*, tom. iv. p. 407, A. Lugd., 1665.

Cornelius à Lapide, in his *Commentary* on 3 Kings iii. 25, makes use of the story in an abridged version, and subjoins this remark:—

"Sed Diodorus præter nomina Ariopharnis et filiorum regis Cimmeriorum nil tale habet; quare mihi idipsum de fide historica suspectum et mythicum videtur."

ED. MARSHALL.

Sandford St. Martin, Oxon.

The story mentioned by your learned correspondent DR. SIMPSON, concerning the ancient worthy who lived in perplexity and died in doubt about his lawful issue, is the subject of a ballad, probably published about the beginning of the seventeenth century, under the title of "A Pleasant History of a Gentleman in Thracia, which had four sonnes, and three of them none of his own: shewing how miraculously the true heire came to enjoy his inheritance."

This broadside, which was reprinted in 1847 in Mr. Payne Collier's *Book of Roxburghe Ballads*, sets out with a statement that the story was obtained from an ancient chronicle. After giving an animated description of the course of events, and showing how the application of the test turned to the advantage of the youngest, or fourth, son—not the *third* as in the sermon—the narrative concludes thus:—

"The judges seeing his remorse,
They then concluded all
He was the right; the other three
They were unnaturall.
And so he straight possessed the lands,
Being made the heire of all;
And heaven by nature in this kind
Unto his heart did call.
His brothers they did envy him,
But yet he need not care,
And of his wealth, in portions large,
Unto them he did share."

WM. UNDERHILL.

SEAL IMPRESSIONS WANTED (5th S. viii. 267.)—In Hartshorne's *Historical Memorials of Northampton*, 1848, p. 1, is a cut of a seal which appears to be that inquired for by MR. GLENN. It reads: SI'. REGIS. EDWARDI. ADRECOGN. DEBITORVM. The book was published by Abel & Sons, Northampton, and J. H. Parker, London. SAMUEL SHAW.

Andover.

PEN FROM AN ANGEL'S WING (5th S. viii. 66, 154, 337.)—Compare—

"There are no colours in the fairest sky,
So fair as these; *the feather whence the pen*
Was shaped, that traced the lives of these good men,
Dropt from an angel's wing: with moistened eye,
We read of faith, and purest charity,
In statesman, priest, and humble citizen.
Oh! could we copy their mild virtues, then
What joy to live, what happiness to die!
Methinks their very names shine still and bright,
Satellites turning in a lucid ring,
Around meek Walton's heavenly memory!"

These lines are by Wordsworth, and are to be found in some editions of the *Lives* of Walton and Cotton. JOHN COLLINS FRANCIS.

E FINAL (5th S. viii. 46, 234.)—MR. HARDY, I think, is not quite right in assuming the *e* in *bane* had the function of protecting the length of the preceding syllable, nor do I think MR. WARD'S representation correct. We should always be careful not to confound sounds with letters, and this *e* I consider to be a letter or a mere sign that the preceding vowel is meant to be long, just as in German an *h* is employed after such a vowel.

There was no mark for the length of a syllable in Anglo-Saxon; the numeral *one*, for instance, was written *an* and *on*, and only at a later period the final *e* was adopted as an indication for the length. At this time a great change took place in the pronunciation of many words. There was a striving to lengthen all accented short syllables, particularly when an unaccented one followed in the same word. So *tăkĕ* became *tākĕ*, and afterwards *tāk* (written *take*); *măkĕ*, from *magan*, became *māke*; and *lătĕ* became *lāte*. The same change took place with our example; the A.-S. *bana* (*bănă*) became first *bānĕ*, and afterwards *bāne*. At the time of these changes in the pronunciation, other words changed their orthography. There were many monosyllables with a long vowel, as *an* or *on*, pronounced *ān* and *ōn* (now *one*). These words now received an *e* after the consonant, of course at a time only when the final *e* in the above given examples was mute, so that it could really be considered as a sign for the preceding length, which might be substituted by an accent or any other means. F. ROSENTHAL.

Hanover.

"SHAKESPEAREAN" OR "SHAKESPEARIAN" (5th S. viii. 41, 136, 160, 273.)—I think there are one or two things in MR. MARSH'S answer to me which may be rejoined to. The adjective *Shakespearean* with *e* is not, as MR. MARSH seems to think, an invention of my own. I have seen it in print several times, though I know it is not common. But of more importance is it that I doubt whether MR. MARSH'S examples are in point, for this reason, that they are either purely Latin words or the English forms of such words, and

not in themselves English. Of the latter class is *Grecian*, which is simply the English form of *Grecianus*, and so formed of course from *Grecia*, and not from *Greece*; so also with *Cretan*: while *Radclivianum* and *Walpoliana* are of the former class, formed from the Latin names *Radclivius* and *Walpolius*, not from the English ones.

But the fact is that I have myself misled MR. MARSH into believing that I wished (strictly speaking) to put the ending *-ean* to Shakespeare. It is not so. The *e* is not the *e* of the ending, but the *e* of the name, and the ending will be *-an*, which I take to represent *-ian* with the *i* sunk in the preceding *e*. And so it would be with *Gladstonean*, which MR. MARSH is right in giving to me for consistency's sake. With his general remarks on *-ian* and *-ean* I thus quite agree. The final *e* marks the lengthening of the preceding vowel, and is not entitled, as MR. MARSH says, to give the same suffix as the diphthong and long vowel.

If my theory is correct, we are enabled to form the name from the adjective. In the present case, if we only saw MR. MARSH'S adjective *Shakespearian*, how should we know whether he used an *e* or not? whereas *Shakespearean* at once gives us the spelling which he believes correct.

It seems to me then, speaking shortly, that—as is also MR. MARSH'S opinion—the ending of "name-adjectives" is always *-ian*; but that, in adding this to such names as end in a vowel, the *i* should be dropped instead of that vowel. MR. MARSH could hardly make *Novellian* the adjective of the name *Novello*, which on his theory would be necessary.

CHARLES F. S. WARREN, M.A.

Bexhill.

FOLK-SPEECH (SOMERSETSHIRE) (5th S. viii. 44, 275.)—I observe that in a glossary of words and phrases in use in Somersetshire, issued under the auspices of the Somerset Archæological Society in 1873, we have the following as in Dorsetshire:—Devil's cow; dish-wash or dippity washty; dumbledore; dunnick; holme-screech, not *home*-screech; hoop; meat-weer; reddick or ruddick; reremouse; skitty; snag; stout; swallow-pear; wash-dish; wood-quist, not *guest*. Other folk-names of the same character from this county are:—

Bee-bird.—The whitethroat.
Bedfly.—A flea.
Bell flower or *bell-rose.*—A daffodil.
Biddy's eyes.—Pansies.
Birds'-pears.—Hips and haws.
Blackymoor's beauty.—Sweet scabious.
Bumtowel.—Long-tailed tit.
Butter and eggs.—Toadflax.
Colley.—Blackbird.
Crewel.—Cowslip.
Devil-screech.—The swift.
Fairy, fare, vare.—A weasel.
Fitch, fitchet.—A polecat.
Flittermouse.—A bat.
Fuz-pig.—Hedgehog.
Gilten-cup.—Buttercup.
Gool-french.—A goldfinch.
Granfer-giggles.—Wild orchis.
Hag-mal.—A titmouse.
Hag-ropes.—Wild clematis.
Halse.—Hazel.
Hay-sucker.—The whitethroat.
Kamics.—Rest-harrow.
Ladies'-smock.—Bindweed.
Lumper-scrump.—Cow parsley.
May-bug.—Cockchafer.
Oak-web.—Cockchafer.
Pink-twink.—Chaffinch.
Proud-tailor.—Goldfinch.
Rain-pie.—Woodpecker.
Rams'-claws.—Crowsfoot.
Seven-sleeper.—Dormouse.
Singlegus.—The orchis.
Skir-devil.—Black martin, swift.
Snap-jack.—Stitch-wort.
Stare-basin.—Glow-worm.
Tilty-todger.—A wren.
Windle-thrush.—Redwing.
Woodwall.—Woodpecker.
Zappingale, zoffler, or *zuckle.*—Woodpecker.

JAMES COLEMAN.

Allerton Rectory.

SPECIAL COLLECTIONS OF BOOKS: HIGHWAYMEN (5th S. vi. 483, 544; vii. 40, 153, 294, 437, 476; viii. 57, 271.)—I have to thank the several correspondents who have so kindly given me information about these books, both through the columns of "N. & Q." and privately. I fear your esteemed correspondent OLPHAR HAMST somewhat misunderstands my object. Fictions of any kind upon this subject are not of much use to me unless they be founded upon facts. But the titles of the books he gives will be useful towards making out the bibliography of the subject, and I must thank him for his offer to lend me one of the books he refers to. The information which MR. MATHEWS gives is very valuable to me, and will be interesting to the readers of "N. & Q." generally. But we have not been referred to a tithe of the books on the subject as yet, and I shall be glad to see some more. J. PENDEREL-BRODHURST.

Colchester.

"TOOT HILLS" (5th S. vii. 461; viii. 56, 138.)—An entertaining article on this subject appears in Hone's *Year Book*, pp. 869-879. A list is given of upwards of sixty places "where either Toot-hills have been, or now exist, or else the name appears to have been derived from some connexion with the worship of the Celtic deity, Toot, Tot, Thoth, or Teut, the Teutates of Lucan." Our Peterborough one is not mentioned.

W. D. SWEETING.

Peterborough.

THE COUNTS OF VERMANDOIS (5th S. viii. 209, 293.)—I would refer MR. MAYO to *Mémoires*

pour servir à l'Histoire de la Province de Vermandois, par L. P. Colliette, Cambray, 1771, 3 vols. 8vo. HENRI GAUSSERON.

JOHN ENGLISH, D.D. (5th S. viii. 67, 179.)—Le Neve must have made a mistake (if your correspondent MR. MARSHALL is correct in his quotation) in giving August 18, 1643, as the date of Dr. English's death. It appears from the inscription by Dr. English in the parish church of Cheltenham (part of which I have already quoted) that Jane English, "his most deare wife," died August 8, and Marie, his daughter, October 25, 1643, and that he, "pius conjux ac mœstus parens," survived them. He has inscribed such lines as these :—

"Deare soules & blest, you both deliuered bee,
Hauing exchang'd your prisons beefore mee,
Whilst I surviue to grieue, and find it true,
That for my selfe I weepe more then for you."

Walker, I presume, is right in giving the year 1648, as quoted by your correspondent MR. DREDGE. ABHBA.

EDWARD WHALLEY, THE REGICIDE (5th S. viii. 29, 118, 137, 177.)—Perhaps F. S. A. and others interested may find the information they seek in some one of the books in this list, which covers all the American publications on the subject :—

History of Massachusetts Bay. By Governor Hutchinson. (1764.) Pp. 215.

A History of Three of the Judges of King Charles I., &c. By Ezra Stiles, S.T.D., LL.D. (Hartford, 1794.)

A History of the Church in Narragansett. By Wilkins Updike, LL.D. Pp. 350.

Memoranda concerning Edward Whalley and William Goffe. By Franklin B. Dexter. (From the Papers of the New Haven Colony Historical Society, Vol. II.) 8vo. Pp. 32. (1870.)

Remarks on Mr. Dexter's Memoranda. By Thomas T. Trowbridge, jun. (From the Papers of the New Haven Colony Historical Society, Vol. II.) 8vo. pamphlet. (1870.)

A Letter, signed "Champlin," in the New York *Evening Post* of Nov. 20 or 21, 1876.

Edward Whalley, the Regicide. A Letter in the New York *Evening Post* of Dec. 8, 1876. By R. P. Robins, A.B.

Edward Whalley, the Regicide. By Robert Patterson Robins, A.B. (From the Pennsylvania Magazine of History and Biography, Vol. I., No. 1.) 8vo. pamphlet. Pp. 12.

Edward Whalley, the Regicide. Letters of W. H. Whitmore and the Rev. Edward D. Neill, D.D., in the Pennsylvania Magazine of History and Biography, Vol. I., No. 2.

Edward Whalley, the Regicide. Letter of R. P. Robins in the New York *Nation* of Sept. 8, 1877.

Whalley, the Regicide. Letter of the Rev. Edward D. Neill, D.D., in the Pennsylvania Magazine of History and Biography, Vol. I., No. 3.

These works cover all the phases of discussion concerning this remarkable man, embracing the New England and Maryland theories as to the place of his death and burial. R. P. ROBINS.

Philadelphia, U.S.

Miscellaneous.

NOTES ON BOOKS, &c.

Pensées of Joubert. Selected and Translated with the Original French Appended. By Henry Attwell, Knight of the Order of the Oak Crown, &c. (Macmillan & Co.)

THERE have been in France some very noisy Jouberts, but who, in spite of their noise, have left no echoes in the world to keep their names in memory. People once trembled at the speeches of the Curé Joubert, constitutional Bishop of Angoulême; generals in chief risked their heads if they neglected the outspoken orders of Joubert (de l'Hérault), the Commissaire Ordinateur des Guerres; and people soon forgot that the death of the great General Joubert, at Novi, opened the way whither the ambition of the then called Buonaparté was taking him. Meanwhile there was a quiet, studious Joubert (1754-1824), designed for the law, but devoted to study and literature, who has left a name in the world which is not likely to be forgotten. Prof. Attwell has prefixed to his work a clear and comprehensive biographical sketch of the author of these thoughts, the last of which Joubert entered in his journal as he lay on the bed from which he knew he was never again to rise. It was simple enough, a sort of "All hail" to Him in whose presence he was about to appear. "22 Mars, 1824. Le vrai, le beau, le juste, le saint." This Joseph Joubert, of Montignac, Perigord, lived with his books, and with men who loved them and him; and, in his lifetime, he never published even a pamphlet. He was in the habit of putting down his thoughts springing from intercourse with his dead and living friends—his old books of an old world, and his contemporaries with whom he studied the world about them. The *Pensées* were first collected and published in 1838. They were no more originally intended for the public than were the essays of Montaigne by their author. They are not cynical like Rochefoucauld's maxims, not as polished perhaps as the *pensées* of Pascal, nor "characteristic" like the well-known work by La Bruyère; and yet they are pleasantly cynical at times, and polished in the thinker's own original way, and suggestive of portraiture of character, which finds expression often in sharp epigrammatic form; and, we are bound to say, a few of them are commonplace enough. When speaking of himself, in something of the Montaigne manner, Joubert says: "I resemble the poplar, that tree which, even when old, still looks young." In the following there is a touch of the cynicism alluded to above: "In France people seem to love the arts for the sake of criticizing them, far rather than for the pleasure they afford"; and "To be capable of respect is well nigh as rare at the present day as to be worthy of it," is of the same mint. Joubert thinks that "most of the *pensées* of Pascal upon laws, manners, and customs are Montaigne's *pensées* remodelled." Of Fénelon he says: "Fénelon can pray, but he cannot instruct. As a philosopher he is almost divine, and as a theologian almost ignorant." This is like Pascal, only that he would not have said "Fénelon," but have hidden the personality under a classical name. As samples of the original fruit, the following are noteworthy: "La tendresse est le repos de la passion." "On n'est avec dignité épouse et veuve qu'une fois." "Ce qui est vrai à la lampe n'est pas toujours vrai au soleil." For hundreds of other examples we must refer our readers to the volume itself, which may be taken up for a minute or for an hour, and never laid down without the reader finding he has been furnished with some new matter for thought and enjoyment.

The Quarterly Review. No. 288. (Murray.)

THE current number of the *Quarterly* hardly demands a word of notice; for it is not only in everybody's hands, but everybody is also discussing two articles which recall the old "slashing" times and writers. One is headed "The New Republic and Modern Philosophers," in which heterodoxy is singularly buffeted. The second, "The Liberal Party and Foreign Politics," is an uncompromising attack, not so much on the party as against some members of it, and notably Mr. Gladstone, on whom the reviewer thinks the guilt of the bloodshed in the present savage war in some measure rests.

The Settlement of the Constitution, 1689-1784, by Prof. Rowley, forms the last instalment of *Epochs of English History* (Longmans). During this period, says the Professor, aptly summarizing the events of ninety-five years as regards this country, the English "lost the American colonies of their own planting; but, on the other hand, they twice overcame in war the most warlike European power, wrested from this same power its great American colonies, crushed its strength in India, and began building up in that country a grand empire for themselves."

Fables de La Fontaine, Books I. II., edited, with English Notes, by the Rev. P. Bowden Smith, M.A., Assistant Master of Rugby (Rivingtons.)—The object of the editor is to meet the difficulties of English public-school boys in learning French, and to make French and Latin go hand in hand. Mr. Smith describes La Fontaine as one who, while loving all that was bright and kindly and pleasurable, would turn from the reverse with a good-humoured laugh.

Lettice Eden; or, the Lamps of Earth and the Light of Heaven (Shaw & Co.)—This is another of Miss Emily S. Holt's pleasing tales—a tale of the last days of King Henry VIII. It is, says the authoress, especially a story for girls, and more especially for girls whom circumstances are about to plunge into the ocean of the world.

The Origin of the World according to Revelation and Science. By J. W. Dawson, LL.D., F.R.S., F.G.S., Principal of M'Gill University, Montreal (Hodder & Stoughton.)—In this work, which is dedicated to the Earl of Dufferin, the object of the writer is to throw as much light as possible on the present condition of the much-agitated questions respecting the origin of the world and its inhabitants; at a still higher end, however, the author would aim, that of aiding thoughtful men perplexed with the apparent antagonisms of science and religion.

FROM Messrs. Bagster & Sons we have received vol. ix. (Assyrian texts) of *Records of the Past: being English Translations of the Assyrian and Egyptian Monuments.* We have already drawn attention to the extreme value of this series, now appearing under the editorship of Dr. Birch. To the present volume Dr. Oppert has contributed three translations, and there is one also from the pen of the lamented and learned George Smith, which, unfortunately, he was unable to revise before his last fatal mission to Assyria.—*Life and Death*, by the Rev. E. White (Elliot Stock), is a reply to the Rev. J. Baldwin Brown's lectures on conditional immortality. Three letters on the same subject, by Rev. S. Minton, are appended.

FROM Messrs. Pickering we have received pt. iii. of *In the Beginning: Remarks on Certain Modern Views of the Creation*, by R. H. Sandys, M.A.—Hargrove Saunders: *Inductive Metrology; or, the Recovery of Ancient Measures from the Monuments*, by W. M. Flinders Petrie.—E. W. Allen: *French Jesuits in England: Selections from Certain Rhymes (with Notes) lately published at Paris*, by Z. W. Hinton, Vicar of Feckenham. And Parker & Co.: *On the Use of Symbolic Devices on Sepulchral Memorials*, by T. Smith.—Pamphlets on *Annals of Rousham*, by W. Wing; *On MSS. and Rare Books in the Maidstone Museum*, by S. W. Kershaw, M.A., have reached us; also No. 121 of *The New England Historical and Genealogical Register.*

ALL readers of "N. & Q." who are specially interested in Egyptian obelisks would do well to possess themselves of last week's *Builder.* In one capital engraving will be found "a rendezvous of Egyptian obelisks," some of the important ones known to travellers, and also those "which have been carried, through the zeal, if not the cupidity of conquerors, over a thousand miles of land, and more than a thousand miles of water." A lucid description, giving the actual dimensions of the obelisks, accompanies the engraving.

MR. JAMES NEALE'S elaborate work, *The Abbey Church of S. Alban, Hertfordshire*, in imperial folio, with sixty plates, will be published by subscription about Christmas next.

A REPRINT of the journal of Dowsing, the celebrated English iconoclast, is announced to commence in the *Ipswich Journal* of Tuesday next.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

PHILO. L.—The word seems to have been an accepted word, and not necessarily a slang one. Compare Pistol's phrase in the *Merry Wives of Windsor* (Act i. sc. 3), "*Convey*, the wise it call. *Steal*? foh! a fico for the phrase," with the following sentence from the Epistle of Jeremy, which forms the sixth chapter of Baruch: "Sometimes also the priests *convey* from their gods" (decked out idols) "gold and silver, and bestow it upon themselves." "Unde *subtrahunt* sacerdotes ab eis aurum et argentum, et erogant illud in semitipsos," edit. 1647.

C. L. W. asks: "In which of the county histories of Devon and Cornwall can be found the best and fullest account of the county families and genealogies?"

MISS MARTIN (Newland Hurst, Droitwich) requests her name may be added to the collectors of book-plates who desire to exchange duplicates.

Y. D.—This has all been said before. See 4th S. ii. 370, under "Kentish Tails."

MINSTER.—There is, or was, a Gibraltar in Sheffield; also a Lilliput near Deal.

J. K.—For "Dame," as a title, see "N. & Q.," 4th S. iv. 136; xi. 196, 259.

JOS. B. WATSON should apply to the authorities at South Kensington.

J. G. (*ante*, p. 320.)—We have a letter for you.

W. G. B.—Many thanks for this courtesy.

J. G.—Next week if possible.

CHAS. WILLIAMS.—Yes.

D. C. E.—Certainly.

F. W. F.—Yes.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

NDON, SATURDAY, NOVEMBER 10, 1877.

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Notes.

EAR-RINGS.

he custom of wearing ear-rings has come us from the remotest antiquity requires er proof than a mere reference to the most f extant histories, the Pentateuch. The Genesis enables us to trace it back not the Jews, but even to the pastoral tribes eopled the East long centuries before the d come into existence as an independent Amongst the presents which Abraham's carried with him, when he went forth to wife unto Isaac, and which he gave to at the well, was "a golden ear-ring of hekel weight" (Genesis xxiv. 22). After ptian bondage, when the Israelites, growing t that Moses delayed to come out of the aused Aaron to make them gods which go before them, it was out of the golden which were in the ears of their wives, of s, and of their daughters, that he fashioned en calf:—

all the people brake off the golden ear-rings re in their ears, and brought them unto Aaron. he received them at their hand, and fashioned a graving tool, after he had made it a molten they said, These be thy gods, O Israel, which thee up out of the land of Egypt."—Exodus 4.

gst the Ishmaelites or Arabs we meet with e custom, derived in all probability from the same source. The Ishmaelite captives taken by the men of Israel in their expedition against Zebah and Zalmunna all wore golden ear-rings. These were given to Gideon as his share of the booty, and made by him into an ephod:—

"And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. (For they had golden ear-rings, because they were Ishmaelites.)

"And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the ear-rings of his prey.

"And the weight of the golden ear-rings that he requested was a thousand and seven hundred shekels of gold."—Judges viii. 24-26.

Petronius confirms this testimony, and mentions the custom of piercing the ears as characteristic of the Arabs. "Pierce our ears, says Giton, that we may look like Arabs":—

"Ita, tamquam servi Æthiopes et præsto tibi erimus, sine tormentorum injuria hilares, et permutato colore imponemus inimicis. Quin tu, inquit Giton, et circumcide nos ut Judæi videamur: et pertunde aures, ut imitemur Arabes, et increta facies ut suos Gallia cives putet."—Petronius, *Satyricon*, cap. 102.

The luxurious Persians were noted for the extravagance which they displayed in adorning their persons with gold and gems. Ear-rings were amongst the most costly of the ornaments with which they tricked themselves, and were worn by men as well as by women. This we learn from a passage in which St. Augustin condemns the effeminate custom as disgraceful and unlawful:—"Persæ mulierum more inaures habent, quod hic inhonestum et illicitum est" (Augustin, *Opera*, t. iv. cap. 115).

It may also be gathered from the account of the death of the Persian king Perozes, who fell in a battle against the Ephthalites or White Huns. Suddenly perceiving, as he rode at headlong speed against the enemy, that a deep pit lay in his course, and being unable to check his speed, owing to the pressure of the charging ranks behind him, he threw away a pearl of great beauty which he wore in his right ear, that nobody should wear the incomparable jewel after him:—

Καὶ Περόζην μέλλοντα ἐς τὸ βάραθρον τοῦτο ἐμπεσεῖσθαι φασὶ τοῦ τε δεινοῦ ᾐσθῆσθαι καὶ τὸ μάργαρον, ὃ οἱ λευκότατόν τε καὶ μεγέθους ὑπερβολῇ ἔντιμον ἐξ ὠτὸς δεξιοῦ ἀπεκρέματο, ἀφελόντα ῥῖψαι, ὅπως δὴ μή τις αὐτὸ ὀπίσω φοροίη, ἐπεὶ ἀξιοθεάτου ὑπερφυῶς ἦν, οἷον οὔπω πρότερον ἑτέρῳ τῷ βασιλεῖ γέγονεν.—Procopius, *De Bello Persico*, lib. i. cap. 4.

Ear-rings are also mentioned by Agathias as an ornament of distinction amongst the Medes. They formed a part of the booty gathered on the battle-field after the defeat of Nachoragan:—

Οὔ γὰρ μόνον ἀσπίδας καὶ θώρακας τυχὸν καὶ γωρυτοὺς βελῶν ἔνιοι τῶν κειμένων ἐπεφέροντο, ἀλλά στεπτοὺς γὰρ παγχρύσους καὶ περιδέραια

καὶ ἐλλόβια, καὶ ἄλλα ἄττα τοιάδε θηλυπρεπῆ ποικίλματα καὶ περίεργα, ὁποίοις οἱ ἐντιμότεροι τῶν Μεδῶν ἐναγλαΐζονται, τοῦ μᾶλλον εἶναι ἀρίδηλοι καὶ τοῦ ἄλλου ὁμίλου ἀποκεκρίσθαι.—*Agathiæ Historiæ*, lib. iii. cap. 28.

In his first *Satire* Juvenal recognizes a Babylonian by the rings in his ears :—

"Natus ad Euphratem, molles quod in aure fenestræ
Arguerint." *Sat.* i. 104.

Xenophon seems to consider them as peculiar to the Lydians, for he tells us that the ears of Apollonis were pierced in the Lydian fashion :—

Ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφότερα τὰ ὦτα τετρυπημένον.—Xenophon, *Anabasis*, iii. cap. 1.

But Dio Chrysostomus implies that amongst these, as well as amongst the Phrygians, the custom of wearing them was restricted to children, but without difference of sex :—

Οἱ δε τρησαντες το ἕτερον οὖς χρυσίον ἐνέβαλον—τοῦτο μὲν γὰρ κόραις μαλλον ἔπρεπε καὶ παισὶ Λυδῶν, ἢ Φρυγῶν.—*Dio Chrysostomus*, cap. xxxii.

We gather from Plautus that the Carthaginians were not behind the Eastern nations, and that they wore rings in their ears as though they had no fingers to their hands that they could more fittingly adorn with them :—

"*Mil.* Viden homines sarcinatos consequi
Atque ut opinor digitos in manibus non habent.
Ag. Qui jam? *Mil.* Quia incedunt annulatis auribus.
Adibo ad hosce atque compellabo Punicè."
Plautus, *Pœnulus*, Act v. sc. 2.

Whether in imitation of the Carthaginians or of their own parent-nations, the other colonists of Africa adopted the general fashion. It supplied Cicero with a sharp retort against Octavius, who pretended not to be able to catch the orator's words. "You ought to have no difficulty in hearing me," he said, "for your ears are assuredly well pierced." This, adds the narrator, was an allusion to Octavius's Lybian origin :—

"Octavius qui natu nobilis videbatur, Ciceroni recitanti ait, Non audio quæ dicis, ille respondit, certe solebas bene foratas habere aures. Hoc eò dictum est quod Octavius Lybia oriundus erat."—Macrobius, *Saturn*, lib. vii. cap. 3.

The Emperor Macrinus, a Mauritanian, wore ear-rings in accordance with the custom of his native land :—

Τά τε γὰρ ἄλλα, καὶ τὸ οὖς τὸ ἕτερον, κατα τὸ τοῖς πολλοῖς τῶν Μαύρων ἐπιχώριον, διετέτρητο. —*Dion Cassius*, lib. lxviii. cap. 2.

When Alexander came into India, he found the same fashion of adorning the ears with rings and jewels which existed in Persia and in his own country. One of the Indian princes who came out to meet him wore pearls of great size hanging from his ears, "Ex auribus pendebant insignes candore et magnitudine lapilli" (Curtius, lib. ix. cap. 1).

Amongst the Greeks it was neither imitation nor the mere love of ornament which gave rise to the fashion. The oracle of Apollo having declared that if they wished to have good citizens they were to put what they held most precious into the ears of their children, misunderstanding the god's meaning, they pierced the children's ears, and adorned them with gold :—

Τοῦ γὰρ Ἀπόλλωνος εἰπόντος, εἰ θέλουσιν ἄνδρας ἀγαθοὺς ἐν τῇ πόλει γενέσθαι, τὸ καλλιστον ἐμβαλεῖν τοῖς ὡσὶ τῶν παίδων. οἱ δὲ τρήσαντες τὸ ἕτερον, χρυσίον ἐνέβαλον, οὐ συνέντες τοῦ θεοῦ.—*Dio Chrysostomus*, cap. xxxii.

One example may suffice to show that the Romans, in spite of the invectives of their satirists against the extravagant luxury, were not more free from it than their neighbours. Lolia Paulina is represented by Pliny as laden with pearls and emeralds and ornaments of every description, amongst which ear-rings are not forgotten :—

"Loliam Paulinam, quæ fuit Caii principis matrona, ne serio quidem, aut solemni cærimoniarum aliquo apparatu, sed mediocrium etiam sponsalium cœna, vidi smaragdis margaritisque opertam, altero textu fulgentibus, toto capite, crinibus, spira, auribus, collo, monilibus, digitisque."—Pliny, *Hist. Nat.*, lib. ix. cap. 35.

A passage in Saxo Grammaticus enables us to bring down the custom of wearing ear-rings still nearer to our time and to our own country. He relates how King Sweno, in his need, found amongst the Danish matrons the assistance which he could not obtain from the men, and how they sold their ear-rings to procure the price of his ransom :—

"Sueno virili defectus auxilio, fœmineum expertus est. Nam cum exhaustis regni opibus, ne aurum quidem redemptionis ejus suppetere videretur, tanta ei matronarum humanitas affuit, ut detractis aurium insignibus, cæteroque cultu certatim digestam pondere summam explerent, plus commodi in salute Principis, quam ornamentorum suorum specie reponentes."—Saxo Grammaticus, *Histor. Dani.*, lib. x.

That the fashion, which we have traced through so many nations, owed its origin to feminine vanity, and a love of showy and costly ornaments, is too natural and too evident to require proof. Were this necessary, the invectives of the early fathers would supply us with abundant material. Their testimony is, moreover, borne out by the profane writers. Ælian represents the women of antiquity as "overflowing with vanity," which showed itself by the adornment of their persons with crowns and ear-rings :—

Πῶς δὲ οὐ διέῤῥεον ὑποτρυφῆς αἱ πολλαὶ γυναικῶν ; ἐπὶ μὲν γὰρ τῆς κεφαλῆς στεφανίσκους ἐπετίθεντο ὑψηλὴν, τοὺς δὲ πόδας σανδάλοις ὑπεδοῦντο. ἐκ δὲ τῶν ὤντων ἀνατὶς ἐνώτια μεγάλα ἐπεκρέμαντο. καὶ ταῦτα αἱ πάνυ παλαιαί.—Ælian, Variæ Historiæ, lib. i. cap. 18.

bentions ear-rings amongst the useless
dopted by the vanity of the fair sex :

ita muliebria sunt quibus mulier ornatur,
s, armillæ, viriolæ, annuli, præter signa-
ilia quæ ad nullam aliam rem parantur quam
ndi causa. Quorum in numero etiam hæ
gemmæ, lapilli, qui aliam in se nullam
bent."—*Pandect.*, lib. xxxiv.

the laws of the Saxons it is expressly
at ear-rings and necklaces, and such
of feminine finery, should, at the
ith, fall to the lot of the daughter :—

oriens filio terram, mancipia, pecuniam
e vero spolia colli, id est, murænas, mus-
inaures, vestes, armillas, vel quicquid orna-
videbatur habuisse."—Tit. vi. § 6.

ient writers, both sacred and profane,
mentioned as amongst the ornaments
women to enhance their charms, and
e triumph of their beauty. In the
book of Judith it is said that she put
her bracelets, and her ear-rings, "to
eyes of men" :—

sumens sandalia adhibuisset pedibus suis
isset brachialia et armillas annulosque et
tum mundum suum, denique venuste se
d decipiendum virorum oculos."—Vulgate,

ows us Juno putting on ear-rings, be-
rdle of Venus, for the purpose of
piter :—

ὠνην ἑκατὸν Δυσάνοις ἀραρυῖαν·
ατα ἧκεν ἐϋτρήτοισι λοβοῖσι,
ορόεντα· χάρις δ' ἀπελάμπετο πολλή.
Iliad, xiv. 181.

Den zone her swelling bosom bound;
eaming pendants tremble in her ear,
gem illumin'd with a triple star."
Pope's trans.

represents a mother adorning her
h gems and ear-rings to meet a suitor :

ciis trepidantibus ora puellæ
e tori mater sollertior ornat
proco, vestesque et cingula comit
viridique augustat jaspide pectus,
que comam gemmis, et colla monili
accis onerat candentibus aures :
acitura tuis, insignior auctis
nota major se Roma videndam

Claudian, *De VI. Cons. Honor.*, 523.

o appear to have been amongst the
which suitors presented to their mis-
in the *Odyssey* they are mentioned
gifts brought to Penelope by Eury-

Εὐρυδάμαντι δύω θεράποντες ἐνεικαν,
ορόεντα· χάρις δ' ἀπελάμπετο πολλή.
Odyss., xviii. 298.

vere amongst the ornaments of the
n from one of the Homeric hymns :

Οἱ δ' ἐπεὶ οὖν λεχέων εὐποιήτων ἐπέβησαν,
κόσμον μέν οἱ πρῶτον ἀπὸ χροὸς εἵλε φαεινὸν,
πόρπας τε, γναμπτάς θ' ἕλικας, κάλυκάς τε, καὶ
ὅρμους.

Εις Αφροδιτην, v. 164.

Claudian further informs us that they also formed a part of the wedding presents given to the bride :

"Certatimque novis onerant connubia donis.
Cingula Cymothoe, rarum Galatea monile,
Et gravibus Spatale baccis diadema ferebat
Intextum, rubro quas legerat ipsa profundo."
Claudian, *De Nupt. Honor. et Mariæ*, v. 165.

From being worn as ornaments ear-rings came to be considered as distinctive of rank, even of royalty. Lucifer Callaritanus mentions them amongst the regalia in an epistle to Constantius :

"Debemus vereri regni tui diadema, inaurem etiam et dextrocheria, debemus insignes, quas esse censes vestes tuas, honorare."—Ad Constantium, *De non parcendo in Deum delinquentibus.*

Apuleius tells us that Plato, as being of noble family, wore gold in his ears :—

"Auri tantum, quantum puer nobilitatis insigne in auricula gestavit."—Apuleius, *De Habitudine*, lib. i.

To understand the invectives of some of the ancient writers against a fashion which is now-a-days considered blameless by most people, we must form an idea of the fabulous price given for the useless ornaments. Suetonius tells us that Galba pledged one of his mother's ear-rings to defray all the expenses of a journey from Rome into Lower Germany : "Ex aure matris detractum unionem pigneravit ad itineris impensas" (Suetonius, *Aulus Vitellius*, cap. vii.).

But doubtless the most costly as well as the most celebrated ear-ring on record is that which contained the pearl which Cleopatra dissolved in vinegar, and swallowed, to show Antony that she was capable of giving a banquet of which the expense should amount to more than ten thousand sesterces. The wager is related by Pliny :—

"Cleopatra, quum exquisitis quotidie Antonius saginaretur epulis, superbo simul ac procaci fastu, ut regina meretrix, lautitiam ejus omnem apparatumque obtrectans, quærente eo quid adstrui magnificentiæ posset, respondit, una se cœna centies HS absumturam. Cupiebat discere Antonius, sed fieri posse non arbitrabatur. Ergo sponsionibus factis, postero die quo judicium agebatur, magnificam alias cœnam, ne dies periret, sed quotidianam Antonio apposuit, irridenti, computationemque expostulanti. At illa corollarium id esse, et consumturam eam cœnam taxationem confirmans, solamque se centies HS cœnaturam, inferri mensam secundam jussit. Ex præcepto ministri unum tantum vas ante eam posuere aceti, cujus asperitas visque in tabem margaritas resolvit. *Gerebat auribus* cum maxime singulare illud, et vere unicum naturæ opus. Itaque exspectante Antonio quidnam esset actura, detractum alterum mersit, ac liquefactum absorbuit. Injecit alteri manum L. Plancus, judex sponsionis ejus, eum quoque paranti simili modo absumere, victumque Antonium pronuntiavit, omine rato."—Pliny, *Hist. Nat.*, lib. ix. cap. 58.

It is intelligible that the spectacle of such useless luxury, of the extravagance which led the

matrons of Greece and Rome to suspend whole patrimonies to their ears—"bina ac terna patrimonia auribus pendebant" (Seneca, *De Beneficie*, l. xii. cap. 9)—should have excited the indignation of the more serious. "O quantorum neces in auribus pendent ornatæ matronæ!" exclaims Zeno, in a passage which is not altogether without its application in our days:—

"Ornamentum quod si solvas in pretium, distribuasque necessitatibus singulorum, ex eorum respiratione cognosces, quantorum malo ille constet ornatus."—Zeno Martyr, *Serm. de Justitia.*

L. Barbé.

Bückeburg.

THE GREAT STONE OF THOR.

I wish to call attention to a very interesting relic of Saxon or Danish heathendom, which is scarcely at all known, and which I fear is in some danger of being *improved* off the face of the earth.

Thurstaston, or Thor-stane-ton, is a small parish in the county of Chester, situated in the hundred of Wirrall, the narrow peninsula between the Dee and the Mersey, about eight miles from Birkenhead, on a high ridge of land overlooking the estuary of the Dee. The territory is very limited, containing only 711 acres, a great part of which is common land, with 155 inhabitants, and no village. It has a miniature church, situated in the courtyard of the old manor house.

In a secluded part of the common there is a natural amphitheatre of four or five acres, surrounded by sloping banks, brilliant in the autumn with the rich purple and crimson tints of the heather and ling. In the centre of this area rises a huge isolated rock of red sandstone, about fifty feet in length, thirty feet wide, and twenty-five feet high. The shape is rectangular, with some slight irregularities. The sides are scarped down nearly perpendicular in two stages. A path running along the ledge leads to the summit. The flat portion of the summit, and parts of the sides where grass and shrubs have not found a lodgment, are covered with the initials and *graffiti* of successive generations of visitors. It is not a boulder, but part of the bunter new red sandstone which underlies the whole neighbourhood. Standing thus isolated, it forms a very remarkable object. How far its original shape has been modified it is impossible to say; but human labour has been largely expended upon it. The sandstone in this locality is nowhere else found in a similar form and position.

There is no legend or history connected with it. The historians and antiquaries of the county—Leycester, Ormerod, Mortimer, Hanshall, Hulbert—are silent about it. From its secluded position it seems to have altogether escaped notice.

What can we infer as to the origin and purpose of a monument of this kind? The name of the parish may somewhat assist us. Thor-stane-ton, the town of Thor's Stone, seems to point very significantly to the associations connected with it. The peninsula of Wirrall, lying between the Mersey and the Dee, was exposed from the eighth century onwards to the incursions of the Danes, who ultimately effected a settlement, and gave their own nomenclature to the district in such names as Raby, Irby, Ness, Caldy, &c. Thor was a divinity common to the Anglo-Saxons and Danes. He was not held in such high estimation as Odin or Woden, the universal father, but was reputed to be the son of Odin by Hertha, the earth, and presided over the powers of the air, filling the place of the classical Jupiter in the Northern mythology.

Adam of Bremen, who wrote in the eleventh century, and was a missionary to the Norsemen, says: "Thor præsidet in aere qui tonitrus et fulmina, frugesque gubernat." And again, "Thor cum sceptro Jovem exprimere videtur." The Edda calls Thor the most valiant of the sons of Odin. The feast of Yule, at the winter solstice, was celebrated in honour of Thor, or the sun, in order to obtain a propitious year. The *fête* consisted of sacrifices, feasting, dances, and nocturnal assemblies. Fat oxen and horses were sacrificed to Thor. Human victims were also offered, the practice not being abolished amongst the Northern nations until about the ninth century. The victims were laid on a great stone altar, and either strangled or knocked on the head. The bodies were opened and afterwards burned. Saxo-Grammaticus states that Hacon, King of Norway, offered his son in sacrifice to Odin to obtain the victory over his rival Harold. Wormius says that Aune, King of Sweden, in like manner sacrificed nine sons.

Mallet (*Northern Antiq.*, vol. i. pp. 96-97) says:

"We find at this day, in Denmark, Sweden, and Norway, in the middle of a plain, or upon some little hill, altars around which they assembled to offer sacrifices, and to assist at religious ceremonies. The greatest part of these altars are raised upon a little hill, either natural or artificial. Sometimes these rural altars are constructed in a more magnificent manner, with enormous stones surrounding the altar and the hill."

The name for the fifth day of the week (*Thursday*) is common to the Saxons and Norsemen.

Another Danish relic, the *Thing-wall* or hill of counsel, the place of the Folk-mote or assembly of the wapentake, is situated within two miles of Thurstaston, on the Birkenhead road.

Combining these historical associations with the name of the place and the phenomena present by the locality, the inference appears to me to be fully borne out that we have here an existing monument of our Saxon—or more probably Danish—ancestors during the period of their heathenism on a noble scale, and of a very interesting character.

There are rumours of an intention to enclose the common, and to sell the land for the erection of villas, in which case it is to be feared that the solitary grandeur of this relic will be invaded, and the monument itself destroyed. J. A. PICTON.

Sandyknowe, Wavertree.

PURCELL'S "DIDO AND ÆNEAS."

There is no English musical work of greater interest than the opera of *Dido and Æneas*, which was written, in 1675, for Mr. Josias Priest's School for Young Gentlewomen, for the young ladies to sing. It was first printed by the Musical Antiquarian Society, and edited by G. A. Macfarren. As a lover of Purcell from quite my boyhood, I was greatly delighted some time since to fall in with a perfect set of orchestral parts—for two violins, viola, violoncello, contrabasso, and hautboys; the voice parts evidently used for some early performance of the work; and, what was more important, a nearly perfect score, containing many directions, and some extra matter which had not apparently fallen in the way of the learned editor. This score begins at Belinda's recitative, "Grief increases," and then continues entirely to the end. It may be well to say that Belinda, and not the Virgilian Anna, was the original name given in the libretto for the first attendant, and that the second attendant is called second woman. In this score Belinda's music is written in the soprano clef, and I can scarcely imagine that, if sung by girls, it is possible that Purcell ever thought of her recitatives and songs being alto. I have had the work performed by very efficient amateurs several times, and have followed the Mus. Antiq. edition, but with an ever increasing conviction that the beautiful music of Belinda never could have been intended for a semi-bass lady's voice.

In this score the opera is divided into three acts. On this point Mr. Macfarren says:—

"Unable to meet with any copy separate from the music, and the MS. scores to which I have had access presenting but the main words and the names of the characters who sing them, I have ventured to make such divisions of the acts as were suggested to me by apparent musical climaxes, and by the progress of the plot."

The acts in the score are as follow:—

Act i. ends after the witches' scenes, ending with the chorus "In our deep vaulted cell," which is called "Chorus in the manner of an eccho" (*sic*), and the echo is managed by repeating the last two syllables of each line soft, thus:—

loud soft

"In our deep vaulted cell—ed cell."

After this chorus comes "Eccho dance of furies," not yet printed, at the end of which is the stage direction, "Thunder and lightning—horrid music. The furies sink down in the cave, and the others fly up. End of first act."

Act ii. A short prelude, in two parts of five bars each, repeated (this has not yet been printed), followed by Belinda's song, "Thanks to these lonesome vales." After the chorus "Haste, haste to town," "a spirit descends in the likeness of Mercury"; and at the end of the scene after "Anchors shall be weighed," Æneas has the extra lines:—

"But ah! what language can I try
My injured queen to pacify?
No sooner she resigns her heart
But from her arms I 'm forced to part.
How can so hard a fate be took,
One night enjoyed, the next forsook?
Yours be the blame, ye gods, for I
Obey your will, but with more ease could die."

End of second act.

The third act begins with a prelude, same as in printed copy, after which enter sailors.

"1st Sailor. Come away, fellow sailors," &c.

with chorus, and the sailors dance. Enter the sorceress and witches (by the way, they are called in Act i. "weyard," not "weird"), and so on till the end of chorus "Harm 's our delight." After this there are the witches' dance and the triumphing dance (neither of which is in the printed copy), and then the stage direction is "thunder and lightning." Then enter Dido, Belinda, and women attendants.

There is no further variety that I have noticed till we come to Dido's recitative, "Thy hand, Belinda," which is slightly different; but the song following "Thy hand, Belinda," has fifty-seven bars, instead of thirty-six as in the Mus. Ant. Soc. edition, several of the passages being repeated. I have no doubt that many of your readers will be interested in the above note, which I have compressed as much as possible. J. C. J.

ENGLISH TRANSLATIONS OF DANTE.—I have made a list of the translations of Dante's *Divina Commedia* into English, which I venture to think may prove of some use to those readers of "N. & Q." who are lovers of the great poet of the Middle Ages. I have arranged them in chronological order; and the dates refer to the first editions, so far as I have been able to ascertain these. Your readers will observe that there are twenty-five English versions, either of the whole or of a portion of the poem, a number which is, I suppose, unparalleled in the case of any other modern poet. Are there twenty-five translations in any language of any poet other than a Greek or Roman one? It is a curious circumstance, and one which almost conclusively proves how comparatively recent is the study of Dante in England, that the following translations have all been done within the last hundred years (five-sixths of them, indeed, within the last fifty years), the earliest having been published in 1782, only a couple of years before Johnson died.

I have not included translations of Dante's minor works, nor have I mentioned Hayley's version; but I believe the latter consists of three cantos of the *Inferno* only, and these Macaulay describes (as he also characterizes Boyd's version) as a "wretched performance." Macaulay does not seem to have been aware, at least when he wrote his essay on Dante in 1824, of either Rogers's or Howard's versions of the *Inferno*, as he mentions Boyd, Hayley, and Cary only, as translators of Dante up to that date.

I have distinguished those translations in the original triple rhyme of the poem by an asterisk:

Charles Rogers, *Inferno* only ...	1782
Rev. Henry Boyd, the three Canticbe ...	1785
Rev. H. F. Cary, the *Inferno* in 1805-6, the remaining two Canticbe in ...	1812
N. Howard, *Inferno* only	1807
I. C. Wright, the three Canticbe ...	1833
*Odoardo Volpi, ten Cantos of the *Inferno* ...	1836
C. Hindley, a prose version of the *Inferno* ...	1842
*Rev. John Dayman, the *Inferno* in 1843, the complete poem in	1865
Dr. John A. Carlyle, a prose version of the *Inferno*	1849
Patrick Bannerman, the three Canticbe ...	1850
*C. B. Cayley, the three Canticbe	1851-54
E. O'Donnell, a prose version of the three Canticbe	1852
Frederick Pollock, the three Canticbe ...	1854
*T. Brooksbank, *Inferno* only	1854
*J. W. Thomas, the three Canticbe	1859
Bruce Whyte, *Inferno* only	1859
*Mrs. Ramsay, the three Canticbe	1862
*Hugh Bent (a *nom de plume*), *Inferno* only, printed, not published	1862
W. P. Wilkie, *Inferno* only	1862
*James Ford, the three Canticbe	1865
W. M. Rossetti, *Inferno* only	1865
W. W. Parsons, *Inferno* in 1867, and nine Cantos of the *Purgatorio* in	1870
H. W. Longfellow, the three Canticbe ...	1867
D. Johnston, the three Canticbe	1867-68
*E. R. Ellaby, ten Cantos of the *Inferno* ...	1871

If any of your readers should observe any errors or omissions in this list I should be much obliged by their sending me word.

Besides the above-mentioned versions of the *Divina Commedia*, there are a few what I may call semi-translations, such as "The Italian Pilgrim's Progress through Hell, Purgatory, and Heaven," in Leigh Hunt's *Stories from the Italian Poets*, 1846; Miss Rossetti's *Shadow of Dante*, 1871; and Mrs. Oliphant's little work on Dante, in the series of "Foreign Classics for English Readers," published during the present year.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

A MODEL BOOK-ROOM.—In Lord Brougham's *Albert Lunel* (a novel written and printed in 1844, but not published till thirty years later), vol. i. p. 33, we read:—

"*From the breakfast* the company generally retired *either to the spacious* library, *so laid out* that no book *was above reach, and indented with recesses for reading or conversing uninterruptedly;* or they went out to enjoy the fine air, free from heat, in a shady portico upon which the parlour opened."

The words which I have emphasized convey two essential conditions of a model book-room. But they must be liberally interpreted. The necessities of the case may require a double arrangement; but the upper tier should be reached by a cast-iron staircase leading to a cast-iron gallery, from which all books on that tier should be within reach of the hand. No movable steps or ladder should be required in any part of the book-room. The shelves should be sliding, of smoothed wood, with bevelled edges, and without flaps. As to the floor on which the room should be, common sense and experience condemn the ground for dampness. In a one-story house the book-room should certainly be on the first floor, and, if practicable, lighted with skylights. The bays should be deep, or they would be practically useless. JABEZ.

Athenæum Club.

LATIN VERSIONS OF FOOTE'S NONSENSE TALE.—In the number of *Punch* for Oct. 6, 1877, appeared "Nonsense in Hexameters," attributed to "an Eton boy," and giving a version "in hexameter of Foote's well-known incoherency, 'So she went into the garden to get a cabbage-leaf to make an apple-pie,' &c.:—

'Ut vice pomorum fungatur caule, placentam,'" &c.

This reminds me that some time ago a kindly but anonymous correspondent, who had read in *Verdant Green*, part ii. chap. ii., the use to which Foote's jumble was put in a certain *pseudo* examination-paper, sent me the following rendering of it, with the remark:—

"It was given to us at —— School, by way of encouraging us to do Latin verse, the master saying that, if it could be done into Latin Elegiac verse, we need not despair of doing any piece, however hard. Here it is:—

'Itum erat ut lectis virgo nova crustula pomis
Exstrueret, nec opem vile negabat olus;
Cum subito irrumpens adopertis ursa fenestris
Unguento nympham sic eduisse dolet.
Mors puerum non æqua rapit; te, credula virgo,
Nubere tonsori cogit amica Venus.
Hymen, oh Hymenæe tonant; Joramis proles
Adfuit, et lætis tu, Gatule, focis;
Quin aderat epulis omnis Picaninnia pubes,
Joblilii pueri, Joblilliusque senex;
Ipse venit patriæ magnus Panjandrus ab aulâ,
Ipsa venit capitis gloria, parvus apex.
Deinde joco certare, puer cantare puellam
Quisque suam, puerum quæque puella suum;
Donec calceolis ruptis effusus in herbam
Pulvis tartareo pregravis igne flait.'"

My correspondent added, "The author of the above is unknown, but it appeared in some paper or other, with the initials Q. M. R." It was published, I am told, in the *Bury St. Edmunds Scholar*zine, but I do not know the date. T.

rency" by Foote was due to Macklin, who that he had trained his powers of memory perfection that he could repeat anything e hearing it read. Thereupon Foote wrote a piece of absurdity concerning the young arriage with the barber, and read it to , who confessed that he was vanquished, d not repeat the rigmarole.

CUTHBERT BEDE.

Queries.

st request correspondents desiring information matters of only private interest, to affix their d addresses to their queries, in order that the ay be addressed to them direct.]

BYRON.—In an old country newspaper I found the following lines on the death of r Parker, with Lord Byron's name at- them. I have gone through the contents ay's edition of Lord Byron's poems, but nd this. Can any of your readers say if are Lord Byron's, and, if so, whether they n published elsewhere?—

ON THE DEATH OF SIR PETER PARKER.
By Lord Byron.

is a tear for all that die,
mourner o'er the humblest grave;
ations swell the funeral cry,
d Triumph weeps above the brave.

hem is Sorrow's purest sigh
r Ocean's heaving bosom sent:
n their bones unbury'd lie—
Earth becomes their monument:

b is theirs on every page—
epitaph on every tongue:—
resent hours, the future age,
them bewail—to them belong.

em the voice of festal Mirth
ws hush'd; *their* name the only sound:
deep Remembrance pours to Worth
goblet's tributary round.

ne to crowds that knew them not—
ented by admiring foes—
would not share their glorious lot?
would not die the death they chose?

alliant PARKER! thus enshrined
life, thy fall, thy fame shall be:
rly Valour glowing find
odel in thy memory!

ere are breasts that bleed with thee,
oe that glory cannot quell,
uldering hear of Victory,
re one so dear, so dauntless, fell.

shall they turn to mourn thee less?
n cease to hear thy cherish'd name?
annot teach forgetfulness
le Grief's full heart is fed by Fame.

r them!—though not for thee—
cannot chuse but weep thee more:
or the dead the grief must be,
ne'er gave cause to mourn before."

ELLIOT STOCK.

noster Row.

THE ESTABLISHMENT OF SUNDAY SCHOOLS.—The Sunday School Union have been for some little time planning a demonstration, to take place in Gloucester, to celebrate the centenary of the Sunday school system; and until very recently they purposed fixing the event for the year 1881, calculating on the commonly received notion that Sunday schools in Gloucester were established by Raikes and Stock in 1781. Of late, however, they have been assured that the date should be 1880, as Raikes and Stock's first school was started in July, 1780. Here is some evidence for that assertion. In a letter published in the *Gentleman's Magazine* for 1831, the Rev. T. Evans, of Gloucester, says: "I took orders and settled in Gloucester in 1783, about three years after the commencement of their institution" (Sunday schools); and then, having mentioned that the first school was held in the house of a Mr. King, he adds: "He (Mr. King) still possesses a Bible given at the commencement of the institution, and dated July, 1780." Moreover, Raikes himself, in his now historic letter to Col. Townley, describing the origin of the institution, says: "It is now about three years since we began." This evidence, however, is not deemed sufficient by the Sunday School Union; and they are anxious, if possible, to get more. Can any one furnish it? We all know, of course, that isolated Sunday schools were in existence before those started by Raikes and Stock. What we now want to know is—Was the Raikes and Stock's first school started in 1780 or 1781?

ALFRED GREGORY.

Tiverton.

QUEEN ELIZABETH'S DRESS, 1536.—When Queen Anne Bullen died, in 1536, her daughter the Lady Elizabeth, not quite three years old, was in the charge of the Lady Brian, at Hunsdon. In an interesting letter from the latter to the Lord Crumwel (Strype's *Ecclesiastical Memorials*, 1721, i. Appendix, p. 172), Lady Brian asks what is to be done in the matter of mourning. She says:—

"She hath neither Gowne nor Kirtell, nor petticoat, nor no maner of linnin, nor Foresmocks, nor Kerchiefs, nor Slieves, nor Rayles, nor Body stychets, nor Handkerchiefs, nor Mofelets, nor Begins. All these her Graces Mostake, I have driven off, as long as I can, that be my troth, I can drive it no longer."

It is difficult to know what several of these words indicate for an infant not three years old, of whom Lady Brian goes on to say:—

"Alas my Lord it is not meet for a child of her age to dine and supp every day at the Board of Estate. She hath great pain with her great Teeth and they come very slowly forth; and causeth me to suffer her grace to have her wit, more than I would. I trust to God, and her Teeth were well graft, to have her Grace after another Fashion than she is yet."

Miss Aikin, in her *Memoirs of Queen Elizabeth*, quotes a great portion of this letter to the Prime Minister. She gives no explanation of the doubt-

ful articles of dress, but observes, with respect to the word *mostake*, "I am utterly unable to explain it." Was it a misprint of Strype's? The original was in the Cotton MSS. Otho, C. 10.

EDWARD SOLLY.

WILD'S NAMELESS POEM.—I have already asked for some information respecting poet or poem, but I have not elicited a reply. I now cite three lines from the poem. Mr. G. P. Marsh quotes them, in his Lecture XXV. "On the English Language." He writes :—

"I know, however, in the whole range of imitative verse, no line superior, perhaps I should say none equal, to that in Wild's celebrated nameless poem :—

'Yet as if grieving to efface
All vestige of the human race,
On that lone shore loud moans the sea.'"

All the same, I know as fine examples in Milton and in Poe. Where can I see the whole of this "celebrated nameless poem"? JABEZ.

Athenæum Club.

THE ANGLO-SAXON O.—Can any reader of "N. & Q." lend a hand in completing a list of words in which the *o* of the Anglo-Saxon has dwindled down to short *o*, as, for example, in *gospel*? I feel particularly interested in local names and surnames. EDWARD FAIRFAX.

"SINNERS' GUIDE."—I have a copy of this work of St. Lewis of Grenada, "perused and digested into English by Francis Meres, Maister of Artes, and Student in Divinitie." Is this the first translation into English, and has there been another, with the exception of that published by Messrs. Rivington a few years ago? Is the translation by Meres from the Spanish, and is it trustworthy, or was it paraphrased in language to suit the times? Some of the spelling in the book is peculiar, *e.g.*, *prehemínence*. This word cannot rightly claim the *h* in its pronunciation. H. A. W.

MONASTIC TERM.—The Cistercian constitutions in B. M. Add. MS. 11294, fo. 84, contain the following: "Suberam vero monasterii in nummis vel in alia peccunia his cui jusserit abbas custodiat." So in the transcript I have. Ducange has "suberia," with this example: "Chartul. Eccl. Auxit. cap. 134: Decem et octo solidos de suberia hujus ecclesiæ acceperunt." His explanation of the term is unsatisfactory: "Contracte fortassis scriptum fuit *substia* pro *substantia*." Can any reader of "N. & Q." explain it for me? And will any one who frequents the MS. department at the British Museum kindly see whether the passage be rightly copied? J. T. F.

Bp. Hatfield's Hall, Durham.

ST. DUNSTAN'S, STEPNEY.—Can you or any of your readers refer me to any good and detailed *work on the history* and antiquities of the parish of St. Dunstan, Stebonheath, vulgarly Stepney? I will tell you what I want :—

The origin of the tradition that ascribes the recently removed gateway of the mansion of the first Marquis of Worcester to a palace of King John. Next,—

The connexion of Ben Jonson with the fields in the parish that, until very recently, bore his name, formerly a tract of common land, through which the Regent's Canal passes. It may be remembered that the head of the murdered Hannah Brown, Greenacre's victim, was fished up from the bottom of the Regent's Canal by the lock-keeper in Ben Jonson's Fields. Had the illustrious dramatist any property in that locality, or was the term derived from an old-fashioned public-house I remember as a boy, with the painting of the poet's head for a signboard, and the well-known line inscribed beneath,—

"Oh, rare Ben Jonson!"

S. P.

SANDE.—Certain letters patent, of 21 & 22 Elizabeth, are signed "Apud Nos Sande." Was this Lord Sandys? What office did he hold that authorized him to sign in this way? E. KING.

THE OLD CONSTABLES' AND WATCHMEN'S LOCK-UP HOUSES.—I think there was one on the site of the present police station in Vine Street, Piccadilly. Was that called the St. Martin's or St. James's Watch-house? Horace Walpole, in 1724, writing to Sir Horace Mann, gives a dreadful account of some twenty-five women seized by bumbledom unjustly in the streets, and stowed away so vilely that four were found dead in the morning. This was the St. Martin's Round House. There was a court, north-west side of Strand, called Round Court. Had this anything to do with a watch-house? Does Colquhoun, or Fielding, or any one else give a list of them? Was there one to every parish? Did they any of them last up to the date of Peel's Police Act, 1829? In Angelo's *Reminiscences* he speaks to being taken to the Piccadilly Round House. A public-house, 80, Wardour Street, is called the Round House. Is that merely because, being at a corner, the front has been greatly rounded, or was any watch-house adjacent? I am not sure that there is any other in London, and in Hotten's *History of Signboards* it is not mentioned as a sign at all.

C. A. WARD.

Mayfair.

W. SIMPSON.—About 1826 W. Simpson published a translation of fairy tales from the German. What was the title of this volume, and did he publish anything else? He was at one time clerk in the then new Alliance Assurance O in New Court, St. Swithin's Lane.

HYDE CLARE

HOLY SEE AND SCOTLAND.—Was there Scotland a confirmation of title by the to the possessors of Church lands, similar ven in England by Cardinal Pole?

J. F. S. GORDON.

ews, Glasgow.

FAMILY.—In Arundel Church, Sussex, tablets, one to the memory of Susanna Lane, 1721, the other to Charles Lane, shall be glad to receive any information this family. RICHD. T. SMART.

Village East, Regent's Park.

REDMAN.—I wish to know where the unt of this prelate is to be found. He essively Abbot of Shap (Westmorland), St. Asaph, and, I think, Bishop of Ely. the information at once, I should be bliged if any one would communicate directly. S. O. ADDY.

Redman succeeded Thomas (deprived in reason) in the see of St. Asaph in 1471. He ated to Exeter in 1496, and to Ely in 1501. 05.]

LOCK OF MILTON'S HAIR."—These lines may be found at p. 203 of Lord Hough- Aldine edition, 1876. They are pre- an excerpt from a letter of the poet, ing in January, 1818, says: "I was at e other day, and he surprised me with a enticated lock of Milton's hair." On o Leigh Hunt's *Foliage*, 1818, pp. 131- nd three sonnets on this same subject, caded "To ——— ———, M.D., on his giving k of Milton's hair." Now who was the o made this present, and has this lock of since heard of? It seems unfeeling to suggestion, but surely the "authentica- the relic was less solid than the enthu- the two poets supposed. ZERO.

TT AND SHARPE FAMILIES.—In Earl's Church, Leicestershire, is the following tal inscription:—

leth interred the body of James Perrott, sur- lived and practised that art in the town near with great success. He died Oct. 30, 1800, aty-two years. By his side lyeth Lady Ann idow of the late Sir William Sharpe, Bart., wards wife of the said James Perrott, who her forty years. She died Oct. 10, 1791, aged

family of Perrott did this gentleman And who was "Sir William Sharpe,

H. S. G.

ON THE TRADING ROUTES FROM EAST , A.D. 476-1492.—Can any readers of advise me as to what works bear on the commerce from east to west from A.D. 476 to 1492? By east I mean Turkey, Bulgaria, Greece, Asia Mi., Palestine, and Egypt, and the routes I regard as running from or through those countries to Western Europe. Works on the history of commerce are not very common. References to articles in magazines will be very useful, as also topographical descriptions of important stations.

SELENE.

Union Society, Oxford.

DE QUINCEY: ALDORISIUS.—In a letter, now before me, from Thomas de Quincey, dated Oct. 6, 1847, written to a person who had requested his autograph, he says:—

"Let people say what they will against the science of Aldorisius, I believe in it, and would almost (though not quite) go to the stake—a Smithfield stake—in defence of it. I added the word *Smithfield* to prevent any confusion about the kind of stake. Now, on consideration, I am afraid in these days it will rather increase the confusion by suggesting *steak*. But that is not what I mean. No, no; s-t-a-k-e."

Who was Aldorisius? NORVAL CLYNE.

Aberdeen.

SIR JOHN ELWELL.—Can you give me any information respecting Sir John Elwell, whose daughter, Selina Mary, married in 1779 Felton Lionel Hervey, an ancestor of Sir F. H. Hervey Bathurst, and afterwards the Right Hon. Sir W. H. Fremantle? Was Sir John Elwell the first baronet, and for what reason was the dignity conferred on him? A. H.

ROYAL HOUSE OF BRUNSWICK.—Charles William Ferdinand, Duke of Brunswick (the hero of Jena), died November 10, 1806. He had (by our Princess Augusta of England) four sons, viz.: 1. Charles George Augustus, hereditary prince, who died s.p. two months before his father; 2. George William Christian; 3. Augustus; and 4. Frederick William, who succeeded him. Can any of your readers tell me how it was that the youngest of his sons succeeded him on the ducal throne, and whether the two elder princes, who both survived their father some years, were mentally or physically incapacitated from governing the duchy, to which they certainly would under ordinary circumstances have succeeded before their younger brother? C. H.

NURSERY RHYME BOOK.—I am anxious to get hold of a nursery rhyme book which was in vogue some sixty or seventy, or more, years ago. The only fact I know in connexion with it was that it contained a piece commencing:—

"'Pray, my good man, how do you sell your ducks a pair?'
'Four shillings, ma'am, and very fine ducks they are.'"

JOHN W. STANDERWICK.

SILVERSMITHS' WORK.—What books are there of designs, whether French, Italian, or English,

for silversmiths' work, *repoussé* or embossing being chiefly considered? Z.

THE OFFICERS OF THE GUARDS AND LORD NORTH.—In a note in vol. ii. p. 132 of *Hogarth's Complete Works*, by J. Ireland, there is the following assertion:—

"Lord North once said in the House of Commons, 'that he saw no harm in the officers of the Guards. They have nothing to do but walk in the Park, kiss the nursery-maids, and drink the children's milk.'"

On what occasion, and in what debate, was this opinion expressed? Was it due to the action taken in the weavers' riots in 1768? Z. Z. Z.

AUTHORS OF BOOKS WANTED.—

English and Scottish Sketches. By an American. London, William White, 1857.

Popular Opinions; or, a Picture of Real Life. A Dialogue between a Scotish Farmer and a Weaver. To which is added an Epistle from the Farmer to Elizabeth Hamilton, Author of the *Cottagers of Glenburnie*. In Scotish Verse. Glasgow, James Hedderwick & Co., 1812. J. G.

A Remembrancer of Excellent Men. London, 1670.

A Short Historical Sketch of Dover and its Neighbourhood. Dover, 1807.

The Pencellwood Papers. London, 1853. 2 vols.

The Story of Mairwara; or, Our Rule in India. London, 1868. ABHBA.

The Persecutor, and other Poems, 8vo., London, 1816. J. F. M.

Wanted reference to a piece called *Bingen on the Rhine*. JAMES E. GODWIN.

AUTHORS OF QUOTATIONS WANTED.—

"His angling-rod was made of sturdy oak,
His line a cable which in storms ne'er broke;
His hook was baited with a dragon's tail;
He sat upon a rock, and bobb'd for whale."
Q.

"Why grudge them lotus-leaf or laurel,
O toothless mouth and swinish maw,
Who never grudged you bells or coral,
Who never grudged you troughs or straw?"
J. P.

Replies.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM.

(5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490, 509; viii. 29, 79.)

MR. SCOTT is not justified in assuming, as I take it he does, that this question stands now precisely where it did, for the following reasons: When the discussion was opened in these pages, MR. SCOTT had deliberately inserted the archbishop in the pedigree of a family to which (as has since been proved) he could not have belonged by any remote possibility. Pray where, in MR. SCOTT's pedigree of the Scott family of Kent, does John Rotherham, of Somerles, the *archbishop's known brother*, appear; and where the archbishop's sister and her connexions (as set out in his will), which, had she been a Scott, must of necessity be connexions of the Scotts too? MR. SCOTT loses sight of the circumstance that it is not a matter of such vital importance to the issue of this question whether the father of Archbishop Rotherham was Sir Thomas Rotherham, of Rotherham, co. York,* or not (although one of our greatest heralds, *undoubtedly upon documentary evidence*, so avers),† because, during the course of

* I give here an entry in the handwriting of Francis Thynne, Lancaster Herald, preserved among his collections in the Cottonian Library (Cleopatra, C. iii), which brings us pretty close up to this Sir Thomas Rotherham, Kt., of Rotherham, co. York, the father of Archbishop Rotherham. It is to be found on fo. 344, being one of a series of extracts "out of the register of Yorke" (vide fo. 343), which extracts occur under "Notes of olde recordes and evidences" begonne being fridaye at night a° dni 1581, 2 februar" (signed) Francis Thynne" (vide fo. 341). The entry runs as follows: "Rotherame. Isabell Cawode late wyfe of Johñe Cawode gave to Thomas of Rotheram her sonne all her right w^ch (she) hadde in a certeine rent of xls. by yere going oute of two houses in fossegate in York, a° 8 H. 4." I have no doubt a little searching among the public records would produce many notices of this "Thomas Roderham" (or "de Roderham"). Here are just a couple: *De Banco Roll*, Michaelmas Term, a° 8 Hen. V., membrane 29, "Thomas Roderham, de Eboraco," appears by his attorney, in a plea of debt against John Welles, of Beverley, gentilman; also same roll, membrane 39 (under "Civitas Eboraci"), "Thomas Roderham" appears personally in another plea of debt. The Rotherhams were too, it now appears, in comparatively speaking very early times, interested in property in co. Kent. There exists on record, a° 7 Richard II., an account of former remainders of certain lands, &c., in that county to John, son of William de Roderham; or, failing issue, to Thomas, brother of said John; or, failing issue, to Simon, brother of said Thomas; or, failing issue, to Richard, brother of said Simon; or, failing issue, to Alice (at the time wife of Richard Virby) and Johanna (at the time wife of John Sylverton), plaintiffs in the suit, and sisters and heirs to the aforesaid Richard, who (by the name of Richard, son of William de Roderham), in his deed of 1 Oct., a° 48 Edw. III., which is cited, settled the property upon certain feoffees, &c., and afterwards died without heirs of his body (Public Record Office, Assize Roll, Divers Counties, N. 229, 4, ann. 2 to 8 Ric. II., membrane 19, Kent).

† Bishop Kennett, in his account of Archbishop Rotherham, corroborates, evidently from ancient manuscript records, the version of the archbishop's parentage given by Augustine Vincent, Windsor. He also alludes to the fictitious title of Cardinal, and sets against his notice of a statement to that effect the significant Latin word *quære*. Beneath are the most interesting of Kennett's notes; that which shows the archbishop to have been a Prebendary of Salisbury is particularly so:

"Tho. Rotheram natus est die 24 Aug. 1423, filius Thomæ Rotheram mil. et Alicie uxoris ejus.—*Ex MSS.*

"Tho. Rotheram fit Prebendarius de Netherbury Ecclesiæ Sarum vac. per mort. Ricardi Stanton ult. Jul. 1465.

"In numerum Sociorum Collegii Regis Cantabr. a° 1443.

"Hatcher in catalogo Sociorum istius Collegii [i

is inquiry, it has been already demonstrated
om the college archives that the archbishop was
Fellow of King's College, Cambridge, when only
enty years of age, by the name of *Rotheram*,
d consequently long before the time when (*i.e.*
his ordination) it is asserted that he took it,
stead of that of Scott. There has, therefore,
en adduced strict evidence, which cannot fail to
nvince any inquirer really open to conviction,
at his family name (whatever the Christian
mes or rank of his parents might have been)
s most unquestionably Rotherham, and *not*
ott. And until Mr. Scott can explain away
isfactorily, to *others* as well as himself, this most
ashing piece of evidence, it will be considered,
think, by those best qualified to judge, that the
se has been decided entirely against him, and
t it is useless any longer to premise that Arch-
hop Rotherham's parental name *might* have
en Scott. Mr. Scott has, I think, also omitted
observe that it has been pointed out that Arch-
hop Rotherham was actually thirty-seven years
er than the son and heir of Sir John Scott,
om he makes the archbishop's father. It is
ly amusing to note the complacency with which
r. Scott appropriates to himself the discoveries
ich have been made during the course of this
cussion. To cite one instance: How comes it
at, like the printed books, Mr. Scott in his
ork makes the archbishop Provost of Beverley?
he knew that it was of Wingham, co. Kent,
at he was really provost, and not of Beverley at
, why did he not inform us therein that the
ecurity of printed books were wrong, at the
me time correcting them from Willis?

I regret to have to repeat, for Mr. Scott's
ification, that Willement does not say that the
e describes as the arms of the see of York,
aling Gules, three wheels or, was "carved in
e on the roof of the crypt." He could not
ll make such a mistake, for the shields are
nted in fresco, generally about breast high,
on the walls, as I have recently seen for myself.
in order to satisfy Mr. Scott that he is
rely wrong, the precise words of Willement's
scription are printed below.* Neither does
llement hint that this particular coat was at all
pidated when he saw it. By the kindness of
late friend, Mr. T. G. Godfrey Faussett, of
terbury (Auditor to the Dean and Chapter), I
identified last summer many of the shields described by Mr. Willement as being painted on the walls of the Lady Chapel, in the crypt of the cathedral, but some were undistinguishable, owing to the paint having peeled off. I did not look particularly for the coat in question, so cannot avouch whether it, or any traces of it, are there now. Moreover, I certainly required no "scaffold" to examine them, merely taking in with me a couple of wax tapers, with which two acquaintances thoroughly illumined the place; and I cannot understand what Mr. Scott means by "bosses," and arms on them there. Surely, in respect of all this, he only speaks from memory, which has deceived him. Or possibly he is inadvertently thinking of the bosses and arms "carved on the roof" of the cloisters, some of which are perhaps better observed with the assistance of a pair of steps. For my own part, I am inclined to hold that the impaled coat, when Willement saw it, was very much damaged, although he does not actually say so; and, from the circumstance of his giving the tinctures of the field as gules, and the charges or, that it was really the coat of Archbishop Kemp (Gules, three garbs within a bordure engrailed or) impaled by the arms of the see of either Canterbury or York, which is immaterial, for he was in turn archbishop of each. But Willement had no authority whatever for saying that the coat he does give is that of the Scotts, either of Kent or elsewhere, since, as I have said before, the family of Roet, if that family were still in existence, is in all probability the only one which could lay any substantial claim to it. In connexion with this subject, and when considering whether we may depend upon Willement having described the coat correctly, it should be borne in mind that in those days the heads of the garbs were drawn very large, as compared with the dimensions of the portion below the band, and that the proportions of the bordure were mostly very meagre, it being sometimes, in impaled or quartered coats, all but imperceptible. Therefore Willement may perhaps have taken the imperfect, exaggerated tops of the garbs to be cart-wheels.

I will now endeavour to make it plain to Mr. Scott that there are good reasons for holding that a popular, widespread error does exist with respect to many ecclesiastics, who have been hitherto supposed to have adopted the name of their birthplace in lieu of some other name (whatever it may have been) upon their becoming *mortui seculo* at ordination. And my remarks on this score will be partly in answer to a gentleman who has joined in this discussion, and has asserted that the fact of its having been a common custom for ecclesiastics of that epoch to so change their names is not disputed, but that if Archbishop Rotherham did, he was certainly the last to do so. I presume Mr. Scott will admit that Archdeacon Sheriff (or Syreff) did not change his name from that of

* l. MSS., No. 6114] dicit eum Archiepiscopum Carlem factum esse titulo S. Cæciliæ—*quære?*" (Vide s. Mus. Lansdowne MSS., No. 878, fo. 7.)
Willement, *Heraldic Notices of Canterbury Cathedral* ndon, 1827), p. 57: "The only decoration now reing is on the vaultings, which have been of a bright colour, ornamented by small convex mirrors rayated with gold and interspersed with quatrefoils. this centre is painted the Royal coat (No. 1), and e following are emblazoned on the lower part of the ies."

Argentein out of any deference to the place of his birth. The truth of the matter seems to be that some churchmen of those times had predilections for a particular name, and dropped their own for it. Perhaps the stormy politics of the period were the incentives to many such changes. Certain it is, however, that the ordinary printed works of reference know nothing whatever of the name Argentein as being the parental name of Archdeacon Sheriff. MR. SCOTT makes a great point of Bishop Wainfleet's supposed change of name as an instance of a similar proceeding which he attempted to substantiate with respect to Archbishop Rotherham. But he is probably unaware that the evidence in favour of Bishop Wainfleet's name having never been anything but Wainfleet is quite as conclusive as that which has been brought forward proving that Archbishop Rotherham's name was never anything but Rotherham. We find from entries in the register of the bishopric of Lincoln that his name was William Waynflete when merely a student, before he entered the priesthood.* According to Burke (*History of the Commoners*, vol. iii. pp. 79, 80), the great-grandfather of the bishop, one Patten, held property in Essex, and at Wainfleet, in Lincolnshire. The bishop's father appears to have had the possessions in Wainfleet as his portion, and to have, in consequence, discarded the name of Patten in favour of that of the place of his abode and heritage—a course which had been customary from the earliest times, as all the records of this country testify. From that circumstance the bishop's father would of necessity, in legal instruments, be described "Patten alias dictus Wainfleet." Burke styles him "Patten alias Wainfleet." I imagine that he, at least, did not call himself Wainfleet because he was born there. The bishop, on the other hand, could not well have been born anywhere else; and it is clear that he only bore the name Wainfleet (as we have seen in his earliest years) because it was his father's name, and for no other reason. But it is evident that with the bishop's father all connexion with the previous name of Patten, even by an alias, would cease. I do not exactly understand whether MR. SCOTT, because he has met somewhere with the coat of Rotherham debruised by a bend sinister (the then mark of illegitimacy), intends in his recent remarks to convey that therefore the archbishop may have been base-born. I hope not, because the expression of such an opinion would be puerile in the extreme, seeing that the differenced coat in question is well known to belong to the illegitimate offspring of one George Rotherham, of Farley, who usurped their father's name, of course long after the days of the archbishop. JAMES GREENSTREET.

[MR. VISCENT's letter next week.]

SHERIDAN'S BEGUM SPEECH (5th S. v. 513; vi. 115, 197; vii. 18.)—At the first of these references NIGRAVIENSIS, alluding to Sheridan's alleged refusal, within twenty-four hours of its delivery, of a thousand pounds for the copyright of this famous speech, asks, "Has there ever been any publication of" it "from Sheridan's own manuscript, either in his lifetime or since?" At the second reference MR. BOULGER, quoting from Moore's *Life of Sheridan*, says that "of this remarkable speech there exists no report," and that "Sheridan was frequently requested to furnish a report himself... but, whether from indolence or design, he contented himself with leaving to imagination, which in most cases he knew transcends reality, the task of justifying his eulogists." MEDWEIG follows up MR. BOULGER's quotations with a point-blank assertion to the effect that "it is authentic that Debrett, the eminent publisher of Piccadilly, did offer Sheridan a thousand guineas for a copy of his celebrated Begum Speech, but it is certain it never has been published in its entirety, either 'from his own manuscript' or otherwise." At the penultimate reference above (5th S. vi. 197) JANEE tells us that he possesses "a manuscript report of the speech, which he "once collated with the printed report," and which does not coincide with his manuscript, and is much fuller. This manuscript report is signed "W. O., Feb. 8, 1787," i.e. the day after delivery. MR. GIBSON WARD, on the same page, gives the full title of "a large octavo phlet," published in 1816, comprising a memoir of Sheridan, but the bulk (eigh pages) of which is devoted to "a report of t brated speech delivered on... June 3rd, 6t and 13th, 1788, on his summing up of the e on the Begum charge." Singularly enough

* Brit. Mus. Harleian MSS., No. 6952 (*i.e.* extracts from the register of Lincoln), p. 135 (under "Ordines generales celebrati in eccl. Conv. Prioratus sancte Katerine extra Linc. Kal. Jan. 1420, per Dominum Joh. Ancoradiñ ipsum de mandato & ex commissione Joh. Southam Arch. Oxoñ Canon. Linc. domini Ricardi episcopi Linc. in remotis agentis vicarii in spiritualibus generalis"): "Will. Waynflete rector eccl. de Bynnebrok sancte Marie ordin. presbiter ordinis celebrati per Ricardum episcopum Linc. 12 Kal. Jan. 1420.

"Will. Waynflete, de Spalding [this to distinguish him, at that time, from the other William Wainfleet; he of Spalding was subsequently Provost of Eton College (see below) and Bishop of Winchester], ordin. subdiaconus eod. die."

Ibid., same page (under "Ordines celebrati per Ricardum episcopum Linc. 15 Kal. Mar. 1420"): "Will. Waynflete, de Spalding, ordin. diaconus." Ibid., p. 136 (under "Ordines celebrati per Ricardum episcopum Linc. Kal. Mar. 1425"): "Magister Will. Waynflet ordinatur presbiter ad lib. (?) domum (?) de Spalding. 12 Kal. Jun. 1426, per Ric. episcopum Linc. anno translacionis sue 2°." Ibid., p. 167: "Magister Joh. Cokkys presbiter pr. per Will. Waynflet prepositum colleg. Regal. beate Marie de Etona," &c., dated last day of *April, 1447.*

amphlet, if its long title be a correct summary of ts contents, would seem not to contain that magnificent outburst, his opening charge, which so lectrified his auditory in the House of Commons n Feb. 7, 1787. Finally (5th S. vii. 18), Mr. William George Black supplies a quotation rom Macaulay, who repeats the story of the offer f "a thousand pounds for the copyright of the peech," with the addition "if he would himself orrect it for the press."

One wonders to some extent that so little of the bsolute truth should seem to be known concerning heridan's oratorical triumphs, while the means of atisfying curiosity lie so close to our hands. The hole history of this Begum Speech, or rather of hese Begum Speeches, is told in sufficient detail, nd with thorough perspicacity, in a work pubshed within the last three years, *Wilkes, Sheridan, nd Fox, the Opposition under George the Third*, y Mr. W. Fraser Rae. In this interesting, and rustworthy as interesting, volume, a chapter is evoted to Sheridan's great Westminster Hall ration, wherein—after calling attention to the fact hat "the late Sir George Cornewall Lewis, having earnt that verbatim shorthand reports of the peeches of the managers and counsel at the trial f Warren Hastings, made by Mr. Gurney's staff f reporters for the Government of the day, were n existence, made arrangements for their publication"—Mr. Fraser Rae, in several illustrative nstances, skilfully contrasts the actual language sed by Sheridan on the occasion with the rant nd fustian accredited to him in the ordinary "made up" reports of his utterances, and always, t need scarcely be said, to the orator's advantage. And Mr. Rae here renders good service in disabusing our minds of the misleading effect produced by the current version of Sheridan's speeches, which "does not profess to be verbatim; much of it is in the third person; but many passages are in the first person, and are printed within inverted commas, apparently to show that they are literally accurate, the more telling words and phrases being italicized." One instance of such contrast will perhaps suffice. In the current version of the exordium occurs this passage: "The unfortunate gentleman at the bar is no mighty object in my mind. Amidst the series of mischiefs, *to my sense*, seeming to surround him, what is he but a petty *nucleus*, involved in its *lamina*, scarcely seen or thought of?" The correct version runs thus: "So far from it, that the unfortunate gentleman at your bar is scarcely in my contemplation when my mind is engaged in this business; that it then holds but two ideas—a sincere abhorrence of the crimes and a sanguine hope of the remedy." Readers will agree with Mr. Rae that this latter version "is much simpler and" (which the other is not) "perfectly intelligible."

It may be well to call attention to the fact that Sheridan made three speeches on the affair of the Begums—1, on Feb. 7, 1787, in the House of Commons, on the impeachment of Warren Hastings; 2, in Westminster Hall, on June 3, 6, 10, and 13, 1788, on summing up the evidence on the Begum charge; 3, on May 14, 1794, in reply to Hastings's counsel on the same charge. This last speech occupies forty-nine 8vo. pages in the report published from the shorthand writers' notes.

The whole of the speeches from these verbatim notes were published in four bulky volumes in the years 1859-61, "by the authority of the Lords Commissioners of her Majesty's Treasury," under the competent editorship of Mr. Bond, now Keeper of the Manuscripts of the British Museum.

Henry Campkin, F.S.A.

Reform Club.

Passerage (5th S. viii. 308) is the French term for what we call "pepperwort" or "cress," botanically "lepidium," a very numerous family of the Brassicaceæ, which are found throughout all the temperate regions of the earth. The *Lepidium oleraceum* grows on the sea-shore, but it is only found in New Zealand, where it is used as a pot herb, and was formerly considered a specific against scurvy. There is a variety, *Lepidium piscidium*, which has intoxicating qualities, and is used by the natives of the Sandwich Islands for catching fish. It renders them insensible, so that they float on the surface, and are easily taken. Perhaps the herbalist who found his specimen covered with the obnoxious insect had got this variety. But there are many other plants which possess the same quality of stupefying insects. It would be well to discover and cultivate this plant, which so wonderfully attracts and destroys the *Cimex lectularius*.

G. B. B.

Passerage is a pure French word = our English herb "dittander." Of "dittander" Barclay says:

"In botany, a genus of plants called by Linnæus lepidium. There are three British species, viz., the mountain, pepper, and narrow-leaved. The first species is found on St. Vincent's Rock, near Bristol, flowering in April and May; the second, with numerous terminating white blossoms, and serrated leaves betwixt egg and spear shaped, is found in most pastures, flowering in June and July, called also pepperwort and poor-man's pepper; the last, called also narrow-leaved wild cress, is found on the sea-coast, flowering in June."

I find no mention of the peculiar properties attributed to this plant in the quotation from the French paper.

Edmund Tew, M.A.

Passerage is pepperwort, a cruciferous plant ("lepidium"), of which there are twenty-three varieties. Four only are found in Britain. *Lepidium sativum* is a very palatable garden cress, which can at pleasure be grown on a layer of moist flannel by the kitchen fire. *Lepidium oleraceum* is a pungent anti-scorbutic, formerly well known to

seamen on the coast of New Zealand. *Lepidium piscidium* (fish poison) is used by the Society Islanders to intoxicate fish, and render them easy of capture. It is perhaps this variety which attracts the Norfolk Howards in the way described. X. P. D.

Passerage, or, as it is more correctly written, *passe-rage*, is the French name for the common garden cress (*Lepidium sativum*). The extraordinary properties attributed to it in the quotation from the *Pall Mall Gazette* are no doubt an exaggeration, having its origin in the pungent or biting nature of the plant, which is characteristic of the whole of the Cruciferæ.

JOHN R. JACKSON.

Jocelyn Road, Richmond.

DR. BARRETT, VICE-PROVOST OF TRIN. COLL., DUBLIN (5th S. viii. 307.)—I have heard that Dr. John Barrett, Vice-Provost and Librarian of Trinity College, Dublin, was not only very learned and clever at remembering whatever he had once read, but was also very grand and pompous. Was it at this dinner, in 1816, in the august presence of Dr. Kyle, the Revs. W. H. Brett and Thomas Hinks, &c., that the scholar of the week resolved to cast a shade over the grandeur of the Vice-Provost? The learned party enter the hall, and the eccentric scholar takes up the board, from which he reads the Latin grace. But, in place of the Latin grace, he simply said, and repeated to the proper length, "Jacky Barrett thinks I'm reading the grace; Jacky Barrett thinks I'm reading the grace," &c.; at the termination of which Jacky Barrett uttered a very pompous and grand "Amen." The position of the reader was at this time far removed from the high table, but was afterwards changed (for somehow or other this affair was, in after time, made known to Dr. Barrett), so that the grace might not in future be thus rendered into English. Who was the scholar that thus risked not simply his career, but his neck, in the mighty presence of Dr. Barrett?

T. W. R.

A "PULLAS" (5th S. viii. 248.)—Quoting Ramsay's *Poems*, ii. 393, Jamieson gives *pullisee*, a pulley; S. *pullishee*. R. S. CHARNOCK.

Junior Garrick Club.

A JAKEY (5th S. viii. 208.)—Peasants' reasons for the origin of words are not usually of much account. Nemnich, under "Rana paradoxa (rana piscis, proteus marinus)," gives the Fr. synonym, "*jackie*, grenouille à queue." The word is also found in Linnæus, D'Orbigny, Sibylle de Mérian, and Wagler. In Laurenti it occurs under "Proteus raninus." Conf. also *Encyc. des Gens du Monde*, art. "Grenouille," by Lemonnier. Nemnich gives also *Yce* (doubtless another form of *jackie*, *jakey*) as one of the provincial names for the frog in England. R. S. CHARNOCK.

Junior Garrick Club.

REV. ALEXANDER DYCE (5th S. viii. 327.)—MR. CROSSLEY'S letter concerning Mr. Dyce has caused me to turn up a small matter of my own, which I was engaged on a few years ago, and which I may just relate to you. My friend and life-long acquaintance, the late Mr. John Kesson—some eighteen years in the Library department of the British Museum, and who more than once showed me a few of the curiosities in that wonderful repository of literature—had occasion in 1870 to inform me by letter, through a relation who had been visiting him in London, that he was then engaged in compiling the catalogue of Mr. Dyce's gift to the nation, and that he had fallen in with some references to myself and about Aberdeen. He asked me if I could let him know anything about Mr. Dyce, as he was very much interested in what he had discovered—such as a quantity of my Shakesperian papers, a reference to the Craigie where the Dee enters the city—matters which were unknown to him, although an Aberdonian, while I was not, but had come from Glasgow some forty years before this. Accordingly, I sent him a few facts I had learned from an acquaintance, who I believe had sent my productions to Mr. Dyce, and whose mother had been an inmate in the family when Mr. Dyce was a stripling.

Again, in 1872, Mr. Kesson made his last visit to Aberdeen, and brought instructions from Mr. Sketchley, of the Kensington department, to engage me to make further inquiries. This I set about, and wrote some little matter, and was well received by all I came in contact with. Unfortunately my chief informant had died in the interim, but what I had done met with Mr. Kesson's approval. He told me to keep a copy of what I had written, and gave instructions how to forward the other. The Council of Education acknowledged receipt of what I had sent, and I see that Mr. Forster has made use of a fact or two. Still there are matters connected with the family that are interesting which have not been made use of, and I believe something more could be done. One instruction Mr. Kesson gave me I followed out—that whenever a name or a place occurred I should make a note of it. Mr. Forster has done little in this part. At all events, what I sent may be obtained in London; if not, I could make a paper of my own, so far as I have gone, and might add to it. One addition to the original w account of the Ochterlony family, which I e from a local publication upon a parish so miles west of this. JOHN BU

Aberdeen.

THE STORY OF JOSEPH (5th S. Joseph and the other names refer

he common mythology, then they cannot owe heir origin to a Semitic source, and cannot be explained by Semitic derivations any more than by reek. Semitic writers and Greek writers have ven their respective etymologies for such words, t both cannot be right. If Manasseh be suggested as correlative to Moses, why not Minos, the w-giver!

HYDE CLARKE.

JOAN PLANTAGENET, LADY TALBOT (5th S. viii. 28.)—There is an article in *Collectanea Topographica et Genealogica*, vol. i. p. 80, on Beatrix, wife Sir Gilbert Talbot. It is signed N. H. N., hich are no doubt the initials of Sir Nicholas arris Nicolas. After the death of his first wife, oan Plantagenet, it is clear that Lord Talbot arried, for his second wife, a Portuguese lady amed Beatrix. Ankaret, the only child of Sir ilbert, Lord Talbot, is stated by N. H. N. to ave been the daughter of his second wife, Beatrix. This Beatrix married, for her second husband, homas Fettiplace, of East Shefford, co. Berks. has been frequently stated that this Beatrix as the natural daughter of John, King of Porgal, and widow of Thomas, Earl of Arundel; t the article in the *Collectanea* proves very satisctorily that Beatrix, the wife of Thomas, Earl of rundel, and Beatrix, first the wife of Gilbert, ord Talbot, and secondly of Thomas Fettiplace, ere two distinct persons. From her arms (five rescents in saltire), it is probable that the second eatrix was of the Portuguese family of Pinto.

C. J. E.

A JACOBITE CONTRIVANCE (5th S. viii. 328.)—s your correspondent A speaks as if his recollecon of the picture is imperfect, may I, without courtesy, suggest that there was no "undisrbed portrait of the king or Chevalier," and that e glass was not a "reflecting" glass, but simply plain glass, placed to mark the spot where the e should be placed to see the features in their tural form? The undisturbed portrait could rcely have been concealed by the base of the ss, to say nothing of the danger of concealment. he Jacobite contrivance would thus be an inance of what Shakspeare calls "perspectives" in *ichard II.*, Act ii. sc. 2:—

> "Like perspectives, which rightly gazed upon
> Show nothing but confusion: eyed awry
> Distinguish form."

J. C. M.

JAMES VAUX, 1626 (5th S. viii. 349.)—It may ist in this inquiry to note that Sir Theodore de aux, Kt., who died May 26, 1694, and is buried Isleworth, was the son and heir of Thomas de aux, Esq., of Covent Garden. His arms were, Azure, a fleur-de-lis argent; on a chief or two allets pierced gules." Sir Theodore was twice arried; his second wife, Dame Judith de Vaux, is also buried at Isleworth (Aungier, *History of Isleworth*, p. 158). His only daughter and heiress, Mrs. Elizabeth de Vaux, according to the *London Magazine*, died in January, 1734.

EDWARD SOLLY.

AN OLD PICTURE (5th S. viii. 349.)—The painter who is known to have used the signature "L. H." was Lucas de Heere, who painted many portraits in this country. He was born at Antwerp in 1534. Why does H. H. represent his picture as "about 250 years old"?

O.

THE ORDER OF THE GOLDEN FLEECE (5th S. viii. 328.)—The motto of this order is from Claudian, "Pretium non vile laborum," and is engraved on the badge worn by the knights of the Austrian branch of the order. Burke, in his *Orders of Knighthood*, calls the device "Autre n'aurai" the original motto, and makes the words mean "I will have no other (order)." In this he is followed by Boutell, *Heraldry, Historical and Popular*, third ed., p. 355, who says, "The original motto, 'Autre n'auray,' declaring that a knight of the Golden Fleece would accept no other knightly distinction, shows the high estimation in which this order was held from the time of its foundation." This is, however, altogether an error; and, as I am responsible for allowing it to pass when the proof sheets came under my revision, I am glad to have the opportunity of correcting it now. "Autre n'auray" was not the motto of the order, but the private device of its founder, Philip le Bon (see Chifflet, *Insignia Gentilitia Equitum Velleris Aurei*, p. 3), and its original meaning was a sentimental or amorous one. It was no more the motto of the order than were the words "Je l'ay empris," which were embroidered on the border of the mantle of the knights, and formed the personal device of Charles le Hardi.

These devices were merely personal ones, having generally an enigmatical meaning. Each prince assumed one or more; thus Philip le Bel, another sovereign of the order, took for his device the words "Qui voudra"; so Maximilian the Flemish words "Halt Marz"; and Charles V. the well-known "Ne Plus Ultra," afterwards corrected by the omission of the *Ne*.

But with all these changing personal devices the true motto of the order was always, as it continues to be, "Pretium non vile laborum."

JOHN WOODWARD.

Montrose, N.B.

THE SUNFLOWER (5th S. viii. 348.)—I had many plants of sunflower in my garden this summer, and watched them closely, with a view of testing the accuracy of Moore's well-known lines. At noon every plant was stiffly upright, but towards sunset each one showed a very marked curve or bend to the west of its head and upper leaves. They

did not long remain thus turned to the west, but in an hour or so, when quite dusk, I found that every plant had turned its head in an exactly opposite direction, viz. to the east once more. I conclude that the heads remained all night thus turned to the east, for I found them in that position the first thing in the morning, but by noon they were as upright as lamp-posts. These manœuvres were performed daily, whatever the weather, till the yellow flowers began to develope, when, strange to say, they ceased entirely, and the fully open flowers faced in one direction, and were immovable. Some of the larger plants had branches bearing seven or eight flowers at one time, and facing up, down, and every point of the compass. The fact that on coming into flower all movement of the heads ceased is the most curious part of the transaction. The poet must have availed himself slightly of the licence accorded to his order to improve upon what he doubtlessly really observed. E. M. W.

I think I can satisfy J. B. P. about the legend of the "tournesol" and its supposed following of the sun. In my garden have been and are many sunflowers. These I have often watched at all times of the day, and have convinced myself that the disks incline in all directions, so that one or two may face the sun at any time, but that none follow the luminary "on purpose," while many invariably keep their backs or sides to the sun. O.

THE FIELDFARE: THE BLINDWORM (5th S. viii. 286, 354.)—Scott's mistake about the fieldfare is followed up, in the next two lines, by another mistake:—

> "There the slow blindworm left his slime
> On the fleet limbs that mocked at time."

The reptile popularly called blindworm is neither a worm nor blind; it is a true snake—*Anguis fragilis* is its Linnæan name—and, like the rest of that tribe, it is covered with dry scales. Worms, as everybody knows, are slimy, and leave a mark on surfaces they have crawled over; but snakes never do so. JAYDEE.

SNEEZING (5th S. viii. 221, 284.)—The thanks of all readers of "N. & Q." are due to M. BARBÉ for his erudite note. But, having asked, with Pliny, "Cur sternutamentis salutamus?" he seems inclined to accept as final the Stagyrite's reply. Mr. Herbert Spencer, in his *Principles of Sociology*, vol. i. p. 244, having shown that epilepsy and hysteria are among primitive races thought to be the work of an intruding spirit, proceeds as follows:—

> "If these more violent actions of the body, performed in defiance of the will, are ascribable to a usurping demon, so too must be the less violent actions of this kind. Hence the primitive theory of sneezing and yawning.....The Khonds dash vessels of water upon the priest when they wish to consult him. He sneezes, and becomes inspired. Of course, there is nothing to determine whether this possession is by a friendly or by an unfriendly spirit: it may be, as among the Zulus, an ancestral ghost, or, as among other peoples, it may be a malicious demon. But be the sneeze, as with the Moslem, a reason for asking Allah to protect him against Satan as the presumed cause; or be it, as with the Christian, the occasion of a "God bless you" from bystanders; or be it the ground for putting faith in an utterance as inspired; the implication, which alone here concerns us, is that involuntary actions of these kinds are regarded as showing that some intruder has made the body do what its owner did not intend it to do."

Here at least we must (with Mr. Froude's permission) hold the nineteenth century philosopher to be "more profound than Aristotle."

SCRIBE.

"LUCK MONEY" (5th S. vii. 488; viii. 37.)—The following seems to come in appropriately in reply to the query of MR. CORDEAUX as to luck money. It is extracted from a West-country paper, and might be usefully preserved as a record of an established custom:—

"MARKET MONEY.—Mr. A. Ernest Williams, hon. secretary of the Salisbury Corn Buyers' Association, sends the subjoined information, which has been for the most part supplied by men having large transactions in the markets in question. Mr. Williams adds: 'It will be seen that the custom of market money, or its equivalent in longer credit, obtains in 96 per cent. of the whole of the markets reported to me, including most of the districts competing directly with our own, as well as many of the principal markets of the country.' Abingdon—1*s.* on 5 qrs. wheat, 1*s.* 6*d.* on 10 qrs. barley; Birmingham—1*s.* on 7½ qrs. wheat, 1*s.* on 5 qrs. barley; Wallingford—1*s.* 6*d.* on 5 qrs. wheat, 1*s.* on 5 qrs. barley; Shaftesbury—One month's credit; Witney—1*s.* on 5 qrs. wheat, 1*s.* 6*d.* on 10 qrs. barley; Henley—1*s.* on 5 qrs. wheat, 1*s.* 6*d.* on 10 qrs. barley; Mark Lane—One month's credit; Oxford—1*s.* on 5 qrs. wheat, 1*s.* 6*d.* on 10 qrs. barley; Warwick—1*s.* on 7½ qrs. wheat, 1*s.* on 5 qrs. barley; Warminster—1*s.* on 5 qrs. wheat; 1*s.* on 10 qrs. barley; Dorchester—Ditto; Frome—Ditto; Shepton Mallett—Ditto; Bath—1*s.* on 10 qrs.; Wantage—1*s.* on 5 qrs. wheat, 1*s.* on 10 qrs. barley; Reading—Ditto; Yeovil—Ditto; Gloucester—Ditto; Didcot—Ditto; Banbury—1*s.* on 10 qrs. wheat, 1*s.* on 5 qrs. barley; Faringdon—1*s.* on 5 qrs. wheat, 1*s.* on 10 qrs. barley; Devizes—1*s.* 6*d.* on 10 qrs. wheat, 1*s.* on 10 qrs. barley; Bristol—1*s.* on 12½ qrs.; Chippenham—1*s.* on 10 qrs.; Swindon—Ditto; Cirencester—Ditto; Newbury—1*s.* per carriage; Hungerford—1*s.* on 15 qrs. wheat, 1*s.* on 20 qrs. barley; Romsey—1*s.* on 10 qrs.; Blandford—Ditto; Bridport—Ditto; Exeter—1*s.* on 12½ qrs.; Bridgewater—Ditto; Basingstoke—6*d.* per load; Andover—Ditto; Winchester—1*s.* per load; Plymouth—1*s.* on 10 qrs.; Tavistock—Ditto; Launceston—Ditto; Kingsbridge—Ditto; Totnes—Ditto; Newton—Ditto; Dartmouth—Ditto; Brixton—Ditto; St. German's—Ditto; Ringwood—Ditto; Fareham—Irregular; Wakefield—1*s.* on 5 qrs., or months' interest; Manchester—Ditto; Liverpool—Ditto; Hull—Ditto; Leeds—Ditto; Wolverhampton—1*s.* on 7 qrs. wheat, 1*s.* on 5 qrs. barley; Leicester—1*s.* 6*d.* on 10 qrs.; Doncaster—1*s.* on 7½ qrs.; Norton—1*s.* on 10 qrs.; Kettering—Ditto; Marlborough—Ditto; Lincoln—Ditto; Newark—Nottingham—Ditto; Loughborough—Ditto; Derby—Ditto; Melton—Ditto; Grantham—Ditto; Leicester—

tto; Mansfield—Ditto; Chesterfield—Ditto; Ditto; Sleaford—Ditto; Boston—Ditto; d; Stamford—*Nil*; Chichester—*Nil*."

KINGSTON.

AGAINST TOOTHACHE (5th S. viii. 143, correspondent, *ante*, p. 275, seems to the charm, "Peter sat on a marble is perhaps Scotch. It will be found, it it is very common in England, if ppose, brought thence into Scotland. Q.," 1st S. x. 220; iii. 258, and *Choice* lore), pp. 62, 168; also Harland and *Lancashire Folk-lore*, pp. 75, 76. *Romances and Drolls of the West of* cond series, p. 215, gives a charm of rent form.

WILLIAM GEORGE BLACK.

lasgow.

, KING OF FRANCE: SONG OF JEANNE. 5th S. viii. 208, 274.)—The history of given by André Favyn, a contem- thor, in his *History of Navarre*. The d'Albret, warned by his servant, went down into his daughter's chamber. who heard him come in, began to sing to rnais cantique of women in childbed,— uste Dame deou cap deou poun, joudat me à d'aqueste hore.' in all Gascony that, at the end of every s an oratory dedicated to the Virgin Mary, reason 'Notre Dame deou cap deou poun.' f the bridge of the Gave which leads to re then existed an oratory dedicated to the n, famous for miracles, to which pregnant n the habit of vowing themselves in order ick delivery. The king himself, continued the cantique, and had but just finished is daughter was delivered of the prince les France."

understand Miss Freer's statement ery long ditty. Here it is *in extenso*:

Dame deou cap deou poun
at me à d'aqueste hore;
nu Diou deü Ceü
boulhé bié delfioura leu;
ynat qu'em'hassie lou doun;
nqu'au haût deus mounts l'implore
Dame deou cap deou poun
at me à d'aqueste hore."

is very plaintive, in B minor. Both n *Chansons et Airs Populaires du* Frédéric Rivares, Pau, 1844. I have older spelling, which is easier to an See Mazure's *Histoire du Béarn et que*, Pau, 1839.

THUS.

RE AND THE BIBLE (5th S. vi. 509; viii. 258.)—The following illustration on this subject (5th S. vi. 509) has ed in another American paper, the *press*:—

tried before Judge Hulett, in the Monroe, Court, Mr. Stull, who appeared for the defendant, made some quotation, which he said was from Shakespeare, but which Mr. Chumasero said was from Cowper, while the judge thought it was from the Bible." To the list of works in connexion with "Shakspeare and the Bible" already noticed in the columns of "N. & Q." might be added the following:—

"The Wisdom and Genius of Shakespeare, with Select and Original Notes, Scriptural References, &c., by the Rev. T. Price. 1838."

G. E. WATSON.

St. George's Place, Dublin.

GUILLARDET'S "MÉMOIRES DU CHEVALIER D'EON" (5th S. viii. 309.)—EDAX VERITATIS will find the curious history of this book in "N. & Q.," 3rd S. xi. 209; and if he is desirous of further information about the Chevalier, let him consult the various articles respecting him in 4th S. ii. T.

THE "ENGLISCHES FELD," NEAR ASPERN (5th S. vii. 308, 416.)—Must we assume, as is done by R. G. and his respondent (5th S. vii. 416), that this local name has reference to England or the English? These gentlemen are very possibly labouring under the same mistake which caused me to follow with much interest the different portions of a mass in the Cathedral of Mentz a good many years ago. The service was a special one, and books of it were being sold at the doors. On opening one which I purchased, I perceived it to be entitled *Englisches Ehrenpreis*, and to be for the good of the souls of the *Englische Bruderschaft* of the archdiocese. It pleased me much to see our nation treated, as I supposed, with so much honour. But as I read and listened, it surprised me to find no allusion in any part of the service to the faithful in England, or to Englishmen in Germany. On a subsequent and more careful perusal of my book, I discovered that the *Englisches Ehrenpreis* must be the *Trisagion*, or *Angelic* celebration of the holiness of God, the bond of union of the brotherhood being their participation in a perpetual* repetition of that song, taking turns according to a preconcerted *rota* night and day, and that the guild was not the *English*, but the *Angelic*, brotherhood. May not the solution of R. G.'s question be found in some legend of an angelic appearance on the plot of ground in question?

J. WALKER.

Wood Ditton Vicarage.

SHEEP LED BY THE SHEPHERD (5th S. vii. 345, 477; viii. 79, 218.)—I have been expecting that some Northern farmers would have sent a note on this subject, but they appear to be too busy in acquiring "proppitty." I have frequently seen the thing in the Isle of Man—certainly not a pastoral country. I particularly remember one

* See Revelation iv. 8, and *Te Deum*, "Cherubim and seraphim continually do cry," "incessabili voce clamitant."

scene: a dreary day in late autumn, in front of a dreary old country house, with a dismal landscape stretching out on either side, the starved, stunted herbage being nearly of the same hue as the gloomy sky above it. Suddenly I saw a man come over the ridge, clad in the garment dear to the children of the mist, and holding a shepherd's crook in his hand. Soon he was followed by his faithful sheep, and the whole procession, man and animals, passed like phantoms, and disappeared beyond a belt of trees. The eldest son of the house was standing by me: "The sheep are being brought in from pasture to be folded for the night"; and I think that, in that grey autumnal evening, my friend felt something of the weird effect of that silent transit. H. CROMIE.

"THE FALL OF MORTIMER" (5th S. viii. 167, 214, 231.)—I have an early copy (1719) of Mountfort's play. It is called *King Edward III., with the Fall of Mortimer, Earl of March*, and has a dedication "To the Right Honourable Henry Lord Viscount Sydney, of Sheppey," by "Will. Mountfort." This play, in Gilliland's *Dramatic Mirror* (1808), is stated to have been produced in 1691. W. PHILLIPS.

"PRIDE [CRY] OF THE MORNING" (5th S. viii. 129, 275.)—No correspondent has mentioned the use of the term by Keble:—

> "Pride of the dewy morning,
> The swain's experienced eye
> From thee takes timely warning,
> Nor trusts the gorgeous sky."
> *Twenty-fifth Sunday after Trinity.*

This is noticed by a correspondent of "N. & Q." in another place—E. C. Brewer, *Dict. of Phrase and Fable, s.v.* ED. MARSHALL.

BIBLIOGRAPHY: PETER ANNETT (5th S. vi. 307; viii. 98, 350.)—MR. W. BATES is perhaps not aware of the existence of several engravings displaying, in a satirical fashion, the "Robin Hood Society." If he cares to see these curious things he will find them in the British Museum, department of Prints and Drawings, by referring to the Catalogue of Satirical Prints, under the numbers 3260, 3539, in which publication are details of the subject. In the same collection he will find two other prints, not yet catalogued, but dated "1783," and "Jan. 1, 1809." In addition to your memoranda, MR. WHYTE may consult *Memoirs of the last Ten Years of the Reign of George II.*, by Horace Walpole, 1822, vol. i. pp. 35-36; Walpole's *Letter to the Earl of Hertford*, Nov. 9, 1764; and "N. & Q.," 2nd S. v.

O.

SPECIAL COLLECTIONS OF BOOKS: HIGHWAYMEN (5th S. vi. 483, 544; vii. 40, 153, 294, 437, *476; viii. 57*, 271, 358.)—In the Mitre and *Crown*, a monthly journal, which was commenced in 1748, there is at the end of each number a list of preferments, marriages, deaths, bankrupts, new books, and *robberies*. Thus in February, 1749, there are the following under that head:—

"Feb. 3.—Mr. Howes and his wife. A single highwayman, near Whetstone. Robbed of 17*l.*—Mr. Vandermersen. Two highwaymen, near Bradfield, in Essex. Robbed of 6*l.* and a silver watch.

"Feb. 4.—A gentleman. Attacked by two fellows near the Duke of Newcastle's house in Great Queen Street. Robbed of his watch and 5*s.*

"Feb. 7.—Mr. Scott. Knocked down by three footpads at Millbank. Robbed of ten guineas.—Rev. Mr. Creed. A single highwayman at Sydenham. Robbed of two guineas and some silver.—Mr. Williams, butler to the Earl of Rothes. Knocked down by a gang of fellows near Tyburn turnpike. Robbed of his watch and money.

"Feb. 8.—Mr. Shewel's house at Spitalfields broke open. Robbed of a large quantity of silk.

"Feb. 14.—Mr. Hillier. Attacked by three footpads near Edgeware. They took his watch and some silver."

The idea of thus giving to the public monthly lists of robberies probably did not give satisfaction; at all events, it was discontinued in the *Mitre and Crown* after September, 1749.

EDWARD SOLLY.

I forward a copy of the title-page of a curious book pertaining to the history of the romance of the road, which I have met with since my previous note. It is 12mo. in size, and consists of 288 pages, besides twenty-four pages of introduction, &c., dedicated to Thomas Thompson, Esq., Captain in his Majesty's 46th Regiment, Commandant of Newcastle in the colony of New South Wales. The title is thus:—

"Memoirs of James Hardy Vaux, a Swindler and Thief, now Transformed to New South Wales for the Second Time, and for Life. Written by Himself. Second edition. London, 1827. Printed for Hunt & Clarke, York Street, Covent Garden."

JOHN TAYLOR.

Northampton.

A BOTANICAL PUZZLE (5th S. viii. 146, 294.)—I fail to see any "botanical puzzle" in the fact of henbane (*Hyoscyamus niger*) occasionally making its appearance where it had not been before remarked. It has sprung up in my garden spontaneously for several years back. Neither do I think that when it does appear it is any proof that at a former period there was some religious house in the neighbourhood, as there is not the remotest trace or tradition that any such establishment existed within a considerable distance.

I think the appearance of the plant is to the fact that I have had my garden trenched, and therefore long buried seeds been brought to the surface and have germ Many plants have sprung up in it, like the h that I have never observed within many

leurum rotundifolium, Stachys annua, rvense, and some others.

H. E. WILKINSON.

AME AND SURNAME BOOKS (5th S. vii. 502; viii. 195.)—Please note the follow- "*Genealogy and Surnames, with some and Biographical Notices.* By William . Edinburgh, Wm. Ritchie, 1865. Paton, Printer, Edin." Pp. viii-174. And, if it be worth while:—*Chambers's* Feb. 6, 1841, "A Word on Surnames"; , 1847, "Aristocracy of Names"; *Corn- gazine*, vol. vi., 1862, "Surname and vol. xvii., 1868, "Surnames"; vol. xxiii., Christian Names in England and Wales."

J. MANUEL.

AUL AND SENECA (5th S. vii. 449; viii. lone of your correspondents has adverted robable link of communication between and Seneca. Felix, the Procurator of was brother of Pallas, the freedman and of the Emperor Claudius. Pallas enjoyed dship of Seneca, by whom he was defended used under Nero of being concerned in a y to raise Cornelius Sulla to the throne. l preceded St. Paul to Rome. He was y to forget the prisoner before whom he abled. What more probable than that he peak of him to Pallas, and that Pallas ring him under the notice of Seneca?

R. M. SPENCE.

of Arbuthnott, N.B.

LEVERER" (5th S. vii. 344, 478; viii. rncliffe Hall, the seat of the family of rer, is in Cleveland, not in Craven. Arn- Craven never had a hall or manor-house.

CHARLES A. FEDERER.

rn" (5th S. viii. 68, 197.)—This word vice in Shakspeare:—

"No contracts,
ions; bound of land, *tilth*, vineyard, none."
Tempest, Act ii. sc. 1.

"Even so her plenteous womb
eth his full *tilth* and husbandry."
Measure for Measure, Act i. sc. 5.

H. A. KENNEDY.

LDIC (5th S. viii. 268.)—There are families hinsons in Durham, Yorkshire, Essex, and who bear Per pale gu. and az., a lion ramp. w. eight cross crosslets or. Lord Donough- ross crosslets are arg. The Hutchinsons orp, Notts, rejoice in ten cross crosslets or; Hutchinsons of Willoughby "on the (as Robson's *British Herald* has it), in e county, have twelve. I record all this, that the information may be of some service to your correspondent, but without any very strong expectation that it will. The note may be useful to MR. MANO, supposing that he knows the county of the Rev. John Hutchinson about whom he inquires, 5th S. viii. 68.

ST. SWITHIN.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 309.)

"Beyond the noise of busy man"

is the fourth line of Dyer's *Grongar Hill*.

J. W. W.

(5th S. viii. 188, 220, 280, 319.)

"What is good for a bootless bene?"

That "bootless bale," not "bootless bene," is the correct version is corroborated by this excerpt from the first edition (1670) of John Ray's *Collection of English Proverbs*, p. 58:—

"When bale is highest, boot is next."

"3. Bale is an old English word, signifying misery; and boot, profit or help. So it is as much as to say, when things are come to the worst, they 'll mend." So far the proverb with Ray's gloss thereon. Clearly the real purport of the question asked the mother, "Lady Aaliza," by the falconer, was this:—A calamity has happened which is beyond human remedy; this being so, what under the circumstances is the best thing to be done? People to this day usually break bad news by some vague generality of the kind, framed so as to raise the hearer's apprehensions, while it withholds exacter details of the misfortune.

ZETO.

Miscellaneous.

NOTES ON BOOKS, &c.

Essays of Montaigne. Translated by Charles Cotton. With some Account of the Life of Montaigne, Notes, and a Translation of all the Letters known to be Extant. Edited by Wm. Carew Hazlitt. (Reeves & Turner.)

THIS is a noble book, capitally edited; edited, that is to say, with the utmost care, with love for the labour, and the warm homage of sympathy for the great author and his immortal work. Montaigne's career is represented by the figures 1533—1592. Cotton's translation first appeared in 1686, and the fifth edition in 1743. It is now reproduced with the following method of editing: "The besetting sin of both Montaigne's translators seems to have been a propensity for reducing his language and phraseology to the language and phraseology of the age and country to which they belonged, and moreover inserting paragraphs and words, not only here and there, but constantly and habitually, from an evident desire and view to elucidate and strengthen their author's meaning: the result has generally been unfortunate, and I have, in the case of all these interpolations on Cotton's part, felt bound, where I did not cancel them, to throw them down into the notes, not thinking it right that Montaigne should be allowed any longer to stand sponsor for what he never wrote, and reluctant, on the other hand, to suppress the intruding matter entirely, where it appeared to possess a value of its own." Moreover, Mr. W. C. Hazlitt has properly restored passages which Cotton thought proper to omit; and he has had the invaluable help of his learned father, Mr. Registrar Hazlitt (who, thirty-five years ago, issued his well-known and excellent edition of Montaigne), in verifying and retranslating the quotations, which were in a most corrupt state, and of which Cotton's English versions were singularly loose and inexact. The worthy Registrar has

also co-operated with his son "in collating the English text line for line, and word for word, with the best French edition." How pleasant to meet the Registrar here, in company with poets and philosophers of old! How very different it must be from having to meet him, *nolens volens*, in the court in which he presides, near Lincoln's Inn Fields! While on the subject of editions, let us notice here that, in 1725, a three-volume 4to. French edition, edited by Pierre Coste, was published "par la Société," in Paris. On the title-page are the words, "plus ample et plus correcte que la dernière de Londres." The preface, however, is dated, "A Londres, le dix-neuvième de Mars, 1724." It is further stated in the preface that of all the preceding editions of Montaigne (the name throughout is spelt without the *i*) the only authentic one was Langelier's, published in Paris in 1595. The writer of the preface also takes great credit to himself for verifying, correcting, and translating the numberless quotations, and for the publication of nine letters that had not before been printed. He also quotes, with some pride, the testimony of Sheffield, Duke of Buckingham, given in his "Essay of Authors" (*Works*, vol. ii. p. 266) to this effect: "But we must never expect so much sincerity in any writer except the incomparable Montagne (*sic*), who is sure to stand alone to all posterity." In the *Life*, which Mr. W. C. Hazlitt has translated freely from that of the Paris edition of 1854, the father of the great autobiographical essayist is styled "Pierre Eyquem, Esquire." This reminds us that a French writer, M. Deschanel if we remember rightly, maintained that Montaigne's father was an Englishman, and that the essayist was a thorough Anglo-Gascon. The French writer attributed the wit, imagination, and sensual richness of Montaigne to his Gascon mother; and all that was positive and egotistical in him to his English father. The note which we once made on this subject (whence taken is now forgotten) adds that Montaigne's gold was French, his alloy English. Shakspeare, it is further said, "without knowing anything of Montaigne's descent, stole from him, as from a relative, by instinct." Among the tutors of Montaigne we find noted, "George Buchanan, ce grand poëte écossois." There only remains for us to congratulate Mr. W. C. Hazlitt on the successful completion of his work in editing these essays of the immortal Anglo-Gascon.

The Jewish Messiah. A Critical History of the Messianic Idea among the Jews, from the Rise of the Maccabees to the closing of the Talmud. By James Drummond, B.A. (Longmans.)

ONE of the most important books of the season. It exhibits the "doctrine concerning the Messiah, as it was held among the Jews in the centuries during which Christianity appeared," and introduces the English reader, more fully than has yet been done, to "the Apocalyptic and kindred literature."

MR. JAMES DUNCAN sends us *An Essay on Mind, with other Poems*. These early efforts of Elizabeth Barrett's muse will interest poetical students.—*A Short History of the Egyptian Obelisks*, by W. R. Cooper (Bagsters), is a compilation induced by a passing and popular interest. All readers of this little book (or of any book on Egyptian monuments) should obtain the *Athenæum* of Oct. 27, cut from it the account and the engravings of the four sides of Cleopatra's Needle, and insert them in their books on the subject as a valuable supplement.—We may add here that Mr. Edward Walford has brought his fifth volume of *Old and New London* (Cassell, Petter & Galpin) to a close, and that the sixth has begun with more merit than ever in the woodcuts.

ENGLISH DIALECT SOCIETY.—The publications for 1877, now nearly ready for issue, will comprise a Lincolnshire Glossary, by Mr. Edward Peacock, F.S.A.; a Glossary of Holderness Words, by Messrs. Ross, Stead, and Holderness, with a map of the district; an Essay on the Dialects of Eleven Southern and South-Western Counties, by Prince Louis Lucien Bonaparte, with two maps, showing the classification of the English dialects; an Outline Grammar of the West Somerset Dialect, by Mr. F. T. Elworthy; and the concluding portion of the society's Bibliographical List, edited by Mr. J. H. Nodal, the honorary secretary, and including lists of works relating to Scottish dialects, Anglo-Irish dialect, slang and cant, Americanisms, and an index to the whole work.

ARCHÆOLOGICAL INSTITUTE.—*Nov.* 2.—The Rev. J. Fuller Russell in the chair.—The opening meeting of the session 1877-78 was held at the rooms of the Institute, when the chairman alluded to the interest of the recent meeting at Hereford, and the high character of the papers by Mr. Clark, Sir G. G. Scott, and Mr. Thompson Watkin.—Mr. Andrews contributed "Notes on a Well discovered in the Choir of Beverley Minster," upon which subject Mr. Micklethwaite added many other instances of a similar kind, showing that such features were probably originally exterior, but enclosed by the lengthening of the churches.—Examples of enamel of the twelfth and thirteenth centuries were shown by the chairman, Mr. Hartshorne, and the Rev. W. B. Oakeley.—Mr. Donald Baynes exhibited some horse-shoes of the Roman period, recently found in excavating for the new docks in the Isle of Dogs, at a depth of twenty-four feet below the surface.

THE INDEX SOCIETY.—Mr. Henry B. Wheatley, Hon. Sec. to the newly formed Index Society, requests us to state that his address is 5, Minford Gardens, West Kensington Park, W.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

J. C. (Bolton.)—We have the very best authority for stating that no such delegation of clergy, nobles, and notables, or of any other body of men ever assembled for the purpose named.

C. L. W. (*ante*, p. 360.)—A correspondent writes:—"Prince's *Worthies of Devon* is about the best authority for C. L. W. to consult to obtain the information required."

H. H.—"Hinc illæ lacrymæ" is in the last line of the well-known speech of Simo in the *Andria* of Terence, Act i. sc. 1.

THE writer of "Walking the Hospitals" has sent no name or address.

A. O. L.—"The grass never grew where his horse's hoof trod." See "N. & Q.," 5th S. vii. 209, 239, 259, 279.

R. W. C. P. (Beith.) *Ante*, p. 293.—We have a letter for you.

W. T. M.—"Respice finem." See "N. & Q.," 5th S. vi. 313.

H. T. E.—Letter forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

DON, SATURDAY, NOVEMBER 17, 1877.

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Notes.

IE WHITE ROSE OF SCOTLAND.

mewhat strange how nearly every writer r or peerage is found to be inaccurate in nt of this lady and her assumed de- the Herberts, Earls of Pembroke and ery; and, as no notice of her various can be found in any of the indices of ," it may be deemed an interesting sub- note. Lady Katherine Gordon was not daughter (as generally stated), but the rently), of George, second Earl of Huntly, ond wife, the Princess Annabella Stewart oneously styled "Johanna," and "Jane," "), sixth and youngest daughter of King of Scots, and his Queen Con-Lady Joan Beaufort; whose disgraceful , and divorce by her unprincipled hus-August, 1471—on the cruel pretext of his -nuptial but uncompleted contract of with Lady Elizabeth de Dunbar, Coun-urray, in May, 1455—may form the sub- future article. Her birth, therefore, may in or about the year 1469; and by an dated, at Perth, Feb. 21, 1490-91, it is that Patrick, first Earl of Bothwell and rd Hales, contracts with George, Earl of o marry, before April 20 following, one ghters, "Margarete or *Katherine*, quhilk that sall best plese the said Erle Boith-vile" (*Spalding Club Miscellany*, vol. iv. pp. xxxiv, 136-7, "Papers from the Charter Chest of the Duke of Richmond at Gordon Castle"). The earl seems to have selected the Lady Margaret Gordon as his second wife, though this marriage is not noticed in the faulty Scotish peerages, nor even the existence of this daughter of the house of Huntly, and offspring of a royal princess (cf. Douglas, Wood, Crawfurd, Playfair, &c.); but Sir Robert Gordon, in his *Genealogical History of the Earldom of Sutherland*, states that the "fourth daughter was Countess of Bothwell" (fol. edit., 1813, p. 82), without her Christian name. A different destiny awaited Katherine, who was popularly called the "White Rose," either on account of her acknowledged beauty, or, according to other authorities, from the badge of "the White Rose of York," as claimed by her unfortunate husband. Be this as it may, it is certain that, at the desire, or rather command, of her cousin, King James IV., her marriage took place with the so-called "Prince Richard of England," styled Duke of York, though better known by the name of "Perkin Warbeck," whose mysterious career is still an unsolved problem in English history. He arrived in Scotland from Ireland in November, 1495, and was received with royal honours at the palace of Stirling, and the marriage apparently took place, at Edinburgh, about the middle of the month of January following (1495-96), when, and subsequently, numerous entries occur regarding the "Prince of Ingland" in the *Accounts of the Lord High Treasurer of Scotland*, as also in the excellent preface to that work by Thomas Dickson (Edinb. H.M. Gen. Reg. House, 1877, *passim*). It is superfluous here to notice the brief expedition or raid across the borders made by King James, in September, 1496, in support of the claims of the pretender to the English throne, and his subsequent waning ardour in his cause, though he indignantly rejected all overtures from King Henry VII. for the surrender of his guest. By his orders a ship, called the Cuckoo, was fitted out at Ayr, at considerable expense, the details of its liberal equipment being given in the *Treasurer's Accounts* (*ut supra*, pp. 343-5, 352) with curious minuteness; among other articles, a "see goune of Rowane tannee" being furnished to the Duchess of York for the voyage. Thus provided, "Perkin" and his wife (who continued his faithful companion amid every future reverse of fortune), with at least thirty attendants, sailed from Ayr, in the second week of July, 1497, under the care of a skilful and distinguished mariner, Robert Barton. On the 26th of that month they reached Cork; but, meeting with an unfriendly reception there, once more set sail with three small ships, and about a hundred and twenty followers, for the Cornish coast. Landing at Whitsand, near Penzance, on Sept. 7, and collecting a considerable number of malcon-

tents, Richard, or "Perkin," made an attack on the city of Exeter; but, being repulsed, he took sanctuary in Beaulieu monastery, Somersetshire, and surrendered, on a promise of life, October 5. He was then conveyed to London as a prisoner, though treated as one of rank. In June, 1498, he escaped from his keepers, taking refuge at Shene monastery (now Richmond), but was brought back to London and confined in the Tower, being finally hanged and quartered at Tyburn, Nov. 23, 1499, at the supposed age of twenty-five. It has never yet been satisfactorily proved that he was an impostor, no record of his trial existing; and as Sir Henry Ellis remarks, "'Who was Perkin Warbeck?' is a question which the English annals cannot resolve" (cf. Ellis, *Original Letters*, first series, vol. i. pp. 18-39; Bergenroth, *Calendar of Spanish Papers*, p. lxxxii; Hall's *Chronicle*, p. 483; and an article in the *Archæologia*, vol. xxvii. pp. 153-210, on "Perkin Warbeck's History," by Sir Frederick Madden, in which he considers him to have been an impostor, but on rather insufficient grounds). When he landed on the above expedition, Richard left his loving spouse, the "Duchess of York," for security, in the strong fortress of St. Michael's Mount; and when it was captured by the royal forces, about Oct. 15, 1497, she was conveyed as a prisoner to the presence of King Henry, at Winchester Palace; but that monarch received her kindly, and, probably recollecting her near relationship to himself—she was his second cousin, through his maternal grandfather, John, Duke of Somerset, the brother of Queen Joan—placed her under the care of his excellent wife, Queen Elizabeth, assigning her also a competent pension for life (cf. Privy Purse Expenses of K. Hen. VII., *Excerpta Historica*, pt. ii. p. 115, published by Sir N. Harris Nicolas, and his *Collect. Topograph.*, pp. 85-6). The period of her second marriage is unknown, though it must have been subsequently to Jan. 24, 1503, as the "Lady Katherin Gourdon" was in the queen's train, and ranking next to the royal family, at the solemn "fyancells" of the Princess Margaret to James IV., King of Scots, which were celebrated with high mass, on St. Paul's Day, at the royal manor of Richmond (Leland's *Collectanea*, vol. iv. pp. 258-260, printed from the MS. journal of John Young, Somerset Herald, who was present and assisting at the ceremonial). Sir Matthew Cradock (or, according to his only known autograph, "Mathyas Cradok") was the eldest son of Richard ap Gwillim ap Evan ap Cradoch "Vreichfras," of the strong arm, of an ancient Glamorganshire family, by Jennet, daughter of Jenkin Horton, of Swansea, and was first styled "Matthew Cradocke, of Cardiff, in So. Wales, Esquire," being upwards of twenty-one years of age and a knight, in 1488-9, when he *married his first* wife, Alice (or Jane), daughter of Philip Mansel, of Oxwich Castle, Gower, co. Glamorgan. By her he had an only daughter, Margaret Cradock, born in 1489-90, who was thrice married: First, to John (or, as he is styled in some pedigrees, Edmund) Malefant, of St. George's Castle, &c., co. Glamorgan, who died without issue before the end of the reign of King Henry VII.; secondly, about 1506, to Sir Richard Herbert, of Ewyas, co. Monmouth, by whom, who died in 1510, and is buried at Abergavenny "under a noble monument," she had issue. Her second husband was an illegitimate son (by Maud, daughter and heir of Adam ap Howel Graunt) of Sir William Herbert, K.G., of Ragland Castle, co. Monmouth, who was created Earl of Pembroke, &c., by King Edward IV., and beheaded by the Lancastrians, Aug. 3, 1469, so that he must have been nearly thirty years older than his wife. From this marriage are descended many noble families, as their eldest son, Sir William Herbert (*ob.* 1569, *æt.* sixty-three), was also created Earl of Pembroke and Lord Herbert of Cardiff by King Edward VI., in October, 1550, and consequently was grandson of Sir Matthew Cradock, though not by his marriage with the White Rose of Scotland, as generally supposed hitherto (cf. Dugdale's *Baronage*, vol. ii. p. 255; Collins's *Peerage*, edit. 1741, vol. ii. pp. 6-19).

Dame Margaret Cradock, who was thus again left a young widow—for she must have been barely twenty-one years of age in 1510—married thirdly Sir William Bawdrip, Knight, of whom nothing further is known; and she survived her father, being mentioned as "my daughter Bawdrip" in the codicil to his will, dated June 14, 1531, where there is also a bequest of a farm, &c., to his great-grandson, William Herbert, who was a child at the time. A few additional notices of Sir Mathias Cradocke may be given here. He was Steward of Gower, 1491-92, and again in 1497; and his death occurred between June 14, 1531—the date of his codicil—and August 16 following, when probate of his will was granted at Lambeth, in the Prerogative Court of Canterbury, to his relict and executrix, "dne Katerine." From the terms of his will, dated Jan. 22, 1529, 21 Hen. VIII., and codicil of June 14, 1531, above quoted, it appears that he reposed the greatest confidence and affection in his wife, "Dame Kateryne Cradocke, otherwise Dame Katherine Gordon," nominating her the sole executrix of his testament, "she to dispose for the wealth of my soul as may be thought by her most convenient"; also expressly bequeathing to her "all such j[ewels] as she had of her own the day that she and I married," which included numerous ornaments diamonds, rubies, pearls, sapphires, garnets, gold and silver plate. His body was int according to his directions, in St. Anne's C (now called Herbert's Chapel), in the north a

the (old) church at Swansea, in Glamorganshire, which he had "caused to be newly builded and edified," under a monument of the altar kind, once richly decorated, but now much mutilated and defaced, with the following inscription :—

"Here lieth Sir Mathie Cradok, Knight, sumetime Depute unto the Right Honourable Charles Erle of Worcēt, in the Countie of Glamorgan & Morgān,* Chauncelor of the same, Steward of Gower and Kilvei, and mi Ladi Katerin his wiffe."

The once lovely White Rose, who must now have been upwards of sixty years of age, married thirdly—shortly after 1531—James Strangwys (Strangways?), Esq., of Fyfelde (Fyfield, a village about four miles west of Abingdon), Berkshire; and fourthly—after his death—Christopher Assheton, Esq., also of Fyfelde, in the co. of Berks, who survived her. Her will, where she styles herself "I Ladye Katherin Gordon," was dated Oct. 12, 1537, and proved at London on Nov. 5 following by her executor, Richard Smith, her "loving brother in lawe"; and her death may therefore be placed about the end of October, 1537, when she was approaching her seventieth year. By her own testamentary instructions she bequeathed her "bodie to be buried in the parishe church of Fifeld aforesaide, in suche place as shal be thought necessarie and mete by the discretion of my said Derely belovid husband"; from which there can be little doubt that her mortal remains rest in Fyfield Church, and not at Swansea, as generally supposed, and as evidently intended by Sir Matthew, her second husband, when he prepared the vault in the latter church (cf. Ashmole's *Antiq. of Berks*, i. p. 96). She also states :—

"And whereas I in my life and my said husband James Strangwis, in the Monasterye of Saint Mary Over in Southerke by London, founded, constituted, and ordenyd in the same Monasterye a p'petual Chaunterye wt one preest therein dayly to syng masse for the soules of my Father the Erle of Huntley and Gordon, and my Lady and mother his wife, my soule, my said husbands soule and James Strangwys his father and mother and all xtēn soulls; I desire my saide husband and my executor to have the oversight of the same Chaunterye, so that all masses and other oraysyns may be sung and said according to the very true Fundacōn thereof."

As she makes no allusion to her children, the fact that she had no issue by any of her four marriages seems clearly demonstrated; for, though some Welsh authorities pretend that the Richard (or Perkin Warbeck) left issue by her, history is entirely silent on the subject; and had such been the fact, so cautious a monarch as Henry VII. would not have treated the widow of the pretender to his throne with such consideration and exceptional liberality as is shown by the several entries in his Privy Purse Accounts already referred to. That Margaret Cradock, the ancestress of the Powis and Pembroke families, was not her daughter has already been established, and the dates of her first husband's death in Nov., 1499, and of Margaret's marriage in or before 1506 (as proved by the age of her eldest son, Richard, Earl of Pembroke, from the inscription on his tomb in St. Paul's Cathedral, "Obiit Ætatis Ann. 63, Salutis 1569").

After directing the payment of all her debts, including any which might be owing by her late husbands, "Sir Mathew Cradock of Cardiff in Wales," and "James Strangwis late of Fyfelde aforesaide Esquire deceased," but with no reference whatever to her first unfortunate husband, the "Lady Katherin Gordon" says, "I give and bequeth to my Cosyn Margarett Keymes such of apparell as shalbe thought mete for her by the Discretion of my husband and my said executor." Who can this lady have been? It is possible, from the name, that she was the Margaret, only daughter of the Princess Cecilia, third daughter of King Edward IV.—whose destiny was obscure—by her second husband, Thomas Kymbe (Keymes or Keme), whom she married in 1503, who was from the middle, if not the lower, ranks of life, and a native of the Isle of Wight. Margaret Kemes, the granddaughter of a king of England, but whose mother's marriage was never acknowledged by the royal family (as in the writ issued by the Crown on her death, Aug. 24, 1507, she is styled "late wife of John, late Viscount Welles"), married John Witherby, by whom she had one daughter, Cecilia (or Elizabeth), wife of John Brooke, who also left one daughter, married twice, with issue, as appears from a pedigree in the College of Arms (cf. Mrs. Green's interesting life of Cecilia in her *Princesses of England*, vol. iii. pp. 404–436). The above royal descent could be followed, if necessary, down to the seventeenth century, and is a strange picture of the fallen fortunes of a Plantagenet. But though the children of this princess were entirely unnoticed by their royal relatives, yet during their infancy the lives of Henry VII.'s three children alone stood between them and the right of succession to the throne of England!

This article is chiefly drawn up, with additions, from an interesting little work entitled *Historical Notices of Sir Matthew Cradock, Knt., of Swansea, in the Reigns of Henry VII. and VIII.*, by Rev. J. M. Traherne, M.A., F.R.S., F.S.A. (8vo. pp. 32, with illustrations and pedigree, Llandovery, Rees, 1840). The wills are to be found in the Registry of the Prerogative Court of Canterbury, and are given at length in the above work. A. S. A.

Richmond.

* Morgān is a contraction for Morganwg, the mountain district of Glamorganshire.

KOSCZIUSKO AND "FINIS POLONIÆ."

It is commonly said that as Kosciusko (Oct. 10, 1794) fell under the balls of Suwaroff's soldiers at Maciejowicze he exclaimed, "Finis Poloniæ" (the

end of Poland). Koscziusko never used the phrase at all. The great Polish patriot himself has emphatically and scornfully denounced it as a Russian invention. It does not appear who was the first to ascribe "Finis Poloniæ" to Koscziusko, but it is quite certain that no trace of this exclamation can be found in the many contemporaneous works which contain elaborate descriptions of the battle at Maciejowicze, such as *Der Polnische Insurrektionskrieg im Jahre* 1794 (Berlin, 1797); *Versuch einer Geschichte der Polnischen Revolution von* 1794 (—, 1796); Seume's *Vorfälle in Polen*, 1794 (Leipzig, 1796), &c.

In 1800 the well-known French historian, Count Louis Philippe de Ségur, published an account of the battle in his *Histoire des Principaux Evènements du Règne de Frédéric-Guillaume II., Roi de Prusse, et un Précis des Révolutions du Brabant, de Hollande, de Pologne, et de France.* In that account "Finis Poloniæ" appears, I think, for the first time. It is very likely that De Ségur obtained the phrase from a Russian source. The Russian Government had an obvious interest to impute it to Koscziusko. Surely Poland was lost to the Poles if their most eminent leader gave up their cause as hopeless and announced "Finis Poloniæ." Koscziusko protested, though not at once. Probably his attention was not drawn to the matter before 1803. His letter to Count de Ségur bears the date of 12 Novembre, 1803, as will be seen in the following, an exact copy of it, which I have taken at the British Museum :—

"Paris, 20 brumaire, an XII. (12 novembre, 1803).

"Monsieur le comte, en vous remettant hier l'écrit relatif à l'affaire de M. Adam Poniuski, sur sa conduite dans la campagne de 1794, il y a encore un autre fait qui se rattache à la malheureuse bataille de Macieiowice, et qu'il me tarde d'éclaircir. L'ignorance ou la mauvaise foi s'acharnent à faire mettre dans ma bouche le mot de 'Finis Poloniæ,' que j'aurais prononcé dans cette fatale journée. D'abord, avant l'issue de la bataille, j'ai été presque mortellement blessé, et je n'ai recouvré les sens que deux jours après, et lorsque je me suis trouvé entre les mains de mes ennemis. Puis, si un pareil mot est inconséquent et criminel dans la bouche de tout Polonais, il le serait beaucoup plus dans la mienne. La nation polonaise, en m'appelant à défendre l'intégrité, l'indépendance, la dignité, la gloire, et la liberté de la patrie, savait bien que je n'étais pas le *dernier* Polonais, et qu'avec ma mort, sur le champ de bataille ou autrement, la Pologne ne pouvait pas et ne devait pas *finer*. Tout ce que les Polonais ont fait depuis, dans les glorieuses légions polonaises, et tout ce qu'ils feront encore dans l'avenir, pour recouvrer la patrie, prouve suffisamment que si nous, soldats dévoués de cette patrie, nous sommes mortels, la Pologne est immortelle, et il n'est permis à personne de dire ni de répéter l'outrageante epithète de 'Finis Poloniæ.' Que diraient les Français, si, à la fatale bataille de Rosbach, en 1757, le maréchal Charles de Rohan, prince de Soubise, se fut écrié 'Finis Galliæ,' ou tion lui faisait dire ces cruelles paroles dans ses biographies? Je vous serai donc obligé de ne pas parler de ce 'Finis Poloniæ' dans la nouvelle édition de votre ouvrage, et j'espère que l'autorité de votre nom imposera *à tous ceux qui à l'avenir* voudraient répéter ces mots, et m'attribuer un blasphème contre lequel je prote toute mon âme."

Koscziusko's protest had a good result, in s that De Ségur struck out "Finis Poloniæ" i subsequent editions of his *Histoire*, publishe *Tableau Politique et Historique de l'Europe, d* 1786 *jusqu'en* 1796, and in 1824 as *Décade H rique, ou Tableau*, &c. It then formed part *Œuvres Complètes*, a copy of which may be f in the British Museum.

Koscziusko's protest was soon forgotten; although the new editions of De Ségur's *Hi* did not contain "Finis Poloniæ," it remain the old copies, which did their mischief. It i likely, however, that the falsehood would have perpetuated but for Michaud's *Biographie verselle.* The writer of Koscziusko's biograp that huge and celebrated compilation,* to ignoring the hero's letter to De Ségur, deliber repeated the blunder in these words: "Per coups, Koscziusko s'écria en tombant, ' Poloniæ.'" From the *Biographie Universe* has passed into numberless works all ove world.† Every writer on Koscziusko has h easy task by simply copying the "facts" o *Biographie;* and with this handy method *bévue* has been allowed also to creep bodily the eighth edition of the *Encyclopædia Britan* I have but a faint hope that it will be struck in the ninth, as I see other old grievances dressed in the new issue of the *Encyclopædia.* I have met again with my antiquated B friend *Van* Tromp. I say *British* friend, f England only he has been introduced to me. Holland (as the English say, though "the Ne lands" would be better; Holland is a provin Netherland) *Van* Tromp is no more known *Van* Disraeli or *Van* Blake here. We have a famous admiral. His name was Tromp *court.* With us every schoolboy knows it, venerates it at the same time. Why the En will persist in calling him by a wrong nam cannot say; but so it is. I do not see at all the additional *Van* before Tromp enhances memory in any way, and besides it is a mist a gross mistake, a blunder as ludicrous as Cromwell or *Van* Monk would be. Surely a w of high standing like the *Encyclopædia Britan* must not co-operate to perpetuate such a *bé* but rather take the lead in attempts to eradi it. At the same time, I would suggest to learned editor of the new edition of the *Ency pædia*, Dr. T. S. Baynes, to have fresh materials lected in Netherland concerning Tromp, as sev hitherto unknown documents have been brou to light latterly. F. H. L. Tiedeman

North House, Pembridge Square.

* See vol. xxix., issued in 1818.

† The blot stands unremoved in vol. xxii. of the edition of the *Biographie Universelle.*

SHAKSPEARIANA.

ks with pioned and twilled brims."
The Tempest, iv. 1, 64.

linburgh Review (Oct., 1872, p. 363) it
it peony is the provincial term in War-
r the marsh-marigold; and the writer
this assumption to give his own read-
assage. I do not for one moment doubt
good faith; but in a matter of so much
we want to be absolutely and perfectly
y years ago I knew South Warwick-
nd took a great interest both in botany
incialisms, but I do not remember that
arigold was called by any other names
-blob" and "water-blob." On the other
mmon garden peony was called "pia-

ie marsh-marigold again comes into
bject of my note is to draw the atten-
r Warwickshire contributors, and I
o those of the midland counties gene-
provincial name of this flower. Long
as convinced me that the only way to
real provincial name of a flower is to
asant the flower itself. Mere descrip-
answer the purpose. In spite of all
ngs which have been said about the
of the peasant, he is still brutally
d brutally stupid. He has not the
a of either form or colour. The more
scription is the more it is lost upon
more bewildered he becomes. You
he actual flower up to him and say,
ou call this?" if you really wish to
ith.

rvations on the provincial names of the
old from some of the many glossarists
sh Dialect Society, and especially from
Worcester, or Mr. Burgess, of Leam-
of whom have paid so much attention
shire flowers, and also to their pro-
s, would be especially valuable. Per-
rs. Parker and Mrs. Francis, who have
tributed two such excellent glossaries
re and Warwickshire provincialisms to
Dialect Society, might be able to throw
n the subject. E. E. F.

LI OF THE GLOBE EDITION IN THE
OF VENICE" (5th S. viii. 4, 63, 104,
5. I believe "the absorption of the
hen" for "then in," to have been in-
do not think Shakspeare was likely
hing so unmusical as the full form.
EZ must see that the addition which
does not give him what he seems to
line; for even with the addition it is
a syllable, "happier" in this line, and
wo lines below, each scanning not as
s, but as two.

6. I cannot understand why JABEZ should think that I do not "see that *mean* is a verb." What else could it be in the passage under review? If he think it "nonsense" that one who does not live a chaste life on earth unfits himself for participating in the pure joys of heaven, I hope few of your readers will agree with him. The cause of difficulty in the passage is the remoteness of "it" from its antecedent. JABEZ is much too learned a Shakspearian not to know that this is far from being unusual.

7. Anticipating such hyper-criticism, though not from JABEZ, I sent you as a correction of my original note, "The pipe, indeed, is not woollen, but *the covering of* the bag is." R. M. SPENCE.
Manse of Arbuthnott.

"Nothing she does or seems
But smacks of something greater than herself."
Winter's Tale, iv. 4, 157.

The reading of Collier's MS. Corrector is, "Nothing she does or *says* but smacks," &c. Mr. P. A. Daniel thinks we might read, "Nothing she does *but* seems *or* smacks," &c. He, however, concludes by preferring the reading of the MS. Corrector. It struck me at once that the word *seem* is here used in a sense somewhat different from its ordinary sense; and on referring to Latham I found "*seem*, *v.n.* to appear"; and "*seem*, *v.a.* to beseem (*rare*)." He quotes:—

"[She] did far surpass
The best in honest mirth that *seem'd* her well."
Spenser.

Indeed, his quotation from Dryden, ending, "A *seeming* widow, and a secret bride," which quotation he places under *seem*, to appear, should, I think, have been placed under *seem*, to beseem. Conf.:—

"—— beare your bodie more seeming, Audry."
As You Like It, iv. 1, 131.

Again, Latham renders *beseem* "to become, be fit, to be decent for":—

"*Beseems* thee not in whom such virtues spring."
Fairfax.

"Verona's ancient citizens
Cast by their grave *beseeming* ornaments."
Romeo and Juliet, i. 1.

R. S. CHARNOCK.
Messina.

"SHOT-FREE," first part *Henry IV.*, v. 3.—In many parts of the country this word is used as *scot-free*, and this, I think, brings us to the derivation of the word, viz. Saxon *sceatta*, or *sceat*. To pay your *sceat* was to pay your penny, settle your account. In every country public-house you hear of a man paying his *shot*, which is no doubt a corruption of paying his *sceat*. A. J. K.
Clifton.

JOHN WESLEY: THOMAS ARNOLD.—The school for the sons of Methodists founded by John

Wesley, at Kingswood, near Bristol, was a frequent cause of trouble to that remarkable man. We read in Robert Southey's *Life of Wesley*, ed. 1820, vol. ii. pp. 507-508:—

"Maids, masters, and boys were refractory, sometimes the one, sometimes the other, sometimes all together, so that he talked of letting the burthen drop. He says, 'Having told my whole mind to the masters and servants, I spoke to the children in a far stronger manner than ever I did before. I will kill or cure. I *will* have one or the other,—a Christian school, or none at all.'"

As a pendant to the above, I subjoin an extract from Dean Stanley's *Life of Dr. Arnold*, ed. 1858, vol. i. p. 95:—

"Few scenes can be recorded more characteristic of him than on one of these occasions when, in consequence of a disturbance, he had been obliged to send away several boys, and when in the midst of the general spirit of discontent which this excited, he stood in his place before the assembled school, and said, 'It is *not* necessary that this should be a school of three hundred, or one hundred, or of fifty boys; but it *is* necessary that it should be a school of Christian gentlemen.'"

J. W. W.

Dogs of Constantinople.—

"The number of dogs in Constantinople was so great a short time ago that three thousand were conveyed to an isle in the Bosphorus, with provisions to last three days. On the fourth day the Imans ascended the minarets and exhorted them to patience and resignation."—Correspondent of *Morning Chronicle*, July 14, 1852.

"Once a sultan proposed to kill off all the dogs, and did begin the work; but the populace raised such a shout of horror about it that the massacre was stayed. After a while he proposed to remove them all to an island in the Sea of Marmora. No objection was offered, and a ship-load was taken away. But when it came to be known, somehow or other, that no dogs got to the island, but always fell overboard in the night and perished, another howl was raised, and the transportation scheme was dropped."—Mark Twain, *The New Pilgrim's Progress*, ch. iii. p. 33.

I thought the first story a mere fiction, but curious enough for preservation. Its reproduction with variations, at an interval of twenty years, suggests a common original, and possibly some foundation of truth. The hydrophobic panic draws attention to the dogs of Constantinople, and I think any elucidation of this part of their history will be acceptable. H. B. C.

U.U. Club.

Famous Indulgence.—Many of your readers may have read, as I have, in books of travel, a statement that in S. Giorgio Maggiore, Venice, an indulgence is publicly offered for all sins that shall hereafter be committed by the person who receives the indulgence. Anxious to find out the grounds for such a ridiculous story, I have copied the announcement which is cut into the wall on the left of the high altar. I subjoin it. Evidently the person who put forth the original story did not understand Latin. It *runs thus*:—"*Quisquis* criminibus expiatis statas precans preces ad XII. Kal. Aprilis Ædes I supplex inviserit, is veniam scelerum maxi *consequuturum* se sciat. Gregorius XIII. I Max. tribuit." K. H.

Nagares.—This word, in the inventory o goods of Robert Arden, 1556, puzzled Mr. Fr and his archæological friends. Its context s what it is, namely, "augers," with the prefix seen in "nonce, atte nale, a nother," &c.: axe, a bill, iiij *nagares*, ij hatchettes, an ades, (*Shakspeareana Genealogica*, 1869, p. 472).

F. J.

Shakespeare, a Convict.—At the Leic Assizes, held a few days ago, *William Shakes* was convicted of *night poaching*. This is o the oddest coincidences I ever came across.

Jonathan Bouchi

Heredity and Crime.—In his remarks crime as an hereditary disposition, at the r meeting of the British Association, Mr. G adduced the instance of the American family. A parallel case may be found in our annals of crime in the careers of Snowden hill, of Spaldington Lane, near Howden, an members of his family. This notorious *high* man, with his gang of thieves, was the terr the East Riding of Yorkshire at the beginnin this century. In 1813 he was found guil robbing a granary, at the York Spring As and sentenced to seven years' transportation. the expiration of this term, returning to Eng and taking up his quarters in De-la-Pole C Manor Street, Hull, he recommenced his habits, resulting in transportation for life in In 1827 his son George, aged 24, was execute Hobart Town, having been sentenced some previously to transportation at the Beverley sions. At the same time his mother receiv similiar sentence, and his sister Rosa was demned to two years' imprisonment in Castle. This latter was also convicted for lar at Leeds in 1827, and both her husbands, Wil M'Dowell, of Pontefract, and George Conno Leeds, were transported. Another daughter, S was also imprisoned at York and at Beverley, was transported to New South Wales from in 1828, and a similar fate met each of her husbands. William Dunhill, another son Snowden's, was transported for fourteen y about 1814, dying soon after his arrival in tralia; and, to complete the list, a son of Dunhill's to a former husband, named Taylor, also transported. Reginald W. Corlas

3, Margaret Street, Hull.

Quickbeam.—The mountain ash is nam "quickbeam" about Ashburton, Devon.

Wm. Pengelly

Torquay.

Queries.

[est correspondents desiring information
's of only private interest, to affix their
sses to their queries, in order that the
addressed to them direct.]

"In Memoriam."—On the often
eaning and origin of the opening
first poem of this great devotional
to say that I do not read it as a
f St. Augustine's idea. This was
ing under foot our vices, we could
er life. I think Tennyson's "dead
he stunning effects of great losses
tments. The *dimidium sui* was
m him when Hallam died; and he
m the downfall occasioned by this
s a sensible man rises from a cross
e cause to believe that the author
identify to whom he made allusion;
some one familiar with the writings
d search in them for the original
ell seems to have been indebted to
tine and Tennyson in the following

ilds the shining ladder up,
rounds are our calamities,
eet firm planting, nearer God
bs, and hath its eyes unseal'd."

a seasonable celebration of Christ-
ocated, and "use and wont" are to
. These two words occur in the
ter xiv. of *The Pirate*, which was
1821, as a quotation from "Old
, from Scott's own brain :—

customs. What is law itself
sh'd custom? What religion
ne half of the men that use it)
use and wont that carries them
w and where their fathers worshipp'd?
lve in custom. We 'll keep ours."

ed the sentiment, and made use of

h stanza of poem xl., I would ask
ight in interpreting these words,

udders at the gulfs beneath,
ngs of forgotten fields,"

tand to mean that the writer is not
e fiery denunciations of the field-
s apt to deal largely in "damnatory
not the "forgotten fields" the
localities of these preachings?

"the sea blue bird of March" is
he fourth line of the first stanza.
s intended has been a subject of
believe I may positively state that
eldfare, or any other bird than the
t why, I would ask ornithologists,
lected? It is, *at most, only locally* migratory in this country. Is its plumage brightest in the early spring with the iridescent blue?

Alfred Gatty, D.D.

Caswall, Brassey, and Iles Families.—I seek genealogical information as to the following. 1. Sir George Caswall, knighted Feb. 10, 1717-18, who married first ——, the daughter of John Brassey, banker, of Lombard Street, and of Roxford in Hertingfordbury, co. Herts, and secondly Mary, widow of Thomas Brassey. Sir George had two sons, George and John, who both married. Sir George is incorrectly given in Burke's *Landed Gentry* as father of Timothy Caswall, the son of John, who was Sir George's brother. 2. John Brassey, of Roxford, who married and had issue. 3. John Iles, who married Elizabeth, daughter of John Brassey, and had issue who lived in the town of Hertford.

Reginald Stewart Boddington.
15, Markham Square, Chelsea.

Christopher Milton.—Toland, in his *Life of Milton*, p. 10, says that the late king, *i.e.* James II., wanting a body of judges to set his will above law, created Christopher in the same day a serjeant and one of the barons of the Exchequer, knighting him, and making him next one of the judges of Common Pleas. Toland mentions this as being on the same day as though it were a thing singular, but I apprehend that it was the ordinary custom. Will some of your legal readers put this straight for me? C. A. Ward.
Mayfair.

The Entombment at Trèves.—During a visit to Trèves, a few months ago, I visited the beautiful Liebfrauen Kirche, where the *concierge* pointed out to me a group of figures, representing the entombment of our blessed Saviour, as a monumental group containing the likenesses of a family, whose name I have now forgotten. The group is, however, identical with one, which is no doubt as familiar to many readers of "N. & Q." as to myself, in the south aisle of the church of S. Denis, at Amboise. There we are told by Murray, and our living guides, that this terra-cotta group represents the Babou family, and that a special interest attaches to it from the fact that, in the persons of the three Marys, it affords contemporary likenesses of the three sisters, Demoiselles Babou, who were successively the mistresses of François I.

I wish to know if there is any truth in the story at all, for it is quite certain that the group at Trèves and that at Amboise came from the same mould. The Amboise group was originally in the church of S. Amboise. J. Woodward.
Montrose.

"Burning question."—What is the earliest use of this now so common phrase? I do not know an earlier than in R. Stier's Words of the Lord,

translation, vol. iii. p. 147, Edin., 1856:—"We want a clear and categorical answer, Yes or No, to this 'burning question' [*sic*] about paying and giving." From the inverted commas it was borrowed from an earlier source. ED. MARSHALL.

"RALPH WALLIS, THE COBLER OF GLOUCESTER."—I should be much obliged if any one could supply me with any information respecting the person who wrote under this name in the latter half of the seventeenth century. I am familiar with his publications, such as *More News from Rome; or, Magna Charta discussed between a Poor Man and his Wife*, &c.; also with the 4to. pamphlet published in 1670, entitled *The Life and Death of Ralph Wallis, the Cobler of Gloucester*, &c., which, however, contains no information. What I want to know is, who was Ralph Wallis? It will be seen from the *Catalogue of State Papers (Domestic)* that his publications were constantly brought under the notice of the Government, but I know not with what result. J. J. P.

Temple.

JAPANESE EMBASSIES TO ENGLAND.—Any particulars about former embassies from Japan to England will be thankfully received by

K. H. BARNES.

Hook Cottage, Horndean, Hants.

LITTLE HORKESLEY CHURCH, ESSEX.—It having been stated by a resident in the neighbourhood that, about four or five years ago, he saw in (he thinks) an old magazine or other periodical an account of some ancient and imposing ceremony commenced in the adjoining priory, and completed in the above-mentioned church, any information which may lead to the discovery of this work—the church, which contains features of great interest, being now under restoration—will be very thankfully received. B.

SERRES QUERIES.—If you will kindly find room for the following wants of mine connected with the *soi-disant* Princess Olive of Cumberland, I promise not to encumber your pages with any further communications on that subject for a long time to come.

1. I desire to purchase, borrow, or see at least, *The Book, or Procrastinated Memoirs: an Historical Romance*, 12mo., 1812. This is not *The Book, or Delicate Investigation*, of which I have seven or eight separate editions.

2. I desire to purchase or borrow *Documents to prove Mrs. Olivia Serres to be the Legitimate Daughter of Henry Frederick, the late Duke of Cumberland*—a 4to. sheet, without date, containing about seventeen certificates, which occupy three pages, printed by A. Seale, 160, Tottenham Court Road.

3. A certain notorious, perhaps I ought to say "illustrious," individual states, in one of her publications, that early in 1816 she was "placed in a most cruel and awkward situation (being arrested for debt)." How can the truth of this statement be tested? Are there any records of such arrests? if so, where can they be consulted?

4. I shall be particularly obliged by information as to any copy of *The Secret History of the Court of England*, 2 vols. 8vo., 1832, which contains pp. x to xxiv of the preliminary matter to vol. i., and by a reference to any review of that disgraceful libel before the year 1838.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

A PACK OF CARDS.—I have a very curious pack of cards, which must be nearly two hundred years old. They illustrate the death of Sir Edmundbury Godfrey and the "Popish Plot" invented by Titus Oates, each card being a picture of some incident connected with these events. The number of the card is at the right-hand corner, and the suit at the left hand. The engravings are wonderfully well done, and most quaint and curious. The head of the Pope always stands for knave. Only three cards are missing. Can any one tell me if any similar pack is in existence, and if it would be possible to procure the missing cards?

M. H.

GAINSBOROUGH'S PORTRAIT OF DODD.—When the gifted but most unfortunate William Dodd was in the height of his popularity, a full-length portrait of him, painted by Gainsborough, was presented to the Magdalen Hospital; when he fell under a cloud, this picture was quietly removed from the Governors' Board Room. At the death in 1823 of Dodd's most true and loyal friend Weedon Butler, the man who stood beside him in the felon's dock, and who never ceased to mourn over his grave in Cowley Churchyard, this portrait was in his possession (*Gentleman's Magazine*, xciii. pt. ii. p. 185). Where is it now? According to the writer of the Rev. Mr. Weedon's memoir this was the only known portrait of Dr. Dodd; but I think this was not the case. There are several engravings of his portrait, which are certainly not taken from one and the same picture. The smiling and self-complacent portrait generally prefixed to his *Sermons to Young Men* is quite a different thing from the grave and almost stern-looking face which figures in juxtaposition to that of John Locke in the *Commonplace Book of the Bible*. I should be glad to know what portrait of Dr. Dodd are now in existence.

EDWARD SOL[illegible]

OIL PAINTING ON COPPER.—The subject a basket of flowers (roses, tulips, &c.), two pigs on a table eating nuts and other fr[illegible] is also a large copper or brass cooking

roses, &c. On the cooking utensil is small human eye. This I believe to be a emblem used by some painter. Can any ndents of "N. & Q." tell me who used mark as a signature? The picture is in., and excellently painted.

COLLECTOR.

G-HEADED."—When was this term first to a clever man? V. H.

"WHOLE DUTY OF MAN."—I have three works with this title:—1. The one sup- be written by Lady Dorothy Pakington assistance of Bishop Fell; 2. A work d in the last century, stated to be by the of the *New Week's Preparation*; and 3. *plete Duty of Man*, by the Rev. H. Venn. regard to the second of these works I nformation—who was its author? My he first is comprised in the author's works, 1682, drolly labelled *The Whole Duty of Works*. W. M. M.

AGUE PEERAGE.—In Sims's *Manual*, p. ation is made of a *Statement of the Claim Browne, Esq., to the Dignity of Viscount e*, by H. Prater, Esq., London, 1849, 8vo. k is not in the Library of the British , and any correspondent of "N. & Q." ld indicate where a copy might be found eatly oblige. A. E. L. L.

E can I find a letter of the Rev. J. Mead artin Stuteville, quoted by Agnes Strick- er life of Henrietta Maria?

PAUL Q. KARKEEK.

ME LE BRUN'S PORTRAIT OF LADY ON.—In the October number of the *a Magazine* for this year it is stated in le "Madame Le Brun," p. 458, that she Lady Hamilton's portrait (as Bacchante) es in the year 1790, and that Sir W. n afterwards sold it in London for the e sum of 300 guineas. It would be very g to me if any one of your numerous ould furnish a clue as to the whereabouts icture. N. M.

"MERELY A CRIME, BUT A BLUNDER."—t said or wrote this? Brewer says and, of the murder of the Duke n." In *Familiar Words*, edit. 1865, it is from Fouché's *Memoirs*. Lord Macaulay, say on *Lord Clive*, p. 106, edit. 1858, as if it were his own, without any quota- ks. C. M. BARROW, B.A.

Malabar.

's FRIENDS, &c.—I shall be greatly o any correspondent who will furnish me with the years of birth of the following friends of Lord Byron. The dates are required for a special purpose and have been searched for in vain:—Dallas, R. C.; Guiccioli, Countess (? 1803); Medwin, Captain Thomas (also year of death); Trelawny, E. G. I am also requiring the years of birth of Jos. Haydn (*Dictionary of Dates*) and of Thos. Lowndes (bibliographer).

FRANCIS G. WAUGH.

Oxford and Cambridge Club, Pall Mall.

AUTHORS OF QUOTATIONS WANTED.—

"Les prêtres ne sont pas ce qu'un vain peuple pense,
Notre crédulité fait toute leur science,"

or words to this effect, I recollect to have read in Voltaire. I want an exact reference. APIS.

"Where such fairies once have danced
No grass will ever grow."

"Nature, an infinite, unfeeling power,
From some great centre moving evermore,
Keepeth no festal day when man is born,
And hath no tears for his mortality."

"Let others spin their meagre brains for hire:
Enough for genius if itself inspire."

"Why should we monuments supply
To rescue what can never die?"

V. S. L.

Replies.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM.

(5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490, 509; viii. 29, 79, 370.)

MR. SCOTT need have no misgivings. He has written to some purpose, if only to show how names are inserted in family histories on very slender authority. When asked for proof of his first statement, which seemed to emanate from superior knowledge, he might, after due consideration, have admitted himself to have been misled. Far from taking this course, he elects still to do battle; and, snatching at one straw after another, he handles each waif of the hedgeside as if it had all the temper and point of a Damascene blade. True, indeed, the archbishop does not in his last will glory in the name of his ancestors; but MR. SCOTT's quotation stops at the name in which, like St. Paul, the aged prelate was content to glory. That name he had already bestowed on the college of his foundation; and now he exclaims, in a burst of Pauline fervour, "Cujus nomen, O! si amarem, ut deberem et vellem!" In spite of the expression, "post obits and trentals," it can be seen what is meant; and the answer is obvious. As a son, as a churchman, as a believer, Rotherham had not neglected the pious duty of providing services for the souls of his parents* until he was seventy-five years old,

* The king's letters patent, granting licence to found a chantry in the parish church of Rotherham, and sub-

but had discharged it long before. I have alluded to mention being made by the archbishop of his relations (vii. 292), and I now extract from the will the names, as they occur:—

"Item do et lego Ecclesiæ de Luton, ubi mater mea sepelitur et Frater*.....Set quia, secundum dictum Sti Pauli, *Qui suis non providet, et maxime Domesticis, est Infidelis*, Volo quod Thomas Rotherham Miles, senior filius fratris mei.....et in defectu.....remaneant Georgio fratri suo.....Georgius Rotherham, frater dicti Thomæ Rotherham, militis, pro sui maritag. vnius Filiarum...Lowell.....Item volo, quod Thomas Sentegeorg(e),† qui duxit in uxorem neptem meam,.....Et quia Filia Sororis meæ desponsata est Ricardo Westwold,‡ cujus maritagium emi de Patre suo.....Item volo, quod Anna, filia senior dicti Ricardi habeat Manerium meum de Laxton sibi et Humfrido Roos,§ si velit eam ducere in uxorem, et Heredibus eorum. Quod si noluerit, volo quod predicta neptis mea habeat prædictum Manerium ad terminum vitæ suæ, et post decessum dictæ Annæ, volo quod revertatur Humfrido Roos et Heredibus suis. Item volo, quod Johannes Scott consanguineus meus, cui est Hereditas.....frater suus Ricardus....."

Borne down by the overpowering proof that Rotherham used arms which "have been (erroneously I think) attributed to that prelate" (vii. 330), Mr. Scott now mutters aspersions on the fair fame of the archbishop's mother, and casts dirt on the grave of his own ancestor. Or is it that he, who was erewhile so proudly affiliated to Sir John Scotte, is now thrust out and branded as *filius nullius?* Happily, these baseborn insinuations are baseless. The bend sinister was the mark of illegitimacy assumed by a bastard branch of the Rotherham family at a much later date. So ends this discovery, and with it topples the speculative superstructure. Every hair on every West-country head would stiffen with horror at the suggestion that their great admiral must have been illegitimate, because he made a will (in fact, two wills) without mentioning his father. Yet this is only an application of the inference sought to be drawn from the omission by our good Rotherham of his father's name. Genealogy would be rendered easy indeed if the parentage of a man could be settled by reading his will. There would then remain no difficulty save in the case of persons who died intestate.

Instances of change of name by professed monks are quite beside the mark. If any section of churchmen be chosen, let it be those who reached the episcopal bench. Does any one mean seriously to assert that Stafford, Grey, Courtenay, Montacute, Beaufort, Clifford, Bourchier, &c., are not the *family* names of the bishops or archbishops who bore them? But if they were not, what then? We have no concern with what was done by others. Enough for us to ask, Did this one man adopt any name in lieu of, or in addition to, that of his family? It has been confidently asserted that he did, and yet not a trace of confirmatory evidence is brought forward. The *mortui seculo* belief, as nakedly stated in printed books, may or may not be worth demolishing, but we need not now discuss it. At least, its supporters see one of their most

sequently a college, to be called Jesus College, contain (in each case) a clause "pro animabus parentum..... suorum" (Pat. R. 20 Edw. IV., p. 1, m. 3; 22, 23 Edw. IV., p. 2, m. 33).

* In this (his last) will the archbishop does *not* write *John Rotherham*, but says "my brother" only, without *expressly naming him.*

† Sir Richard St. George died Oct. 9, 1485 (Inq. 1 H. VII., No. 155), leaving by Anne, his wife (daughter of Thomas Burgoyne), a son and heir, Thomas, then aged fourteen, having been born at Gamlingay, co. Cambridge, June 24, 1471 (Inq. 9 H. VII., No. 29). The wardship and marriage of Thomas St. George were granted March 8, 1485-6 (Pat. R. 1 H. VII., p. 3, m. 18), to Archbishop Rotherham, who married him to his own niece, Alice, daughter of his brother, John Rotherham, of Someries (Visit. Cambridge, 1619; Bedford, 1566). George, son and heir apparent of Tho. St. George, married about 1512 (his mother being then apparently dead) Joan, daughter of William Mordaunt, of Hempsted, co. Essex; and afterwards Thomas St. George married secondly, at Gamlingay, Etheldreda, daughter of Clement Hygheham (Higham), who survived her husband. George St. George died in his father's lifetime, without issue, at Hempsted; Joan, his widow, remarried to Edward Slade, was living in 1540 at Kymbolton, co. Huntingdon. Thomas St. George died Jan. 23, 1539-40, leaving a son and heir, Francis, aged fifteen, who had shortly before his father's death married, at Brydraton, Rose, daughter of Thomas Hutton (Inq. 32 H. VIII., No. 19).

‡ I find no such name as Westwold; but contemporary with the later years of Rotherham there was a Richard Restwold, of the Vache, co. Bucks, who was High Sheriff of the county in 1491 and 1499. I have no doubt that this is the person indicated. He was the son and heir of Thomas Restwold, of the Vache, who died Feb. 20, 1479-80, though the inquisition was not taken till Sept. 30, 1507, at which date this Richard was found to be fifty years old. By the great-niece of the archbishop he had a son and heir, Edward, who eventually succeeded him in estate. Richard Restwold seems to have married secondly Margaret, widow of Thomas Ramsey, but he outlived her and died July 22, 1522, when Edward, his son and heir, was found to be thirty-one years old. In the *Visitations of Yorkshire*, ed. Foster, the daughters and co-heirs of Edward Restwold, of the Vache, are said to have been married to Bunny and Waterton, and (as it would seem) a third daughter to Sir Francis Hastings. It is to be observed, however, that Edward Restwold, who died July 24, 1547, left, by Agnes his wife, a son and heir, Anthony, aged thirty years (Inq. 2 Edw. VI., *p. 1, No. 5*).

§ *Humphrey Roos* died seised in fee of the manor of Laxton, co. Nottingham, July 17, 1521, and certainly seems to have married as the archbishop desired; for [illegible] Harl. MS. 1555, fo. 95, it is entered that Humfrey Roos of Laxton had by ....., dau. of ..... Restwoold, of the Vache, in com. Buckingham, a son and heir, Francis Roos. In fulfilment of the covenants contained in certain marriage indentures, dated Nov. 7, 5 Hen. VIII., Humfrey Roos married secondly Margaret Lynne, of Suthwyke, co. Northampton, but by her he had no issue (Inq. 13 H. VIII., No. 104). His son Francis, aged fifteen years at his father's death, must have been by the first wife, whom we may conclude to have been the Anne Restwold (or rather Westwold) named in the archbishop's will here cited. See the foregoing [illegible]

prized illustrations fading away. A robust faith is now wanted to repeat "Scott alias Rotherham from the place of his birth." The partisans of "Rotherham alias Scott" are on our side. Notably among these are to be reckoned Messrs. C. H. and Thompson Cooper, who, in the first sentence on the first page of *Athenæ Cantabrigienses*, write :—

"Thomas Rotheram, sometimes for a reason which does not distinctly appear called Scot, son of Sir Thomas Rotherham, Knt., and Alice his wife, was born at Rotherham in Yorkshire, on the feast of S. Bartholomew, 1423."

In the same article (p. 2) as follows :—

"His arms were V. 3 bucks trippant A. unguled O. They were also borne by Roger Rotheram, archdeacon of Rochester and Leicester, canon of Lincoln, and master of King's hall in this university, who died in 1477, and was no doubt a relative of the archbishop."

Those who agree with me are in no way called upon to find a father for Archbishop Rotherham. It is MR. SCOTT who has, or rather had, to *prove* that he was the son of Sir John Scotte. In this he has most signally failed, and the attempt has ended by his yielding on all points. Everything is "conceded"—the name, the arms, the birthplace. And as the stately and imposing figure of the archbishop vanishes from the Kentish family pedigree, he goes not alone, but carries with him the Scotts of Barnes Hall. It is not the connexion between these latter and Thomas Rotherham which is in debate, for we start with the fact that he calls John and Richard Scott his cousins, but by what right and title is Thomas Rotherham set down in the *Memorials of Scott of Scotshall* as a member of this family?

While I heartily approve MR. GREENSTREET'S encomium of my namesake, in truth Augustin Vincent stands in no need of praise. His entry that the family name of the archbishop was Rotherham is (as we have abundantly seen) sustained by the public records, and by every possible kind of contemporary notice. The will of Sir Thomas Rotherham! This new-born zeal for evidence forms a striking contrast to that olden pliancy, which accepted the gossip of an antiquarian tourist as the framework whereon to set a pedigree of bewildering entanglement, with a parcelling of inheritance opposed to fact, and in direct conflict with law and equity. Those were troublous times which saw the Wars of the Roses, and they are marked by many a gap in the records of this country. Haply Sir Thomas Rotherham fell on the battle-field fighting for York. Though his fate remain for ever in obscurity, yet the existence (so boldly challenged) of the archbishop's father as a person of knightly degree, and bearing the surname of Rotherham, is incontestable. This, owing to a fortuitous circumstance, I am able to show; for that the mother of the archbishop was known in her widowhood as "Dame Alice Rotheram" distinctly appears from the register of the Guild of the Holy Trinity at Luton, in the possession of the Marquis of Bute (Appendix to *Third Report on Historical MSS.*, p. 207), and of which an edition, for private circulation only, is now in the press, under the editorship of a gentleman who has kindly obtained for me permission to use the following extract :—

A.D. 1475.—"D'na Alicia Rotheram mat' p'dict' d'ni thome lincoln' ep'i."—F. 15.

I may add that the same MS. contains most decisive evidence as to the arms of this distinguished prelate, who is represented as vested in a cope upon which they are twice embroidered: Vert, three roebucks trippant argent, attired or. As confirming the use of the term "roebucks" (for which I was disposed to employ "bucks" or "harts"), the same gentleman has still further favoured me with these remarks :—

"It is a curious fact that William Blythe, of Norton, co. Derby, who appears to have married a sister of Archbishop Rotheram* (Foss, *Biographia Juridica*, under Blyth), had a grant of arms in Feb., 1 Hen. VII., differing only in colours from those of Rotheram, and in the grant blazoned thus: 'Ermyne, three *roebucks* gules, armed gold' (*Visitations of Yorkshire*, ed. Foster, p. 321). In 1585 William Blythe, a descendant of the above, but not his heir, was of Rotherham. Several of the Blythes were in the Luton Guild."

The pedigree of Scott of Barnes Hall, as set out by Richard St. George in the Visitation of 1612, is utterly unworthy of belief. It would be sheer waste of time to refute it. The archbishop had no brother named George, and the generations down to Richard Scott, of Barnes Hall, may be unhesitatingly struck out. The description of this Richard Scott as "yeoman," in his will found by MR. GATTY at York, gives force to the inquiry: What evidence is there that the Scotts of Ecclesfield took the arms of Rotherham within a hundred years of the archbishop's death? They are certainly *not* entered in 1585. Up to the date (1498) of the archbishop's will these Scotts were but modest freeholders, and probably made no pretension to arms. Here is the head of the family in 1556 styling himself a "yeoman." Apparently (unless the pedigree by St. George is a forgery, which for his credit it may be hoped it is) the family had arms allowed them in 1612. My investigations are as yet incomplete, but enough is done to show that they were never called Rotherham by an *alias*; and I believe that it is impossible to produce a document of any sort or kind in which they called themselves, or any one else called them, anything but Scott. In the inquisition (7 Eliz., No. 158) taken after the death of Nicholas Skott, of Barnes Hall (son of Richard of 1556), it is found that his wife Emmota survived him, that he died July 31, 1564, and that his son and heir, Thomas, was then six years

* Geoffrey Blyth, Dean of York, is the first named of the executors in the archbishop's will. He was son of William.

old. I regret that I am not at this moment able to state more in answer to MR. GATTY. The general result may be summed up thus: 1. The Rotherhams were never called Scott (except in printed books); 2. The Scotts were never called Rotherham (except in St. George's pedigree).

JOHN A. C. VINCENT.

MR. GREENSTREET (*ante*, p. 371) says, "There are good reasons for holding that a popular, widespread error does exist with respect to many ecclesiastics, who have been hitherto supposed to have adopted the name of their birthplace in lieu of some other name." In a previous note on this subject, I quoted the obituary of Beauchief Abbey (Cotton MS. Caligula, E. viii.), and gave the names of several ecclesiastics who, on becoming professed, undoubtedly renounced their proper surnames. The names I quoted were all "de Rotherham." I could, however, have quoted numerous others (for the obituary is a very long one), such as "de Norton," "de Sheffeld," "de Dronfeld," where it is evident that the names are adopted from those of immediately adjacent towns and villages. Take, for example, the last abbot, where the words are "Commemoracio Joh'is Greynwod alias Sheffeld, abbatis istius loci, qui obiit anno dñi 1536." I suppose no one will deny that here, at any rate, the abbot's name was Greenwood, and that, being a native of Sheffield—distant some four miles—he adopted the name of his birthplace. The following lines occur in Dodsley's *Old Plays*:—

> "Before she was, as now you are,
> The daughter of Sir Arthur Clare;
> But since she now became a nun
> Called Millicent of Edmonton."
>
> *Merry Devil of Edmonton.*

Except the pedigree copied from Caius College Library, I have certainly seen nothing yet, in this controversy, which at all militates against the universally received opinion that the archbishop's name was Scott. The fact that he speaks in his will of "Johannes Scott, consanguineus meus," should be strong evidence in favour of Scott being his real name. But perhaps, after all, a distinction should be drawn between regular and secular clergymen, for it is not so clear that the secular clergy adopted the practice.

With regard to the arms, I can say that in all the armorial bearings (as far as I remember) in Lincoln College the archbishop's arms are three stags vert. These arms, no doubt, have been long in use by the college. They may be seen on an old portrait in the hall, and in many parts of the college. Whether the Sir Thomas Rotherham, who built the smaller quadrangle in 1612, was a relation of the archbishop, I have no means of *determining, but, if* he was not, the arms may be *his. I have no* doubt an examination of the library and muniment room at Lincoln would furnish much information on this point.

S. O. ADDY.

Sheffield.

INSCRIPTIONS ON BELLS (5th S. viii. 89.)—It is by no means uncommon to find the alphabet or other inscription backwards on church bells. By a blunder on the part of the founder the letters were placed the readable way in the mould, and so came out backwards on the bell.

THOMAS NORTH.

CONCHOLOGY (5th S. viii. 240.)—The best textbook on conchology for students beginning "la belle science" is Woodward's *Manual*, &c. (Lockwood & Co., London, 6*s*.). An appendix to it by Prof. Tate, bringing the work up to date, has been published by Lockwood, price 1*s*.

This excellent manual has been translated into French, published by F. Savy, 24, Rue Hautefeuille, à Paris (14 francs). The publisher's announcement is to this effect:—

"Le manuel de conchyliologie de Woodward était considéré comme un petit chef-d'œuvre en son genre. MM. les professeurs Deshayes, Gervais, Gratiolet, &c., le recommandaient à tous ceux de leurs élèves qui lisaient l'anglais."

F. S.

Churchdown.

"OMLADINA" (5th S. viii. 286.)—This word, meaning "youth," is surely a very common one in Servian, and can be found in all good dictionaries. And why does DR. CHARNOCK use the almost whimsical form of Cesko for Cech or Bohemian?

W. R. MORFILL.

STRANGE PETRE, ALIAS WILLIAM FITZCLARENCE, ALIAS FITZSTRATHEARN (5th S. viii. 289.)—This person was living in Nottingham about 1840. I travelled in his wake in Scotland in 1827, as I found by seeing his assumed name at full length, in large German text letters, in the albums kept at hotels and other places of resort. ELLCEE.

Craven.

SIR ISAAC HEARD, GARTER (5th S. viii. 328), the son of John Heard, of Bridgewater, in the county of Som., Gentleman, was born at Otter St. Mary, co. Devon, Dec. 10, 1730, and baptized there Jan. 22 following. He died April 29, 1822, æt. ninety-one, and was buried, with a monumental inscription, in St. George's Chapel, Windsor. YORK.

College of Arms.

ROYAL HOUSE OF BRUNSWICK (5th S. viii. 369).—The Princes George William Christian and Augustus, being physically incapacitated by blindness for the government of the duchy of Brunswick, abdicated in favour of their younger brother, Duke Frederick William, who

Quatre Bras. The like infirmity did not prevent the head of the younger line of the house of Guelph—Ernest, ex-King of Hanover, and Duke of Cumberland—from administering the government of his kingdom, or (if I remember rightly) from sharing with his army in the glory of the day of Langensalza. J. WOODWARD.

BALL FAMILY (5th S. viii. 349.)—In the church of Welton, about five miles north of Lincoln, there are memorial inscriptions to Anne Ball—relict of Thomas Ball, D.D., Rector of Elton, in co. Hunts, and daughter of the Right Rev. Richard Cumberland, Bishop of Peterborough, who died April 13, 1763, aged ninety-two—and to the Rev. John Ball, of Lincoln, who died December 8, 1747, æt. forty. There is a shield of arms—Ball quartering Cooper—which seems to be explained by a passage in Palmer's *Nonconformists' Memorial*, where it is stated that Mr. Cooper, Rector and patron of Elton, had a daughter married to Ball, "son of the worthy Mr. Ball of Northampton." J. H. CLARK.

West Dereham Vicarage, Brandon.

ROBSART FAMILY (5th S. viii. 349.)—MR. ALFRED RIMMER will obtain all the information he wants respecting Amy Robsart and the Robsart family in a book by Mr. George Adlard, and a paper by the Rev. Canon Jackson in the May number of the *Wiltshire Archæological Magazine*. See also Blomfield's *History of Norfolk*.

PAUL Q. KARKEEK.

Torquay.

SIR DRUE DRURY (5th S. viii. 349.)—I beg leave to say, in reply to the question of MR. PINK, that the Sir Drue Drury who married the daughter of Lord Burgh was Sir Drue Drury, of Rolbie, Knt., of the Beesthorpe, co. Norfolk, branch, lineally descended from the Drurys of Ickworth and Hawstead, Suffolk, who were lineally descended from the Drurys of Rougham, Suffolk within Aye, in 1602. There was no issue it is believed.

BYRON DRURY, Rear-Adm.

THOMAS ROWLANDSON (5th S. iii. 207, 257.)—In turning over sundry volumes of "N. & Q.," the perusal of which circumstances compelled me to pretermit at the time of their publication, I have come upon many articles which I regret not to have seen before. Among these is the query by H. S. A. as to my willingness to allow "an admirer of Rowlandson's genius" to inspect the collection of that great artist's drawings in my possession. I beg to assure H. S. A. that should circumstances bring him into this neighbourhood, I should be most happy to see him if he would favour me with a call; and, as he mentions Angelo's collection, should have a peculiar pleasure in showing him the "excellent caricature group" of the "four ill-looking fellows, finished in his best style, superior to the greater part of his works," which "Master Rowly" sketched for his friend, when in his company he visited the night houses of Seven Dials in search of the man who had robbed him the night before, and of which I am the "fortunate possessor."

WILLIAM BATES.

19, The Crescent, Birmingham.

COUNTY GENEALOGIES OF CORNWALL (5th S. viii. 360, 380.)—In reply to C. L. W. I beg to say that the chief works treating on the pedigrees and histories of Cornish families are:—*An Historical Survey of the County of Cornwall*, by C. S. Gilbert, 1817-20, 3 vols., 4to. In these volumes a complete section is devoted to this subject, and is accompanied by numerous engraved plates of coats of arms. *The Complete Parochial History of the County of Cornwall*, anon., Truro, W. Lake, Boscawen Street, 1867-72, 4 vols., 4to. Contains many accounts of Cornish families, with trees, and the information brought down to modern times. *The Parochial and Family History of the Deanery of Trigg Minor*, by Sir John Maclean, 1868-76, 2 vols., 4to., with a third volume now nearly ready. This work is invaluable for its pedigrees of the families in the east of Cornwall. The *Bibliotheca Cornubiensis*, by G. C. Boase and W. P. Courtney, vol. i., 1874, 4to., with a second volume almost ready for issuing. Gives biographical details and accurate dates respecting the numerous persons mentioned in its pages. *The Visitation of the County of Cornwall in the Year* 1620, Harleian Society, 1874, 4to. Many local books, such as *The History of the Borough of Liskeard*, by John Allen, 1856, 8vo.; *The First Book of the Parish Registers of Madron*, by G. B. Millett, 1877, 4to., also contain materials for working up pedigrees, but for a complete account of such local works a bibliography of Cornwall must be consulted. There are several voluminous histories of Cornwall, the titles of which are not enumerated in the above account, as their perusal would not much help C. L. W. in his genealogical researches. OLPHAR HAMST.

ST. EDITH OF KEMSING (5th S. v. 407, 499; viii. 278.)—Lambarde, *Perambulation of Kent*, says:

"The image of Edith (the Daughter of King Edgar, and sometime Prioresse of Wylton in the West Countrie) was religiously frequented in the Church-yarde at Kemsing, for the preservation of Corne and Graine from Blasting, Myldew, Brandeare, and such other harmes as commonly do annoy it. The manner of the which sacrifice was this: Some seelie bodie brought a pecke, or two, or a Bushell of Corne to the Church; and (after praiers made) offered it to the Image of the Saint: of this offering, the Priest used to toll the greatest portion, and then to take one handful, or little more of the residue (for you must consider he woulde bee sure to gaine by the bargaine), the which after aspersion of holy water, and mumbling of a fewe wordes of conjuration,

he first dedicated to the Image of Saint Edithe, and then delivered it backe to the partie that brought it; who then departed with full persuasion, that if he mingled that hallowed handfull with his seede corne, it woulde preserve from harme, and prosper in growthe, the whole heape that he shoulde sowe, were it never so great a Stacke, or Mowgh."

J. A. Sparvel-Bayly, F.S.A.

Schliemann the Explorer (5th S. viii. 48, 232.)—Relevant to the subject discussed under this heading is a note I have made from Borrow's *Bible in Spain*, vol. i. pp. 109, 110. When examining some ruins at Monte Moro the author had the following adventure:—

"I proceeded for a considerable way by the eastern wall, till I heard a tremendous bark, and presently an immense dog, such as those that guard the flocks in the neighbourhood against the wolves, came bounding to attack me, 'with eyes that glowed, and fangs that grinned.' Had I retreated, or had recourse to any other mode of defence than that which I invariably practise under such circumstances, he would probably have worried me; but I stooped till my chin nearly touched my knee, and looked him full in the eyes, and as John Leyden says, in the noblest ballad which the Land of Heather has produced:—

'The hound he yowled, and back he fled
As struck with fairy charm.'

It is a fact known to many people, and I believe it has been frequently stated, that no large and fierce dog, or animal of any kind, with the exception of the bull, which shuts its eyes and rushes blindly forward, will venture to attack an individual who confronts it with a firm and motionless countenance. I say large and fierce, for it is much easier to repel a bloodhound or bear of Finland in this manner than a dunghill cur or a terrier, against which a stick or a stone is a much more certain defence. This will astonish no one who considers that the calm reproving glance of reason, which allays the excesses of the mighty and courageous in our own species, has seldom any other effect than to add to the insolence of the feeble and foolish, who become placid as doves on the infliction of chastisements which, if attempted to be applied to the former, would only serve to render them more terrible, and, like gunpowder cast on a flame, cause them in mad desperation to scatter destruction around them."

I had thought that the "firm and motionless countenance" mode of defence had been recommended as efficacious against the attack of a bull, and I believe its success might be guaranteed by quotations from more than one novel. The very pretence of picking up a stone is sufficient to make many a cur turn tail. St. Swithin.

"Faint heart," &c. (5th S. vii. 263, 318, 358; viii. 119.)—In *Britain's Ida* (attributed to Spenser, and printed in his works), canto v. stanza 1, the second line is:—

"Ah, Fool! faint heart fair lady ne'er could win."

J. I. D.

Queen Elizabeth (5th S. viii. 266, 313.)—*Subjoined is the whole* of the eulogy on Queen *Elizabeth, of which* Mr. Dore gives only the two concluding lines. It is in a MS. at the British Museum, No. 4712, Ayscough's Catalogue:—

"*Britaniæ Lachrymæ.*

Weep, little Isle! and for thy mistress' death,
Swim in a double sea of brakish water!
Weep, little world! for great Elizabeth,
Daughter of warre, for Mars himself begat her!
Mother of Peace, for she bore the latter.
She was and is (what can there more be said?)
On earth the first, in heaven the second, maid."

The national sorrow for the death of the Virgin Queen is depicted in the following quaint elegiac strain by some poet of the time:—

"The queen was brought by water to Whitehall,
At every stroke the oars did tears let fall;
More clung about the barge; *fish under water*
Wept out their eyes of pearle, and swome blind after.
I think the bargemen might, with easier thighs,
Have row'd her thither in her people's eyes;
For, howsoe'er, thus much my thoughts have scann'd,
Sh' ad come by water had she come by land."

Hugh A. Kennedy.

Reading.

The Vicar of Savoy (5th S. iv. 149, 191; v. 38, 396.)—Surely the book referred to in Froude's *Nemesis of Faith* can be no other than the celebrated "Profession de Foi du Vicaire Savoyard," which forms so important an episode of the well-known work, *L'Emile, ou de l'Education*, of J. J. Rousseau. "Who was he?" asks E. V.

"Le Vicaire Savoyard," replies M. Cousin, "c'est Rousseau lui-même, avec tout ce qui le fait grand et presque seul dans son siècle: le goût du beau et du bien poussé jusqu'à la passion; l'enthousiasme de l'honnête dans une société corrompue; une logique austère parmi des raisonneurs efféminés; une imagination tendre, profonde, mélancholique, à côté de froids beaux esprits ou de violents déclamateurs."

For an account of *Emile*, and the censures and condemnations which it underwent, see *Histoire de la Vie et des Ouvrages de J. J. Rousseau* (par V. D. Musset-Pathay), Paris, 1821, 2 vols. 8vo., tom. ii. p. 272; and for the *Confession* itself—"sans contredit le meilleur écrit de Rousseau: c'est même le seul qu'une saine philosophie puisse avouer tout entier"—any of the innumerable editions of *Emile*, or a little work entitled "*Philosophie Populaire*, par Victor Cousin, suivie de la Première Partie de la Profession de Foi du Vicaire Savoyard," Paris, Didot, 1848, 12mo., pp. 102.

William Bates.

Birmingham.

William Carey, Art-Critic (4th S. v. 481; 5th S. viii. 229, 334.)—In May, 1815, William Carey undertook to write in the "Biographical Register" of the *European Magazine* a memoir of Bartolozzi, the engraver; and six parts were printed, vol. lxvii. pp. 397, 509, and vol. lxviii. pp. 26, 109, 309, 489. At the end of the sixth there appeared a note by the editor: "We are obliged, from the length of this article, to

usion to our next." In the following hat for January, 1816, there is a further We are sorry to be obliged again to conclusion of the 'Memoirs of Barto- The "Biographical Register" was discon- some months, and I have not met with usion of Carey's memoir in the subsequent f the *European Magazine*. Was it ever ? EDWARD SOLLY.

EARE (5th S. vii. 489; viii. 16.)—I am to have been able sooner to acknowledge answers to my queries. In the passage peare given by W. F. R., the word *dub* be used in the old knightly sense. it only as s. *dub*, a pool, a deep hollow, water. M. P.

D BRINSLEY SHERIDAN (5th S. viii. 149, thank your correspondent W. T. M. for awing attention to my absurd slip of the lling the Hon. Mrs. Norton *Lady* Nor- I take the opportunity of asking again your correspondents can inform me of ions of Sheridaniana, MSS., &c.? I should like to know where the materials which isted to Moore are now.

J. BRANDER MATTHEWS.

ab, N.Y.

URE OF A FRACAS AT AN EXHIBITION iii. 308, 337.)—I do not think that s account of the above is correct. It me to be a scene from a novel lately called the *Modern Godiva*. A young ng in great penury, the wife, to procure s for her sick husband, consents to act as model to a young painter who lodges in house. The picture is completed and e exhibition, the husband sees it, recog- wife's portrait, and the result is an "awful ick-up." H. CROMIE.

ostumes of 1818-1826 are correctly re- in this picture, it can have no reference ne of the destruction of a caricature of Mrs. Hope by the lady's brother, Mr. as the trial to determine the amount es—five pounds—for the act occurred e time that Sir Vicary Gibbs was General, from 1807 to 1812. See d's *Lives of Twelve Judges*. A. S.

BOTHIE OF TOBER-NA-VUOLICH" (5th S. 98.)—The original title was *Toper-na-* Clough took the name at hazard, but finding that it contained a *double* of which he had no idea, he changed the the imaginary place to "Tober-na-Vuo- e characters were meant for sketches of formed a reading party with him one ation, and are represented as follows:— Audley (Herbert Fisher), Hobbs (Ward Hunt), Airlie (Deacon of Oriel), the Piper (a combination of two men's characters, Fred. Johnson and Davies, both, I think, now in orders), and Hewson was Clough himself, but combined with a second character whose name I cannot at this minute recall.

GIBBES RIGAUD.

Magdalen College, Oxford.

MR. PICKFORD asks whether *Toper-na-Fuosich* or *Tober-na-Vuolich* is right. Both are right. Clough himself told me (it was at one of "Little Parker's" literary *soirées*) that he found the name Toper-na-Fuosich by chance on a map, as the name of some farm in Scotland; that he chose it for his poem by reason of its oddity and grotesqueness; but that afterwards, when the poem was to be reissued, either publisher or public thought the name *too* odd and *too* grotesque: whereupon Clough softened it into Tober-na-Vuolich—a name, if I remember rightly, of his own inventing.

A. J. M.

JOHN ENGLISH, D.D. (5th S. viii. 67, 179, 359.)—I am happy to be able to say that since the appearance of my query respecting John English, D.D., Incumbent of Cheltenham, I have discovered in the parish register the entry of his burial, which is as follows:—

"Bur. y^e^ 26th [November, 1647] John English, D^r^ in Divinity, y^e^ Rector here."

This answers three of my inquiries; and it likewise proves that the dates of his death, as given respectively by your two correspondents, are incorrect. Any further particulars of him and his family will be thankfully received. ABHBA.

FEN: FEND (5th S. vi. 348, 414; vii. 58, 98, 178, 218, 313, 495; viii. 19.)—Another use of the above root, culled from the slang dictionary of Christ Hospital (*The Blue Coat Boys*, by W. H. Blanch):—

"Fin, interj. The reverse of 'Bags I,' as 'Fin the small court,' *i.e.* 'I won't have.' Latin 'fendo.'"

ALPESTO.

ENGRAVINGS ON BRASS (5th S. iii. 148, 336; iv. 37, 276.)—I have before me a work entitled:—

"Mellificium Chirurgiæ, or the Marrow of Chirurgery: an Anatomical Treatise, &c. By James Cooke, of Warwick, Practitioner in Physick and Chirurgery. London, Printed by T. Hodgkin for William Marshall at the Bible in Newgate Street, 1685." Small 4to., pp. 616.

The title further sets forth that the volume is "illustrated in its several parts with twelve *brass cuts*." The book itself is curious, and a passage from the author's admonitory address to "The Young Chirurgeon" being as apposite now as it was a couple of centuries ago, I will take leave to cite it:—

"One thing more I shall beg of thee, that as God hath called thee out to be instrumental to cure the distempers

of other bodies, so have regard to thy immortal soul, and look to those wounds wherein thou mayst receive curing for thy better part. Study humility, sobriety, and chastity, the contrary vices of the two latter, with swearing and cursing, being looked upon as the epidemical sins reigning in the artists, as also in the nation; for which may be expected a sharper, deep-cutting sword than yet we have felt, and that feared will end in ruine."

WILLIAM BATES.

Birmingham.

"PRIDE OF THE MORNING" (5th S. viii. 129, 275, 378.)—Keble seems to have misunderstood this proverbial rural phrase. The "swain," instead of taking "timely warning" from the gentle shower that may fall in the early morning of a summer's day, regards it as a favourable prognostication.

T. W. W. S.

DEVICE OF EMPEROR MAXIMILIAN (5th S. viii. 375.)—This was "Halt Masz" (in French "Gardez Mesure"), not "Halt Marz," as printed at the reference above. J. WOODWARD.

JOAN PLANTAGENET, LADY TALBOT (5th S. viii. 328, 375.)—Ankaret Talbot was certainly not the daughter of Joan, for the following reasons:—

1. It is extremely doubtful whether Joan was ever married at all. She was born in 1384-5 (Inq. p. m. Alianoræ Ducissæ Glouc', 1 H. IV., 50), and died Aug. 16, 1400 (Inq. dictæ Johannæ, *ib.* 49). There is no mention of her marriage on the Patent and Issue Rolls; she is not called wife of Lord Talbot in her inquisition; several writers assert that she was only betrothed, and that her death prevented the ceremony.

2. As Joan died in 1400, and Ankaret was not born till 1417, they could not be mother and daughter.

3. Ankaret's mother was named Beatrice, as is shown by a pardon, issued Mar. 12, 1422, to Beatrice, Lady Talbot, for taking the marriage of her deceased daughter upon herself, because she expected the king to bestow it on her, and also for her services to the queen. Dugdale asserts that she was identical with Beatriz, Countess of Arundel and Huntingdon, natural daughter of Joam I., King of Portugal; and he has been abundantly copied. The only atom of evidence for this identification seems to be that Lady Talbot was a Portuguese. That dates do not contradict a supposition can hardly be called evidence for it. Beatriz of Portugal married, in 1404-5, Thomas, Earl of Arundel (who died Oct. 14, 1415); and secondly, in 1433, John de Holand, Earl of Huntingdon—not John Hastings, as numerous writers assert; he is a fabulous character—and she died Oct. 23, 1439. Beatriz da Pinto, as we are, I think, justified in calling her, married Gilbert, Lord Talbot, *probably in* 1416; and secondly (according to *Harl. MS. 4108*) Thomas Fetiplace, of East Chilford, Berkshire. Dugdale says she died Oct. 19, 7 H. V. (1419), which is impossible, since she occurs on the Patent Rolls of 1420–1422 several times. Her inq. was taken in 1448 (26 H. VI., 7). I have no transcript of this, but it would tell us when she died, and probably settle the question of identity with the Countess of Arundel and Hunts. To my own mind, it is quite clear that they were separate persons. HERMENTRUDE.

SNUFF SPOONS (5th S. vii. 428; viii. 275.)—A friend of mine, who has written some excellent educational works, says that in Sweden, Norway, and Lapland the people are to such an extent partial to snuff that they use small spoons to shovel it up their nostrils.

R. P. HAMPTON ROBERTS.

A BLACK REGIMENT (5th S. viii. 147, 276.)—I suspect H. P. is right, and I am obliged for the correction; but I may say in my own excuse that in quoting the wrong regiment as the Black Horse I followed Dr. Brewer, in his *Dictionary of Phrase and Fable.*

I should still like a precise answer to my main question, if it be possible to give one, and therefore refer again to "N. & Q.," 3rd S. x. 173.

W. T. M.

Shinfield Grove.

H. P. is also slightly in error in saying the 7th Dragoon Guards were called the Black Horse from their facings. They were so called long before they had facings, as I have said, from the colour of the troop horses. The 5th Dragoon Guards are called the Green Horse from an heraldic insignia of the Green Horse, from *Hanover*, I believe. The 3rd Dragoon Guards have the heraldic insignia of the white horse (their facings are primrose colour), but being the Prince of Wales's own, the latter title supersedes the former. I apprehend the Sikh regiments that were sent to China were the first dark men that ever fought under the royal British standard.

EBORACUM.

Upsall Castle, Thirsk.

MRS. JORDAN (5th S. viii. 167, 214, 259.)—The following, from *The Drama; or, Theatrical Magazine, from March to September*, 1824, published by T. & J. Elvey, may be useful to H. B. B.:—

"A few days ago an advertisement appeared in the daily papers announcing a dividend of *five shillings* in the pound as now in the course of payment to the *bona fide* creditors of the late Mrs. Dorothy Jordan, formerly of Cadogan Terrace, and last of St. Cloud, in France. To those who have witnessed the honourable and liberal feelings of this benevolent woman in pecuniary matters—the generosity of self-denial with which she permitted her theatrical salary to be taken weekly, and devoted expenses of a domestic nature, which expenses, similar case, would have been defrayed from other—it must prove a source of much pain to see her

held up to the world as that of an insolvent who had lived beyond her income, and defrauded the honest tradesman of his just due. There are nearer connexions to whom such a fact ought to be unbearable.—*Evening Paper.*"

WM. PHILLIPS.

If Mrs. Jordan's intending biographer has no better source of information to look to respecting her than Boaden's *Life*, as quoted in last month's *Temple Bar*, he will be badly off for materials for his work. I have not read Boaden's life of the actress, but the particulars about her birth, parentage, and early life, apparently quoted from it by the *Temple Bar* writer, are utterly false. It is not likely that an accurate life of Mrs. Jordan will appear in the present century. Her mother was not the daughter of an Episcopalian clergyman.

VERITAS.

See also Mrs. Fanny Kemble's "Old Woman's Gossip," in *Atlantic Monthly* for 1876, for reference to Mrs. Jordan and one of her sons.

J. BRANDER MATTHEWS.

Lotos Club, N.Y.

DEATH OF EDWARD, DUKE OF YORK, 1767 (5th S. vii. 228, 274, 294; viii. 192, 215, 238.)—The statement made on this subject by G. D. P. at p. 192 is so remarkable that I think we may be permitted to ask him to substantiate his assertion. He says that he is in possession of authentic information of what occurred at Monaco in September, 1767, and that the Duke of York did not die then and there, as is generally believed. This is now a matter of history, and rests on tolerably conclusive evidence. If G. D. P. can prove that this historical statement is not correct, I think he owes it to the readers of "N. & Q." to do so. The question is one of very considerable interest for many reasons, and the truth of the assertion now made ought to be substantiated at once.

EDWARD SOLLY.

BRISBANE OF BRISBANE (5th S. viii. 208, 293.)—The present representative of this distinguished family, Mr. Charles Thomas Brisbane, who succeeded his kinsman, General Sir Thomas Macdougall-Brisbane, Bart., as heir by entail, in 1860, is a descendant of the marriage referred to, which is stated by Burke to have taken place on June 26, 1657. GENEALOGIST will find the pedigree in Burke's *Landed Gentry*. An honourable augmentation to the family arms, with the unusual distinction of supporters, was granted to Admiral Sir Charles Brisbane in 1807. H. W.

New Univ. Club.

"ROISTER DOISTER" (5th S. viii. 47, 214, 298.)—I am inclined to doubt the perfect correctness of MR. LEAN'S etymology of the word *lout* (p. 214) in so far as he explains it by reference to the ungainly servility of a bumpkin. The word is of constant occurrence throughout old Scottish poetry, always, I believe, with the meaning of courteous salutation on the part of knights and gentlemen, without any idea of awkwardness; for example:—

"And quhen Dowglas saw hys cummyng
He raid, and hailsyt hym in hy,
And *lowtyt* him full curtusly."

Barbour.

The word is supposed to be derived from Dan. *lud-er*, or A.-S. *hlut-an*, to bow; conf. Isl. *lotning*, worship (Jamieson); whereas from A.-S. *leod*=plebs, comes the less common Scotch word *loutch*, meaning to walk with high shoulders and awkwardly. ALEX. FERGUSSON, Lieut.-Col.

BOOK-PLATES (5th S. viii. 200, 298.)—I have before me the book-plate of "Sr Robert Clayton of the City of London, Knight, Alderman and Mayor thereof, Anº 1679." It is not unusual for book-plates to be dated. The following are in my collection:—Duke of Queensberry, 1703; Sir Wm. Dudley, of Clapton, Bart., 1704; Richard Jones, Esq., 1707; the Hon. Arch. Campbell, Esq., 1708; Dickson Downing, 1721; Francis Blomefield, Rector of Fersfield, in Norfolk, 1736; Thomas, Lord Trevor, 1738; Isaac Mendes, London, 1746. The oldest book-plate in my collection has the following inscription on it: "Erhardus Voit, Dei Gratia Hujus Monasterii Abbas, Ac Bibliothecæ Hvivs Avctor et Fvndator Amplissimvs. M.D.LXXXVII." MAG'.

CURIOUS USE OF WORDS (5th S. vii. 468; viii. 15, 179, 297.)—I remember, when I lived in Cumberland, hearing a droll story, in which *pash* figured. A farmer, on hearing during a great drought the prayer for rain read one Sunday in church, exclaimed afterwards, "Hout tout! what's the gude of praying for *moderate rain and shooers?* What we want is a gude even-doon pash!"

JONATHAN BOUCHIER.

COUNT D'ALBANIE (5th S. viii. 28, 58, 92, 113, 158, 214, 274, 351.)—As REQUIESCAT IN PACE, who seems to be well informed on this subject, states with regard to the question "by whom, and on whom, and where the title of Count d'Albanie was conferred," he regrets "very much" that he is "not in a position to inform your correspondent M. E. V.," allow me to suggest that M. E. V. may find the information he requires at pp. 57-85 of the *Quarterly Review* for June, 1847. F. N. O.

THE COUNTS OF VERMANDOIS (5th S. viii. 209, 293.)—Hugh the Great was Count of Vermandois only *jure uxoris*. He was great-grandson of Hugh Capet, of whom Anderson, in his *Royal Genealogies*, says:—

"Some make Hugh Capet to descend from Pipin, the legitimate son of Charlemain and King of Italy: but these things are to be proved by those French historians

and criticks that assert them; while the most reputable of them agree to deduce Hugh Capet from Childebrand, the brother of Charles Martel."

MR. MAYO will find the references in the above-named work in Tables cccIxxiv. and cccIxxv.

The husband of Elizabeth, daughter of "the great Count of Vermandois," William, Earl of Warren, *granting* his mother to have been a daughter of William the Conqueror, was twelfth in lineal descent from Charlemagne. H. W.

New Univ. Club.

M. BARRÉ states that Pepin, King of Italy, was the *second* son of Charlemagne, and he apparently assumes that Bernard, the son of Pepin, was legitimate. But Hallam, in his *Middle Ages* (chap. i. part i.), says:—"Pepin, the eldest son of Charlemagne, died before him, leaving a natural son, named Bernard." In a note he states:—

"A contemporary author, Thegan, *ap.* Muratori, A.D. 810, asserts that Bernard was born of a concubine. I do not know why modern historians represent it otherwise."

H. P. D.

ISOLDA: GLADYS (5th S. vii. 428, 514; viii. 217.)—The name Gwladys is purely Celtic, and means simply "a princess." It is derived from the Welsh word *gwlad*, which now means "a country," but formerly must have signified "a prince, a sovereign," a meaning which still survives in several of its derivatives, as well as in the cognate forms in some of the other Celtic languages. For instance, *gwlad-ychu*, or *gwled-ychu*, means "to *rule* a country, to *reign*"; *gwled-wch* means "reign, government"; and *gwled-ig*, as subst. and adj., signifies in Middle Welsh "supreme, sovereign."

Again, the Irish equivalent of *gwlad* is *flath*, or *flaith*, which means "prince, lord, hero, chief" (O'Reilly). The same meaning appears also in the Manx form *flah* = "prince," also "majesty, dignity" (Kelly).

The change in the meaning of *gwlad* from "prince" to "country" is curious, but may be paralleled by a similar change in another Welsh word of kindred meaning. *Talaeth* means strictly "something worn on the *tal*, or forehead," *e.g.* the long band or fillet with which Welsh mothers of the last generation used to bind tightly the heads of their infant children. Then it meant also "a diadem," as appears from the derivative *taleithiog*, which, as subst. and adj., means "diademed, a diademed chief, sovereign prince, suzerain." In the Welsh of to-day *talaeth* is simply "a province."

To return to "Gwladys," the final element *-ys* is a form of the fem. termination *-es*, which is so constantly used to form fem. appellatives from corresponding masculines, and is the same with Eng. *-ess*, Greek *-ισσα*, &c.

The slight resemblance between "Gwladys" and the Lat. "Claudia" is a mere accident, and implies no etymological connexion, though it appears to have suggested the use of the one for the other.

I may add that the use of "Gwladys" as a proper name at the present day is not uncommon, though it is chiefly met with in Monmouth and Glamorgan.

One correspondent has referred to Claudia, the wife of Pudens. Should any readers of "N. & Q." feel interested in the question of this lady's nationality and family, I would refer them to a pamphlet of some 66 pp., 8vo., published in 1848 by Rees, of Llandovery, under the title—

"Claudia and Pudens. | An Attempt to show that | Claudia, | mentioned in St. Paul's Second Epistle to Timothy, was a | British Princess. | By | John Williams, A.M. Oxon., | Archdeacon of Cardigan," &c.

The late archdeacon was a scholar of great distinction, and this pamphlet displays much ingenuity and very extensive learning.

GLANIRVON.

Taunton.

In my communication respecting the name of Gladys, I gave Morgan, the author of *The British Kymry*, as my authority for the statement that Gladys was the Welsh form of Claudia. I now wish to cite the same gentleman with reference to the name Isolda, whose Welsh equivalent appears to be Esyllt. He says (p. 154): "Conan left the throne (A.D. 817) to his sole daughter, Esyllt (Isola), and through her to her husband Merryn, King of Man, Prince of Powis, and Count of Chester." Erdeswicke (*Staffordshire*, p. 74) mentions Isold, daughter of Sir John Washburn. In the *Genealogist*, vol. i. p. 233, "Isolde, the wief of Rowland Nicholett," occurs; and in Helsby's new edition of Ormerod's *Cheshire*, vol. i. p. 461, Isolda, wife of Hugh de Legh, of East Hall, 1397, is mentioned. W. F. MARSH JACKSON.

"BEEF-EATER" (5th S. vii. 64, 108, 151, 272, 335; viii. 57, 238, 318.)—The use of this name for the king's body-guard may be carried further back than 1716. In the *Argument against a Standing Army*, 1697, "beef-eaters" are thus mentioned (p. 16):—

"Charles the Second being conniv'd at in keeping a few guards, which were the first ever known to an English king, besides his pensioners and his beef-eaters."

This carries the word in print to the reign of William III., but we are still a long way off from the time of Henry VIII. A. MCMORRAN.

Clarence Road, Clapton.

"SEMPER EADEM" (5th S. viii. 20, 75, 119, 136, 177, 259.)—This was the motto of the Giolitti family, the celebrated printers of Venice, who issued editions of Boccaccio in 1542, of Petrar in 1545, and many other works of poetry a fiction about that time and for several year

have some of their books, and see their a very elegant one—an eagle gazing at th the above motto. There can be no tever that the beautiful productions of were well known and read in the court Elizabeth. R. R.
ncolnshire.

ARIA: EDITH (5th S. viii. 228, 257.)—, widow of Richard I., died a nun at out 1221.
as a real Edith Plantagenet, wife of Sir Windsor, an illegitimate daughter of brother of Henry II., and therefore s first cousin. She might be supposed Edith of the *Talisman*, but Scott notions her in his notes; he does, indeed, place, "Historians seem to have been the existence of Edith Plantagenet"; s clearly spoken "according to the nd curious as the coincidence is that have hit upon the very name for his I am almost inclined to think that he f "ignorant of her existence." It does o me likely that he would otherwise have mention the historical Edith, and to r relationship to Richard.
CHARLES F. S. WARREN, M.A.

S OF BOOKS WANTED (5th S. v. 9, 95; —

tone for Gold and Silver Wares.—The questmains: Who was W. B.? Was he William Horton Kirby, who signed the Visitation of 34, as "of London, Goldsmith" (Harleian)? if so, I should be glad to know more of e the book; it is very curious.
JAMES ROBERTS BROWN.

(5th S. viii. 370.)

of *The Penscellwood Papers* is dated 1846, or of *Dr. Hookwell, The Primitive Church in acy.* Both these works are attributed, and rrectly, to Sydney Smith. SAML. SHAW.

Opinions, &c., Glas., 1812, is by Thomas res, Fife, who acquired considerable popuasgow. *Verses for the People*, by a Rhymer, his last, Glasgow, 1844. J. O.

Mrs. Norton wrote *Bingen on the Rhine.*
WM. FREELOVE.

S OF QUOTATIONS WANTED (5th S. iii. viii. 49, 80.)—

"Three centuries he grows," &c.
is Dryden, *Palamon and Arcite; or, the ale*, bk. iii. l. 1058. In my version, *Elegant* he word is "grows," not "stands."
FREDK. RULE.

(5th S. viii. 209.)

k without hope draws nectar in a sieve, hope without an object cannot live,"
cluding couplet of a little poem called *Work pe*, by Samuel Taylor Coleridge. B. J.

(5th S. viii. 249.)

"Remember Milo's end," &c.

This is apparently a translation or imitation of two lines of Ovid, *In Ibim*, vv. 611, 612:—

"Utque Milon, robur diducere fissile tentes;
Nec possis captas inde referre manus."

It may possibly be in one of Dryden's translations of Ovid. ED. MARSHALL.

"An idler in the land," &c.

Wordsworth, *A Poet's Epitaph*, stanza 14.
V. S. L.

(5th S. viii. 350.)

"I cannot love as I have loved,
And yet I know not why;
It is the one great woe of life
To feel all feeling die."

Philip James Bailey, *Festus.* Scene, "A large Party and Entertainment." V. S. L.

"When each by curs'd cabals of women," &c.

See Dryden's *Tragedy of Aureng-zebe*, Act i. sc. 1, ll. 19 and 20. Vide *Dramatic Works of J. Dryden*, vol. iv. p. 92, 8vo., J. & R. Tonson, London, 1763. E. A. D.

(5th S. viii. 370.)

"His angling rod," &c.

This epigram, entitled "Upon a Giant's Angling," was written by Dr. William King, the well-known humourist: born in London A.D. 1663; educated at Westminster under Dr. Busby; elected to Christ Church, Oxford, 1681; became D.C.L. in 1692, and practised in Doctors' Commons. He died in London on Christmas Day, 1712. The original, as published by J. Nichols in 1780, differs slightly from the version quoted by Q. Line 1, "His *angle-rod* made of a sturdy oak"; line 3, "His hook *he* baited"; line 4, "*And sate* upon a rock," &c. *Vide* J. Nichols's *Select Collection of Poems*, vol. iii. p. 78, 12mo., London, 1780. E. A. D.

See Chalmers's *Poets*, or *Poetical Works of W. King*, 1780, under the title of "On a Giant Angling."
J. HAIN FRISWELL.

The lines beginning—

"Why grudge them lotus leaf and laurel?"

are from Mr. Swinburne's *Notes on Poems and Reviews*, the pamphlet in which he replies to the critics of his volume of *Poems and Ballads.* GIGADIBS.

Miscellaneous.

NOTES ON BOOKS, &c.

A Young Squire of the Seventeenth Century. From the Papers (A.D. 1676-1686) of Christopher Jeaffreson, of Dullingham House, Cambridgeshire. Edited by John Cordy Jeaffreson. 2 vols. (Hurst & Blackett.)

THESE volumes show, among very many other things, how much of social and even of national history exists, hitherto unused, and to be had for the looking for it by those who are concerned in studying or chronicling such details. Squire Jeaffreson's letter-book was discovered, we believe, in a sale-room. Out of its contents Mr. J. C. Jeaffreson has made two agreeable and, in many respects, important volumes. They afford us fresh insight into home and colonial life. The letter-writer went to live on his own estate in St. Christopher's, and to busy himself there with sugar, indigo, slaves, and plantation business generally, in order to master a grief caused by the loss of a young wife. Like Pepys's *Diary* (1660-1669), the letters cover about ten years (1676-1686). They

treat of quite another variety of life; but they deserve to be placed on library shelves with Pepys, Evelyn, and Sir John Reresby, the last including 1639-1689. The Jeaffreson letters add very much to our knowledge of other people, and of other acts than those recorded by Pepys, Evelyn, and Reresby, and are pleasantly supplementary in sketches of contemporaneous men and manners. From the editor's excellent introductory biographical memoir we extract a passage which will especially interest a wide class of our readers. Mr. J. C. Jeaffreson is alluding to the emigration from our Eastern counties to the West Indies, from whence several of the oldest and best English families found their way to the United States:—"In some parts of Norfolk, Suffolk, Essex, and Cambridgeshire, John Winthrop's emigration with so large a force of friends, tenants, and religious sympathizers is still called 'the Great Exodus.' Of the two thousand persons who are computed to have accompanied or shortly followed him to Massachusetts, at least eighteen hundred quitted homes in our Eastern counties; and the arrival of so large a number of East Anglian emigrants in New England, at a time when all the English settlers in the several settlements of the mainland did not exceed a few hundreds, had a permanent effect on the language of the Anglo-American people. It fixed the dialect of the entire community of the continental colonists, who, in consequence of the predominance of the East Anglian element in the insular settlements, already comprised a large proportion of people whose speech exhibited the peculiar and unmistakable intonations and phrases of Eastern counties' talk. The predominant dialect of the American republic—the dialect which strikes the ear far more strongly in the New England than the other States, but may be detected in the common parlance of the entire Union—is the East Anglian dialect; and the American people should be more proud than ashamed of the peculiarity which is the oldest and most English of their institutions. In England it is the fashion to say that the nasal whine of the old Puritans survives in the nasal intonations of their American descendants. And the remark is altogether true, and in no way misleading to those who bear in mind that the seventeenth century Puritans, who fixed the dialect of the American States, spoke with the nasal drawl, and the vocal pitch and fall, not because they were Puritans, but because they were East Anglians. Should any educated American be disposed to form his own opinion on this alleged resemblance, or rather this alleged identity, of the Eastern counties' dialect and the American pronunciation of the English language, let him run down by the Great Eastern Railway from London to 'high Suffolk,' or spend an afternoon in Woodbridge market. To ascertain how rich the common speech of the same county is in the so-called Americanisms of expression, he must pass six months in familiar intercourse with the farmers and humbler peasantry of the district." Among those East Anglians who made their way from the islands to the mainland were members of the Jeaffreson family. In course of time inevitable modification took place in the spelling of the name. But in one of the members who bore it the United States found a president; and the stage found in a second an accomplished Rip van Winkle.

We are requested to state that the reprint of *The Earlier Poems of Elizabeth Barrett Browning*, noticed in our last week's issue, is published, not by James Duncan, but by Mr. B. Robson, 13, Cranbourn Street, Leicester Square.

Mr. F. G. Stephens (10, The Terrace, Hammersmith, *W.*) *writes*:—"Much interested in the history of satire, I shall be thankful to any one who will sell or lend me *Scotch Politicks, or the Satirical History of the Year* 1762, *in* 25 *Plates*, 12mo.; *A Political and Satirical History and Account of Scotch Influence in* 100 *Caricature Prints*, 2 vols., 12mo."

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A Correspondent writes:—"I am anxious to obtain an introduction to, or the address of, any genealogist at Lichfield and Newcastle-upon-Tyne who would be likely to help me *con amore* in a simple inquiry. I have a large mass of pedigrees and social notes of the old West Indies, but cannot find a publisher for the former, which is a pity, as, should they in time come to be lost in MS., I doubt whether another genealogical martyr could be found who would rediscover these clues."

W. R. R. writes:—"About nine months since there appeared in the *Pall Mall Gazette* a series of articles entitled 'Wine.' I should very much like to ascertain the dates of these articles, more especially that one treating of the 'Vin de Zucco,' a wine grown on the Sicilian estates of the Duke d'Aumale."

Mr. Chas. Williams (Moseley Lodge, near Birmingham) writes:—"Would some of your readers suggest plans for arranging heraldic book-plates? I have tried mine in folio books alphabetically, but am not satisfied with it."

K. asks where is the best place in London to obtain second-hand theological works, *e.g.*, the Fathers and standard English divines. [We will forward prepaid catalogues to our correspondent.]

We are asked when the firm of Longman, Lukey & Co., 26, Cheapside, were in business in the musical instrument and music line; also, Longman & Broderip, 83, Cheapside, and 70, Piccadilly.

G. R. (Oxford.)—A proof shall be sent. We shall be glad to hear from you with regard to the other matter not hitherto printed.

Edmund Randolph ("Randolph Arms.")—We shall be happy to forward a prepaid letter to our correspondent.

Manx.—The absurd mania for converting historical characters into the rain-cloud and the sun, or into other things, has been sufficiently illustrated.

Ch. Percy.—Simon Pure is to be found in Mrs. Centlivre's comedy, *A Bold Stroke for a Wife*.

F. R. O'Flaherty has our best thanks. His remarks will be borne in mind.

Hermentrude.—Letter duly received. Care will be taken in the direction suggested.

W. T. M.—"Respice finem." See "N. & Q." 3rd S. vi. 417; 5th S. vi. 313; viii. 74.

R. O. Y.—Printed times without number.

J. I. Dredge.—See *ante*, p. 213.

S. H.—Philip of Macedon.

C. V. may learn at the *Times* office.

George Benn.—Letter forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

)ON, SATURDAY, NOVEMBER 24, 1877.

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Notes.

LEPROSY.

t generally known that this loathsome s everywhere prevalent, a never-ceasing England and Europe in the Middle mden said it was not known in England Norman Conquest. But he was mis- here were Spittals such as those of St. Baptist at Ripon, St. Mary Magdalen and St. Mary Magdalen, Colchester, e the battle of Senlac. In allusion to ceasing plague of leprosy, Robertson, in arned and valuable work, *The History d and her Early Kings*, says every burgh ittal. In the laws of Dyvnwal Moelmud, more than two thousand years old, lepers sy are referred to some three or four ndoubtedly the Normans had to face lestroyer at its most revolting excess; used their charity energetically to pro- he victims and to put out of sight and wretched sufferers. Thomas the second, Archbishop of York in 1109, gave lands the lazar-house of Ripon; Bartholomew, Exeter (1169–1184), gave liberally, and est efforts to endow for ever the lazaretto y; while Eudo, Dapifer for King Wil- as equally liberal and thoughtful of the Colchester.

gest and noblest provision for lepers in England was the great house at Burton Lazars, in Leicestershire. There were collections made for its erection and maintenance over England; but the main wealth required was provided by a Mowbray, a cadet of the Toneys of Belvoir. The master of this house had a controlling and governing power over the whole of the English lazar-houses, and he in turn was under the control of the master of the lazar hospital at Jerusalem.

Robert the Bruce built a lepers' hospital near Aire, on the seashore; and it is more than probable he suffered and died from leprosy.

In early times the hopelessly irrecoverable leper was generally harshly treated, though while there was a chance of recovery very generous means of support and medical treatment were provided. The chance of recovery scarcely lay in the treatment of the sufferer so much as in the chance of the affliction not being of the most malignant character; for, as an early commentator on the writ for the removal of lepers wrote, "mes sont divers maneres des lepres." Twenty shillings were provided, out of the rates, as we should say, to keep the leper in the Spittal house under medical care. That sum was a vast one in those days. Land was then a penny an acre to rent. In a burgh the land was divided into roods, and a burgess taking one to build upon it, house, and shop, and factory, paid for it fivepence yearly. The house and buildings fell to the king or lord if the rent remained long unpaid, if the tenant died without heirs, or if he forfeited them by treason or felony. So, according to the relative value of land then and now, the sum of twenty shillings represents 240*l.* now. But if, after the expenditure of the twenty shillings, the victim was still a leper, then he was removed to a solitary place, without protection beyond the precarious one of charity. It was possibly thought that starvation was the best and only cure for leprosy.

About the commencement of the fourteenth century, near 1320, lepers were burnt alive. In some way they were pronounced guilty of treason, and so a plea, aside from their misfortune, was made for their terrible punishment. We have now on Exchequer Rolls the names and particulars of lepers burnt in Jersey under the crown of England.

It appears that in France and Spain many were burnt at the same period. A panic was created from the prevalence of leprosy and various reports that the wells were poisoned by lepers, at the instigation of the Moors, to prevent another Crusade. Therefore, any leper out of bounds was deemed to be a well-poisoner, a traitor to the king; and so many were condemned to the flames.

In our ancient law books we find a writ entitled "De Leproso amovendo"; and it is thus stated by Judge Fitzherbert, in his *Natura Brevium*, p. 538 (eighth edition, 4to., 1755):—

"The writ *de Leproso amovendo* lieth where a man is a lazar or leper, and is dwelling in any town, and he will come into the church, or amongst his neighbours where they are assembled to talk with them, to their annoyance and disturbance—then he or they may sue forth that writ to remove him from their company; and the writ is such: 'The King to the Sheriff,'" &c.

Thus, at that time, if a leper kept wholly out of sight, and so created no annoyance, no proceedings could be taken. But in the twentieth year of the reign of King Edward III. the number of lepers became alarming, and mistaken views of contagion aroused excessive action; so a proclamation was made in London and elsewhere, "that all leprous persons inhabiting there should avoid within fifteen days next; and that no man suffer any such leprous person to abide within, and to incur the king's displeasure, and that they cause the said lepers to be removed into some outplaces in the fields from the haunt or company of sound people."

By an Act of Edward I. each lazar-house was allowed to appoint not more than two proctors. Here we have the origin of the personal name of Proctor or Procter. These proctors were to collect the gifts of the charitable.

But the time came when, by a slight change in the diet of the people, the hitherto never-ceasing plague of leprosy was stayed. Until the end of the reign of Henry VIII. there were no salads, carrots, turnips, or other edible roots produced in England. If we refer to the feasting of the London Companies, say, the election feast of the Brewers, A.D. 1425, we find amongst their fish a "porpeys." Its name, a compound of *pork* and *fish*, indicates its appropriateness to the gluttony of our ancestors. Amongst the poultry are twenty-one swans, costing more than all the small birds, though the smallest are there by the gross. There were various sorts of bread and cakes, "wassel cocket" and "panis melliti." To swill down so many abominations there were "a hogshede of red Gascony wyne" and ales in profusion. But of vegetables there was not a dish. The mass of the people, who had no "porpeys" and no swans, and equally no vegetables, lived mainly on beer and salted flesh.

The sudden introduction and increase of garden vegetables did for leprosy what medical art could never accomplish; it was banished by their providing the means of healthy blood. Previously the food gave to the blood an excess of phosphates and caused a nearly total absence of alkalies, so its quality was depraved as well as its functions destroyed. The alkalies are the oxygen carriers of the blood; and without them to carry the very air of life into the lungs filth must accumulate on filth, until decay and pollution made life as loathsome as death and the grave. The evil still continues, though in a greatly reduced proportion. *If not enough* to favour leprosy, it is enough to *create* and support small-pox, measles, and fevers.

In the reign of Elizabeth leprosy had so much declined that the proctors had become a greater nuisance than the disease. In the thirty-ninth year of her reign the proctors were declared by Act of Parliament "rogues and vagabonds." They had at last become so loathed and degraded that they were not acceptable to lodge with tramps and beggars at Watts's almshouses at Rochester.

W. G. Ward.

Ross, Herefordshire.

GALLANT CONDUCT OF CAPTAIN MATHEW LATHAM, OF "THE BUFFS" REGIMENT, AT ALBUHERA, MAY 16, 1811.

The following is the record of a very great act of bravery, which was at first in the records of the above regiment, published in 1836, by mistake attributed to a wrong person. I give the whole transaction as it is given in a memorandum from the Horse Guards:—

Memorandum relating to the Preservation of the Colour of the Third Regiment of Foot, or the Buffs, at the Battle of Albuhera, on the 16th May, 1811.

Horse Guards, 1st October, 1842.

The following circumstances, which were not fully known at the period of the publication of the *History of the Third Regiment of Foot, or the Buffs* (1836), are now detailed in order to render due honour and justice to the gallant officer, Captain Mathew Latham, by whose determined bravery the *King's Colour* of the Third Foot was preserved in the battle of Albuhera on the 16th May, 1811.

The account of this battle is given in pages 229 and 230 of the Regimental History.

The Buffs were, on that occasion, engaged with the French infantry in front, and, while thus contending, they were attacked in the rear by a large force of French and Polish cavalry: Ensign Thomas, who carried the *Second* or *Regimental* Colour, was killed, and the colour was captured.

The *First*, or the *King's*, Colour was carried by Ensign Walsh; the sergeants who protected it had fallen in its defence, and Ensign Walsh was pursued by several Polish Lancers. Lieutenant Latham saw the danger of this colour being borne in triumph from the field by the enemy; his soul was alive to the honour of his corps, and he ran forward to protect the colour. Ensign Walsh was surrounded, wounded, and taken prisoner; but Lieutenant Latham arrived at the spot in time to save the colour, and he defended it with heroic gallantry. Environed by a crowd of assailants, each emulous of the honour of capturing the colour, and his body bleeding from wounds, Lieutenant Latham clung with energetic tenacity to his precious charge, defended himself with his sword, and refused to yield. A French hussar, seizing the flag-staff, and rising in his stirrups, aimed at the head of the gallant Latham a blow which failed in cutting him down, but which sadly mutilated him, severing one side of the face and nose. Although thus severely wounded, his resolute spirit did not shrink, but he sternly and vigorously continued to struggle with the French horsemen, and, as they endeavoured to drag the colour from him, he exclaimed, "I will surrender it only with my life." A second sabre stroke severed the left arm and hand, in which he held the staff, from the body; he then dropped his sword, and, seizing the staff with his right hand, continued to struggle with his op-

nents until he was thrown down, trampled upon, and pierced with lances; but the number of his adversaries impeded their efforts to destroy him, and at that moment the British cavalry came up, and the French troopers fled. Lieutenant Latham, although desperately wounded, was so intent on preserving the colour, that he exerted the little strength he had left to remove it from the staff, and to conceal it under him. The Fusileer brigade advanced, and, by a gallant effort, changed the fortune of the day. Sergeant Gough, of the first battalion Seventh Royal Fusileers, found the colour under Lieutenant Latham, who lay apparently dead: the colour was restored to the Buffs, and the sergeant was rewarded with a commission.*

After lying some time on the ground in a state of insensibility, Lieutenant Latham revived, and crawled towards the river, where he was found endeavouring to quench his thirst. He was removed to the convent, his wounds dressed, the stump of his arm amputated; and he ultimately recovered. Ensign Walsh escaped from the enemy soon after he was made a prisoner. He recovered of his wounds, and, joining his regiment, made known the circumstance of the colour having been preserved by Lieutenant Latham.

The officers of the Buffs, with a readiness which reflected great honour on the corps, subscribed one hundred guineas for the purchase of a gold medal, on which the preservation of the colour by Lieutenant Latham was represented in high relief, with the motto, "I will surrender it only with my life." Application was made to his Royal Highness the Commander-in-Chief by General Leigh, Colonel of the Third Foot, or the Buffs, for the royal authority for Lieutenant Latham to receive and wear the medal, and the Duke of York's approval was communicated in the following letter, dated *Horse Guards*, 4th January, 1813:—

"Sir,—I have laid before the Commander-in-Chief your letter of yesterday's date, with its enclosures from Lieutenant-Colonel Stewart of the regiment under your command, submitting, in the name of the corps, that Lieutenant Latham, of that regiment, may be authorized to wear a gold medal which his brother officers had unanimously voted him, as a testimonial of their sense of the distinguished conduct he had displayed by his protection of the colour of the regiment at the battle of Albuhera.

"His Royal Highness very much approves of this mark of the sense which the officers of the Buffs entertain of the merit and gallantry of Lieutenant Latham; and his Royal Highness is also impressed with a high opinion of the propriety of the feeling which has induced them to solicit proper authority for the grant of such a distinction to that officer.

"I have, &c., H. TORRENS."

The conduct of Lieutenant Latham having thus been made known to the Duke of York, his Royal Highness evinced that eagerness to bring merit to the notice of the Crown for which he was distinguished, and Lieutenant Latham was rewarded on the 11th February, 1813, with a commission of captain in the Canadian Fencible Infantry, from which he exchanged, on the 13th May following, to the Third Foot.

The medal was presented to Captain Latham at Reading on the 12th August, 1813, with a letter from Lieutenant-Colonel Stewart, of the Buffs, of which the following is a copy:—

"Strath, 2nd August, 1813.

"Sir,—In my absence, which I regret on this occasion, Major Morris, in command of the second battalion, will present to you the gold medal which accompanies this, and which, you already know, has long since been cordially voted you by the unanimous voice of the whole body of your brother officers, as a lasting testimonial of the high sense they entertain of your distinguished conduct in the battle of Albuhera.

"On this occasion I feel it but common justice to you, sir, to state a fact, but little known in general, although well known to me as your commanding officer at the time, which attaches no common share of merit to the part you acted on that memorable day; it not only fell to your lot to take charge of one of the colours of your regiment, at the moment when the ensign and most of the sergeants who previously carried and protected it had fallen in its defence, but this charge devolved on you at the instant when the regiment, suddenly sent forward considerably in advance of the rest of the British troops, in support of some Spaniards, had just closed with the bayonet on the massy columns of the French infantry in front, and while so engaged, and at so critical a moment, was surrounded and attacked in the rear by the enemy's numerous cavalry and lancers, and thus completely separated from the rest of the army. Yes, sir, it was in this situation, so peculiarly critical, that you showed that degree of firmness and presence of mind which saved the colour you took in charge, and has not only obtained you the unanimous applause and approbation of your brother officers, but has justly recommended you to the notice and protection of the illustrious princes of your country, who never fail to encourage and reward merit, when known to them, with so impartial and liberal a hand, that they have raised the renown of the British arms to a degree of brilliance and splendour which eclipses the brightest periods of our history, and have excited such a spirit of enthusiasm and confidence among all ranks of our troops, as cannot fail to make the tyrant of the continent, and his slaves, tremble to encounter them.

"This lasting memorial of your merits, which will be presented to you, with this letter, in the name of your corps, will prove to you, in a high degree, acceptable, when it is told you that you are permitted to wear it by the special sanction and approbation of our illustrious Commander-in-Chief, who has been graciously pleased to accompany this permission with those distinguished rewards which his notice, and the royal munificence, have already conferred on you, and which must be consoling to you, in the highest degree possible, for the loss of an arm, and the numerous wounds you have received, especially when you reflect that you have thus suffered in the faithful discharge of your duty to your king and country at a period when they are gloriously struggling for the liberties of the world.

"With sentiments of high esteem, which your merits deserve, I have, &c.,

"WILLIAM STEWART, Lieutenant-Colonel, Buffs.

"To Captain Latham, Third Foot."

In 1815, when the second battalion of the Buffs was stationed at Brighton, Captain Latham was presented by his colonel to his Royal Highness the Prince Regent, afterwards George IV., who was ever ready to appreciate and reward valour with an enthusiastic warmth which occasioned him to be much beloved.

When Captain Latham's conduct was explained to the Prince Regent, his Royal Highness expressed in strong terms his admiration of that gallant achievement, and added that the mutilation of Captain Latham's face admitted of alleviation, and if he should feel disposed to avail himself of the aid of a celebrated surgeon, Mr.

* Sergeant Gough, of the Seventh Fusileers, was recommended for a commission in consequence of his gallant conduct, and was appointed to an ensigncy in the Second West India Regiment on November 14, 1811.

Carpue, who had succeeded, by an improved operation, in repairing mutilations of the face to an astonishing extent, his Royal Highness would feel happy in being permitted to pay the expense of the operation and cure. Captain Latham assented to this kind proposition, and the operation was performed by Mr. Carpue, assisted by Assistant-Surgeon John Morrison, M.D., of the Buffs.

Captain Latham received, by authority of the Royal Warrant, a pension of *One Hundred Pounds per year*, in consequence of the loss of his left arm, and a further pension of *Seventy Pounds per year* on account of his other severe wounds: he continued to serve in the Third Regiment until the 20th April, 1820, when he was permitted to exchange to the half-pay, receiving the regulated difference.

The account given in the regimental record, noticed at the commencement of this article, was partly extracted from the speech delivered in the House of Commons by the Chancellor of the Exchequer, Mr. Perceval, on June 7, 1811, in moving a vote of thanks to the army for its gallant and exemplary conduct at the battle of Albuhera, and is as follows with regard to the foregoing incident:

"The staff of the colour borne by Ensign Walsh was broken by a cannon ball, and the ensign fell severely wounded; but he tore the colour from the broken staff and concealed it in his bosom, where it was found when the battle was over."

Thus poor Captain Latham, the real hero, was nearly not being rewarded for his most gallant action in any shape or form—first the merit being attributed to Ensign Walsh, who was not found on the field of battle at all, but had been taken prisoner; and next to Sergeant Gough, of the 7th Fusileers, who appears to have won his commission on Nov. 14, 1811, somewhat easily, if it was simply for discovering the above colour on the field of battle under Lieutenant Latham, who was not promoted until February 11, 1813. A short time ago I saw the notice of Captain Latham's death in the *Times*, so that he must have lived, after all, to a good old age. SYWL, AN OLD BUFFER.

HAMLET WINSTANLEY.

The few events which compose the life of Hamlet Winstanley, a meritorious painter, have been so inaccurately represented by Horace Walpole, in his *Anecdotes*, and by Redgrave, in his *Dictionary*, that the following rough memoranda made by Winstanley's brother will be serviceable to future biographers of art. The MS. notes from which these are transcribed belong to Mr. Edward Cock, the eminent surgeon, of Kingston-on-Thames, who has kindly permitted me to use them for publication. He possesses a head of Winstanley, well painted. The two families were in some way connected, by which means several drawings and sketches made their way into the hands of Mr. Cock's predecessors. The sketches of Rome and studies of antique figures drawn by Winstanley are very masterly, but quite in the artistic *gusto* of the period when he lived. Many of his paintings are at Knowsley, consisting of family portraits and views in the neighbourhood. He executed large copies of the Graces, by Raphael, in the Farnesina Palace at Rome, and of the Triumph of Bacchus, by Caracci, in the Farnese. His etchings alone, from pictures by old masters in the possession of the Earl of Derby, constituting the "Knowsley Gallery," are remarkably spirited, and would go far to justify Walpole in having classed him exclusively among engravers.

Winstanley, by the following records (the spelling of which has been followed), does not appear to have had any relationship with the Eddystone Lighthouse or with "Winstanley's wonders," so amusingly dwelt on by Walpole.

1776, June.

Mr. Urban,—Your very useful magazine has rectified a great many mistakes that has occurred to the public.

Some account of the life and works of the late Mr. Ham. Winstanley, an eminent portrait painter.

He was born at Warrington, in Lancashire, and was the second son of William Winstanley, a reputable tradesman in Warrington, who himself was a good scholar, and brought up to good school learning, as he well knew the benefit of it. They were educated under the tuition of the Rev. Mr. Samuel Shaw, rector of the parish and master of the great Free School in Warrington. Hamlet Winstanley, after he had acquired sufficient learning at school, he bent his genius chiefly upon drawing with sedulous attention. His father, seeing his inclination so much to that art, bought him books of instruction and other materials proper for his improvement, and designed him for a painter. After he had copied some of the best drawings he could meet with, he began to draw with crayon upon paper from after life from some of his acquaintance that would sit to him. His drawings with black and white crayons only were so correct and like the persons, they were generally known by those that knew the people they were drawn from. Hence he began to copy in oyl colours after some of the best painted pictures he could meet with, particularly Sir Godfrey Kneller's works, which he esteemed best and approved of, and was favoured with them by the Earl of Nottingham's brother, the Rev. Dr. Finch, then rector of the great rich parish church of Winwick, near Warrington, in Lancashire, by whom, and many other gentlemen of high rank in the county, Hamlet Winstanley was greatly encouraged; and in order to improve himself he was advised to go to London in the year 1718, when he entered himself as a pupil to draw in the Academy, where the principal masters took remarkable notice of him, for the correctness of his drawings, and particularly Sir Godfrey Kneller took a great liking to him, and instruct him in his best manner of painting. H. Winstanley practised painting in London till 1721, whence he was sent for into the country to draw the pictures of several gentleman's familys and persons of quality, where he was greatly encouraged, particularly at Preston in Lancashire by Sir Edward Stanley, Baronet, now Earl of Derby, whose picture, half length, Hamlet Winstanley painted, which was so correct and well liked by all that saw it as to gain him great reputation and esteem, which prefered him to paint the pictures of the principal gentry in Preston and round that country, to their entire satisfaction. Hence Sir Edward Stanley, Baronet, prefered him to the Right Honourable James Stanley, Earl of Derby, Lord of Man

nd the Isles, &c., who, when he saw Sir Edward tanley's picture, half length, painted by Hamlet Winanley, his lordship liked it so well that he ordered im to come and paint for him at his seat at Knowsley, Lancashire, as soon as he had finished what work he ad under his hand. Accordingly he went to his lordip at Knowsley, and did a great deal of painting for im there, to his entire satisfaction. He merited esteem much that his lordship advised him, and gave him oble exceeding good encouragement to go to Rome in 723, as he did, to complcat his study in painting, as perct as possible to be attained. And in order thereto is lordship got letters of credit, and recommendation r Mr. Winstanley to a certain cardinal at Rome, to hom his lordship sent a present of a large whole iece of the very best black brad cloth that London ould produce, with a prospect to introduce Mr. Winanley into what favours he had occasion for, to view all e principal paintings, statues, and curiositys in Rome, d to copy some curious pictures (that could not be rchas'd for money) which Lord Derby had a desire of, d he employed him while he stayed at Rome, and at enice a while, in all about two years, for he came home 1725. While he was abroad he lost a particular iend, his great master, Sir Godfrey Kneller, who died London, October 27, 1723, aged seventy-five, upon hich Mr. Winstanley had letters of condolence sent im to Rome.

Inside the blue wrapper of rough paper to a 4to. MS. opied from *Long Lavers and the Secret of obtaining Equanimitency*, by Eugenius Philalethes, London, 1722, written: "Hamlet Winstanley wrote these sixteen ages, and finding them after his decease (which happened 8 May, 1756) amongst his papers,—brother Peter Winstanley stitched them in this cover, but worthy of a etter they are. 1st September, 1757."

[Another paper.]

Mr. J. Blackburn, Warrington (no date).

Hon. Sir,—Thomas Asheton, Esq., of Ashley, near Mottford, in Cheshire, has sent to me, and desires I ill send him an abstract or biography account of my rother Hamlet Winstanley, portrait painter, and his orks. His reason is, there happens to be a mistake in e third volume of Mr. Horace Walpole's *Anecdotes of inting in England*, published in 1763 (in which he ids my brother mentioned only in the catalogue of ngravers, page 100). Mr. Asheton having formerly eard of my brother Hamlet and his capital paintings in is part of Lancashire, viz. Lord Derby's family picture Knowsley, Edward Dicconson's, Esq., family picture Rightington, John Blackburn's, Esq., family picture Bank, Mr. Jonathan Patten's family picture at Manester. I have wrote to Mr. Asheton, for answer, that will endeavour to get the exact height and width of the bove capital pictures, and the number of figures (all hole lengths, size of life), and their attitudes in each icture. I understand he is a curious judge and likes ood paintings. If I can obtain the favour to get a escription of the above capital pictures, and send it to Ir. Asheton, he (in regard both to Mr. Walpole's works nd my brother Hamlet's) will endeavour to get e above mistake rectified, and designs to send the count I give him to his particular friend, Lord Gower, ho is very intimately acquainted with Mr. Walpole, ho it seems has not been rightly informed of my rother Hamlet and his works. I have read the books, d observe in volume 3rd, page 50, it 's said, viz.: This work is but an essay towards the history of our ts. All kinds of notices are inserted to lead to farther scoveries," &c. Also directions to the bookbinder on a an leaf facing the catalogue of engravers, viz.: "This volume should not be lettered as the fourth, but as a detached piece, another volume of the painters being intended, which will complete the work." By these notices, I fancy, Mr. Asheton, when he is rightly informed and prepared, aim to get the above mistake rectified, and my brother Hamlet and his capital paintings truly inserted in the next volume of painters. I thought proper to write these lines in hopes to introduce me to your honour, to beg the favour that you will please to give me leave to see your family picture, and to take the remarks as above requested.—Your favour herein will greatly oblige, sir, your most obedient, humble servant,

(Signed) PETER WINSTANLEY.

P.S.—I have been at Knowley and Rightington, and Lord Derby and Edward Dicconson, Esq., gave me free liberty to take all the remarks of their family pictures.

Lord Derby's family picture described as under, viz.:—

Lady Derby, in a white satin dress, sits on a red velvet chair; my lord stands partly at her left side, his right hand on the top of the chair, and his left set on his hip, in ash colour dress; Lord Strange stands on the left-hand side of the picture, in a red velvet dress, his boots on, and whip under his right arm, and a black cap in his left hand hangs down; and three youngest sisters, Lady Margret (*sic*), Jane, and Charlot (*sic*), stand betwixt him and his father; two of them in blue silk, and one in yellow silk dress, and a grayhound stands before 'em. On the right hand of Lady Derby stands her youngest son Edward, in a silver-laced blue dress, taking his mother by the right hand. There stand also three of the oldest daughters—Lady Betty, in a gold-laced blue riding habit, and a whip in her right hand, her left hand on her hip holds a black cap; Lady Mary, in a red silver-laced riding habit, a black cap on her head; Lady Isabel, in a purple satin dress, with flowers in her head hair (*sic*), the right hand before her, and left hand points to her father and mother, and a small black and white spaniel dog sits before at her feet. Background, architect (*sic*), a urn, and a green curtain; the floor a rich carpet; with an exquisite rich carved gold frame. The picture within of the frame is 9 foot 6½ in. high by 13 foot 8½ in. wide.

(Paper mark on white folio sheet a bugle horn in frame, no date.)

On one of the 4to. pages of Winstanley's sketch-book, with pen-and-ink drawing of Meleager Sarcophagus, are noted the deaths of Miss Dolly Pennington, June 7, 1778, aged 25 years, and Captain Hall, died June 20, 1779, aged 40.

On outside of parchment cover, tied with a leather thong (like a pocket-book), was written in ink:—"Ruins and antique statues in and near Rome, y^e H. W." (no date).

GEORGE SCHARF.

THE FURNITURE OF MARY, QUEEN OF SCOTS.

A cabinet in my possession has considerable interest attached to it from the fact that it once belonged to Mary, Queen of Scots, and although in a dilapidated and buttered state, yet sufficient of the original workmanship remains to give a very correct idea of its antiquity, as well as of its value as a work of art.

It is about four feet high, and contains nineteen drawers—seven in the upper part, which has sloping sides, and twelve in the lower part. These last are in a very sound state of preservation, and

are inlaid with ivory, ebony, gold, &c., and enclosed by two doors, which had been of the same work and design, and which must have been exceedingly fine and beautiful. From time and rough usage the inlaying of the outside has almost all disappeared. However, six of the labours of Hercules can easily be discerned, two on the doors and four on the sides.

This relic of Mary, Queen of Scots, has been nearly two centuries in my family, through the marriage of Henry Ingoldsby and Elizabeth Shirley, daughter of James Shirley, of Dublin, in 1713.

Mrs. Ingoldsby survived her husband and children, and died at an advanced age in 1766. Her niece and heiress, Mary Shirley, daughter of Major John Shirley, married Robert Waller, of Allenstown, Esq. (a collateral descendant of the poet Waller), and having no surviving children, by special gift the cabinet passed to their grandniece and adopted daughter in 1802, who eventually married Mr. Stewart, a lineal descendant of the Stewarts of Garlies, Earls of Galloway, who, on the death of Cardinal York in 1807, became in the male line representative of the Darnley family.

The cabinet remained in Dublin with a younger sister and niece of Mr. Waller's till the death of the latter in 1866. A few years after, the residuary legatee of the niece, discovering that it belonged to my immediate ancestor, very considerately had it forwarded to me.

It is said, in the first instance, to have been taken from the Queen's Room, Holyrood Palace, by one of the Col. Ingoldsbys in 1651, while the palace was occupied by Cromwell's troopers after the battle of Dunbar, and carried to Ireland, where several of the brothers of Sir H. Ingoldsby, Bart., and their families resided. C. E. S.

Acton, Middlesex.

ROB ROY IN NEWGATE.—In *London in the Jacobite Times*, a book just published, there is a curious reference to Rob Roy, which is, perhaps, not unworthy of a note in "N. & Q.," as it adds fresh information on one part of Macgregor's life. It is to this effect:—

"Of the disaffected chiefs of clans who had been out and active on the Jacobite side in 1715, a good number at the time of this disarmament [of the Highlanders, by Wade] were seized and brought to London, with intimation that their lives would be spared. What became of them is told in the *Weekly Journal* for January 24 (1726-7), where it is stated that 'His Majesty with his usual clemency has pardoned the following Jacobites, who had been convicted capitally of high treason in the first year of his reign for levying war against him.' The pardoned traitors were, 'Robert Stuart of Appin, Alexander Macdonald of Glencoe, Grant of Glenmorrison, Mackinnin of that Ilk, Mackenzie of Fairburn, Mackenzie of Dachmalnack, Chisholm of Strathglass, Mackenzie of Ballamukie, Mac Dougal of Lorne,' and two others, more notable than all the rest, 'James, commonly called Lord Ogilvie,' and 'Robert Campbell, *alias* Macgregor, commonly called Rob Roy.' They had been under durance in London, for it is added that 'on Tuesday last they were carried from Newgate to Gravesend, to be put on shipboard for transportation to Barbadoes.' Rob Roy marching handcuffed to Lord Ogilvie through the London streets, from Newgate to the prison barge at Blackfriars, and thence to Gravesend, is an incident that escaped the notice of Walter Scott and all Rob's biographers. The barge-load of Highland chiefs, and of some thieves, seems however to have been pardoned, and allowed to return home."

ED.

THE "QUARTERLY" ARTICLE ON LIEUTENANT ALLEN'S CLAIM TO BE A LEGITIMATE SON OF CHARLES EDWARD.—This opportunity will serve to assign the authorship of this article to its proper source. The article, which appeared in July, 1847, has been ascribed to Croker, Lockhart, Lord Stanhope, and many other writers. As the last page of *London in the Jacobite Times* was going through the press, the author learned, from authority beyond all question, that the writer in the *Quarterly* who scattered to the four winds the story of the new Fitz-Pretender was Mr. Dennistoun of Dennistoun, the author of the *Life of Robert Strange*, the famous Jacobite engraver. ED.

ADVERBS.—Several contributors have drawn attention to misused or curiously used words from time to time in your columns. I have noticed in the columns of some papers, and also in use by persons in conversation, the word "overly." I do not see in grammars that such a combination is allowable, and ask if it is so. As an example of its use, I may instance the sentence, "I am not feeling overly well to-day." M. D. H.

FRENCH PROVERB.—I met with this old French proverb in a sermon by Marchantius, who wrote some 270 years ago. He calls it "illud vernaculum nostrum proverbium":—

"Il n'y a maison, ny maisonette,
Qui n'a sa croix, ou sa croisette."

H. A. W.

THE WORKHOUSE KNOWN AS THE BASTILLE.—In this part of Lancashire, and possibly elsewhere, the union workhouse is commonly called by the "lower ten" the Bastille. The origin of the expression is self-evident, but the use is an ignorant one.

JOSIAH ROSE.

Leigh, Lancashire.

GOETHE AND DARWIN.—The question has been raised in Germany whether Goethe was a precursor of Darwin in his theory of descent, together with Kant and Lamarck. Prof. Haeckel thinks there is no doubt about it, although others are of opinion that Haeckel has given too wide a meaning to Goethe's expressions, and that although they sound quite like Darwin's views, they are to be taken rather in a poetico-rhetorical sense, in harmony

with the character of the writer, than as a settled scientific conviction.

J. MACRAY.

Queries.

[We must request correspondents desiring information in family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

GUIDO'S PICTURE OF BEATRICE CENCI.—Mr. William W. Story, in his *Castle St. Angelo*, recently published, has cast a doubt upon the authenticity of this celebrated portrait. The question thus raised by him is one which I think comes strictly within the province of "N. & Q." He says (pp. 129, 130):—

"Whether the portrait now in the Palazzo Barberini, and so familiar through the innumerable copies which are everywhere to be seen, really represents Beatrice Cenci is a question open to much doubt. In the narrative of the story of Beatrice taken from the archives of the Cenci Palace, it is stated that the most faithful portrait of Beatrice exists in the palace of the Villa Pamphili, without the gates of San Pancrazio. If any other is to be found in the Palazzo Cenci, it is not shown to any one, so as not to renew the memory of so horrible an event. If, however, a portrait of her by so celebrated an artist as Guido had then been in existence it would certainly have been known, and the fact of it being painted by him would in all probability have been stated. The portrait supposed to represent her, now in the Barberini Palace, is a picture which belonged to the Colonna family, from whom it came into possession of the Barberini family some sixty years ago on a division of property, and had long previously existed there—so long that no record remains as to its history or origin. It is certainly in the highest degree improbable that this portrait of Beatrice Cenci should have been taken from her in such a head-dress and costume; and if it at all represent her it is probably a reminiscence. There is, however, no proof that it is even this. The description of Beatrice in the narrative of the Cenci archives does not correspond to this portrait in various respects. She is therein said to have been small and of a fair complexion, with a round face, two dimples in her cheeks, and golden curling hair, which, being extremely long, she used to tie up, and when afterwards she loosened it, the splendid ringlets dazzled the eyes of the spectators. Her eyes were of a deep blue, pleasing and full of fire, and her face was so smiling in character, that even after her death it seemed still to smile. The eyes of the portrait are hazel, the hair is not curling nor long, and the face is longish, with thin and somewhat haggard cheeks, and without any dimple."

I will make no comment upon Mr. Story's comparison of the portrait with the description of Beatrice in the family archives. I agree with him in his opinion that the head-dress is incongruous; it could never have been worn by a convict in actual preparation for death. I will only ask what is the earliest mention of the portrait whilst it was in the possession of the Colonna family? What is the opinion of *cognoscenti* upon the question whether it can on its own evidence be ascribed to Guido?

H. C. C.

WHO BUILT THE FIRST PIER, AND WHERE WAS IT SITUATED?—An answer to this has been given (elsewhere than in "N. & Q.")—on the authority of Miss Strickland, who, in her *Lives of the Queens of England*, says: "At his own expense, William the Conqueror built the first pier that ever was constructed, at Cherbourg"—that at Cherbourg the first pier was built. This cannot be Miss Strickland's meaning. The meaning of the sentence may be changed by punctuation. She was not speaking historically of the "first pier," but that William the Conqueror, in creating the Cherbourg harbour, built the first pier for *that* purpose.

In ancient times there must have been harbours at Tyre and Sidon, and in their formation moles or piers would have been built. We have many great and wonderful memorials existing of the genius of the architects and engineers of the earliest times. Herodotus mentions (vii. 37) the construction of moles or piers built for the protection of the canal at Mount Athos. Demosthenes refers to the fleet being moored at the pier at Piræus, while the crews were told off in order that they might get out of the harbour more quickly. Beloe, in a note to his *Herodotus* (Jones's edit., p. 401), states that a tract by J. Meursius, called *Piræus*, contains everything relating to it and its antiquities. On reference to the catalogue at the British Musem Library I find several such tracts by Meursius, and it is difficult to hit upon the right one. Alexander the Great (who died 322 B.C.) built a harbour at Alexandretta on the Levant coast, and I am informed there still remain some ruins of it at the present day. I shall be glad if you or some of your correspondents can throw light on this subject.

F. J. S.

Temple.

JOHN COOKE, THE REGICIDE.—Can any of the readers of "N. & Q." give information concerning his early history? His descendants are in America, and possess the following information:—That he was driven to Holland through religious or political persecution. From thence he came to America, landing in New England about 1638, and finally found a resting-place on Staten Island. When the Civil War commenced he returned to England, but withdrew to the Continent, where he travelled for some time. In 1646 he was in England, as he published in that year the first of his seven works, *The Vindication of the Law* (see Watt and Lowndes). In 1649 he was Solicitor-General, later created Chief Justice, and in 1660 was executed at Charing Cross. Tradition says he was the intimate friend of Milton, which item is given by Guizot, and sustained by the fact that he travelled in Milton's footsteps, and was received by his friends, &c. He had one daughter, Freelove, and one son, who died early, name unknown. His wife survived

him. He also had two brothers, Nicholas and Jasper, who came early to America. After his death, his daughter Freelove came to the home of his brother Nicholas. The family was connected in some way with the Hoptons, Stills, and Throckmortons. If any information can be added it will be greatly appreciated. J. E. STILLWELL.

New York.

VALLEYS, *et id genus omne*.—During a holiday recently spent in "the Playground of Europe," I resolved to ask leave to refer to your pages a difficulty I often experienced in respect of the due appropriation of such terms as the following; (*a*) gorge, ravine, defile; (*b*) dale, glen, and gully.

Etymologically, as I take it, gorge (if from *gurges*, a raging abyss) presupposes, if not the action, at least the presence, of water, while ravine—a hollow formed by riving—does not necessarily do this. But is such a distinction practically observed? Are, to take particular instances, the gorges of Gondo or of the Via Mala less correctly so termed than the gorges of Trient and of Pfeffers?

Is there any term which precisely denotes the short lateral valley, being more than a mere gully, which constantly intersects the main valley? To the pedestrian who has had to dip into, double round, and remount the sides of these valleys, I need not recall such instances as are found in the Schanfigg-Thal and the so eloquently named Centovalli.

And are not equivalents to those convenient comparative forms of the Italian *valle*, viz. *vallone*, *valletta*, *vallicella*, &c., desiderata in the English mountaineer's vocabulary? H. W.

New Univ. Club.

REV. WILLIAM GARNETT, RECTOR OF BARBADOS.—Can any of your correspondents throw light upon his birth? Having died in 1844 at Jersey, aged eighty-four, he must have been born about 1760. He is said to have been born near Richmond, in Yorkshire. What puzzles me is this, that his daughters positively assert that he was of Trinity College, Cambridge, whereas I cannot find his matriculation, although the matriculations of every Garnett of both Cambridge and Oxford have been sent me. The matriculation of his son James Garnett is down, but not his. A Mr. Garnett, who appears to have gone most deeply into his family pedigree, having, it appears, traced his descent both lineally and collaterally for some centuries, wrote an article on pedigrees in *St. James's Magazine* about two years ago. The Rev. Wm. Garnett, of Barbados, bore Az., three griffins' heads erased or, for Garnett quarterly with Grey. He claimed descent from the Garnets of Egglescliffe, co. Yorkshire. The Very *Rev. John Garnett*, D.D., Dean of Exeter, bore the griffins' heads also. His arms are sculptured on his tomb in Farley-Wallop Church, Hampshire, of which he was rector. Whether they were connected I do not know. W. GARNETT.

Taunton.

ASSOCIATED ARTISTS (OR PAINTERS) IN WATER COLOURS.—This society was founded in 1807, and the first of its exhibitions was in 1808, the fifth in 1812. If one of the readers of "N. & Q." should possess a set of the catalogues, or have the intermediate ones, and later ones (if any), I should be obliged by a sight of them.

WYATT PAPWORTH.

33, Bloomsbury Street, W.C.

A MYSTERIOUS PHRASE.—Had "N. & Q." or some such means of information, been in existence in the middle of the last century, possibly David Dalrymple, Lord Hailes, might have received assistance in cracking a proverbial nut which he honestly acknowledges to be too much for him. In his *Mems. and Letters relating to the Hist. of Britain in the Reign of Charles I.*, 1766, the following sentence forms part of a letter, by an anonymous writer, dated Feb. 23, 1638:—

"The bishops were gone to Stirling and attendit his Majesty's service devoutly before he came, but it is thought their chosen champion is fair to ... and that complot likely to be *smothered in the loode and warrid in the hose*, as being incompatible with this man's perseverant grandeur and prosperity."—P. 22.

Can any Scotch reader of the present day make anything more of this mysterious phrase than could the worthy old judge? Jamieson is no help in this case. ALEX. FERGUSSON, Lieut.-Col.

U.S. Club, Edinburgh.

JAPANESE PROVERB.—"When you have gained a victory, then tighten your helmet." I found this lately in a translated article from a native Japanese newspaper. Have we the same idea conveyed in any European proverb? W. H. PATTERSON.

Belfast.

TERM WANTED.—Grammatical term for the round mark ° which, placed over the "a" in Swedish, gives it the force of an *o* proper, "skål" ("your health") being pronounced "skol." GREYSTEIL.

TITLE wanted of a small 4to., in verse, of 12 pp. from the Heber collection, and thus described in MSS.:—"F. Thorne. The Soule's Solace in Times of Trouble, with several particular Remedies, collected out of the Psalmes of David," 1643. Not the *Soule's Solace* of T. Jenner. J. O.

ARMS WANTED.—I have a seal engraved with the following arms:—Quarterly, 1 and 4, sable three cushions in fess between three stags' heads cabossed; 2 and 3, per pale gules and azure, a bend or. Crest, a stag's head. Motto, "Si

je me lève." I shall be extremely grateful one who can tell me to whom these arms
T. Fowler.
field.

NESCO NON SEGNESCO."—This is the motto d by J. Howell in the title-page of his n, Lond., 1660. Does it occur elsewhere?
Ed. Marshall.

IA. Fiennes's "Account of her several ys into several Parts of England during eign of Queen Anne," 4to.—In the *Letters ert Southey*, edited by John Wood Warter, mention is made of this MS. When the was dispersed it seems to have sold 7*s.*, and the editor says he does not who bought it (ii. 84). From what we hear is to be a curious, and may perhaps be an ant, book. Can any of your readers tell us it is at present?
Anon.

R. Lounger."—Detained during a heavy l a few days since in the commercial room hotel at Stow-in-the-Wold, I relieved the ness of waiting by recourse to the scanty of the room, which contained two volumes, tly the whole of a work entitled the r, much in the style of the *Spectator*, ian, and *Rambler*, and not much younger e than those publications. I found some adable papers in the *Lounger*, and I hope by means of "N. & Q." the names of its er and contributors.
William Wing.
ple Aston, Oxford.

ERRATION OF HOLY COMMUNION.—Was it e custom, at the beginning of this century of last, for the parson to celebrate Holy union in his black gown? In one of a set strations of the Prayer Book, published by kerman, 101, Strand (no date, but the es are of period above mentioned), the is represented in cassock, black preaching wig, and bands. He bears in his hand a heaped with very large dice of bread, and is ed by a younger cleric in "a surplice only," rries the chalice.
T. F. R.

DS POTTERY.—I am desirous of ascertaining mes of two portraits on an old plate of this The gentleman, in a tie-wig of the last y, is facing a very stiff lady, from whom he rated by an orange tree; beneath is this in- on in Dutch (?):—

"Zal noot de Orange
Couleur Ver Goon."

sides respectively is "P. W." and "D 5"; neath, "Q."
W. M. M.

YA'S CATS: THOR'S GOATS.—Have the ats which draw Freya's car any names in the Northern mythology corresponding to those of Thor's goats, "Tanngniost" and "Tanngrisnir," and what do these latter mean?
Greysteil.

Edward Hyde, Earl of Clarendon, Lord High Chancellor of England.—I wish to find a full account of his family, both before and after his own time. Can any one tell me where to look for it? It is, I believe, a Wiltshire family.
Edmund Randolph.
Ryde.

Abraham Fleming's "History of England," Folio, Black Letter, 1587.—Can you give any information respecting this work—whether it is a rare edition, and what the probable value is?
I. D. E.
The Laurels, Ide, Exeter.

A Lost Passage from Brooke.—In Bartlett's *Familiar Quotations* the line, "Who rules o'er freemen should himself be free," parodied by Johnson in his famous line, "Who drives fat oxen should himself be fat," is said to occur in the *first* edition of Brooke's *Gustavus Vasa*. In Genest's *History of the Drama and Stage*, and in the *Biographia Dramatica*, it is said to be from his *Earl of Essex*. As the line was suppressed, in consequence, it is supposed, of Johnson's ridicule, and, as it is said, does not appear in Brooke's collected works, I have no means of knowing which of these statements is right. Can any of your readers instruct me?
J. K.

Apsley Family of Thakeham, co. Sussex.—On looking into Cartwright's *Rape of Bramber* for a pedigree of this family, on p. 243 I find one brought down to co-heiresses, one of whom, Alice, eldest daughter of Sir Edward and sister to Edward Apsley, who died a bachelor, April 6, 1651, is said to have married a Sir John Butler, son and heir of Sir Oliver Butler, of Teston, Kent, and to have had two daughters and co-heirs:—1. Elizabeth, wife of Sir Thomas Hesilrige, of Noseley, co. Leicester, Bart.; 2. Dorothy, wife of Sir Thomas Williamson, of East Markham, co. Notts, Bart. On turning to Kimber and Johnson's *Baronetage* for an account of these families, I find the above gentlemen are said to have married respectively,—1. Elizabeth, daughter and co-heir of George Fenwick, of Brunton Hall, in co. Northumberland; and 2. Dorothy, daughter and co-heir of George Fenwick, of Brinkburne, co. Northumberland. Has Mr. Cartwright made a mistake in the name of Butler for Fenwick, or have Messrs. Kimber and Johnson made one *vice versâ*?
D. C. E.
Bedford.

Dr. Watts's Psalms.—I believe that the first edition was issued in the year 1719, but I have none of earlier date than 1756, being the twentieth

edition. In it there are no less than five renderings of the fiftieth Psalm, the fourth being "to a new tune," and the fifth "to the old proper tune." I should feel greatly obliged to any correspondent of "N. & Q." who is able to tell me in what earlier edition the words "to a new tune" first appear. M. D.

DIANA OF POITIERS.—Are there any contemporary engravings of Diana of Poitiers, or what are the earliest known engravings of her? Please state name of engraver, and place, and date of engravings. F. G.

"THE SHEPHERD OF HERMAS."—Is there a good English version of this?

D. BARRON BRIGHTWELL.

AUTHORS OF BOOKS WANTED,—

Passing Clouds: a Tale of Florence, a Play. Published 1854 or 1855. Longmans & Co.

Choose your own Path; or, the Predestinarian, a Drama. 1857. Partridge & Co.

The Millennium, a Dramatic Poem, by Omicron. 1847. L. Houghton & Co. This same Omicron is also author of *Elements of Truth, Paulus, Pride and Prejudice*, &c.

R. INGLIS.

A Poetical Essay on the Te Deum, Twelve Select Psalms, with Arguments prefix'd, and the Third Chapter of Habakkuk. Sm. 4to., 1728. The author speaks of having employed his leisure upon such subjects, and offers these as specimens to judge if it would be advisable that he should come forward by name as an author. J. O.

Glossary of Terms used in British Heraldry. 1847.

La Connoissance des Pavillons; ou, Banniéres que la Plupart des Nations arborent en Mer. 1737.

Symbola Heroica. 1736.

Mirrour of Majestie; or, the Badges of Honour. 1618.

HIRONDELLE.

Replies.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM.

(5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490, 509; viii. 29, 79, 370, 389.)

I have been charged by MR. GREENSTREET with inserting the name of Archbishop Rotherham in the Scotshall pedigree *without authority*. Will you allow me before (on my part) the discussion is closed to state, for the satisfaction of your readers, and in refutation of that statement, my authorities for so doing?

1st. In the *Cronyk van Zeeland*, published at Magdeburg, 1696, by M. Smallgange, in an account of the family of Schotte, descendants of members of the Scotshall family, who settled in Magdeburg after the fall of Calais, and which from internal evidence appears to have been furnished previous to 1643, in recapitulating the ancestry of the Magdeburg Scotts the following occurs, translated from the Dutch:—

"*Robt Scotte* was Lieutenant of the Tower of London, *Sir John Scotte* was Comptroller of the House and Privy Councillor of Edward IV., and Thomas, his younger *brother*, was Chancellor of England and Privy Councillor."

MR. VINCENT has proved, however, looking to dates, that he could not have been the *son* of Sir John Scott, as I, following in the wake of Hasted, Berry, and others, have asserted in the Scotshall pedigree. This statement was probably taken from an account of his ancestry by Reginald Scott, author of the *Discovery of Witchcraft*, and would be of the date of *circa* 1573, the archbishop dying in 1500.

Lastly, Hasted, the historian of Kent (the Scotshall MSS. and deeds having passed through his hands), inserts the archbishop in the Scotshall pedigree, about the end of the last century (see Add. MSS., Brit. Mus., 5520, p. 64).

Berry, in his *Kentish Genealogies*, published in 1830, follows Hasted, and, rightly or wrongly, I have followed suit; but I have not yet arrived at the conviction, so satisfactory to MR. GREENSTREET, that under "no possibility" could the archbishop have been a member of the Scott family of *Kent*. Allow me, however, in answer to MR. VINCENT to say, whilst acknowledging to the fullest the value —conclusive evidence, if he thinks proper so to consider it—of his late find from the register of the Guild of Luton, relating to Domina Alicia Rotherham, mother of the archbishop, that it has yet to be proved that all MSS. and printed books since the death of the archbishop are wrong in stating the name of Scott as an *alias* to that of Rotherham. As the archbishop was born in Rotherham, as stated by him in his will, why did he not likewise state "and *of parents of that name*"? To my mind the letter of your correspondent MR. ADDY (p. 392) gives cogency to this remark. JAMES R. SCOTT, F.S.A.

The last letters of MESSRS. GREENSTREET and VINCENT have now proved beyond doubt the fact that the archbishop's patronymic was *Rotherham* and not *Scott*. I have succeeded in finding in the court rolls of the manor of Sheffield the following facts, which carry the pedigree of Scott of Barnes Hall one generation back:—1521. Richard Scott, son and heir of John Scott, seeks to be admitted to one messuage and land adjoining in Shiregreen, within the soke of Southey. 1604, Oct. 2. Richard Scott, deceased, held certain lands, &c., in Overshire, within the soke of Southey, lately in the tenure of Edward Scott, deceased, younger son of the said Richard Scott. At a court held Feb. 20, 2 & 3 P. & M., the said Richard Scott conveyed the same to the said Edward Scott for life, and after his decease to the right heirs of said Richard Scott. Edward Scott having died since the last court (he was buried Nov. 29, 1557), Richard Scott seeks to be admitted to the lands as proper heir of Richard Scott, dec.

being son and heir of Thomas Scott, who was son and heir of Nicolas Scott, who was son and heir of the above-named Richard Scott, deceased. Surely the John Scott who was dead anno 1521 would be identical with the John Scott mentioned in Archbishop Rotherham's will in 1498. MR. VINCENT mentions Emmota, wife of Nicholas Scott, of Barnes Hall, who died July 31, and was buried August 1, 1564. The existence of this lady throws some light on an entry in the parish registers of Ecclesfield which I could not account for, viz., "1566, mense Augusti, Edmundo Dernelye gen' nupt' fuit Em'a Scott xxvj° die." This no doubt was the Emmota Scott alluded to above. I shall be glad if any one can throw any light upon Mr. Edmund Derneley. In the churchwardens' account, anno 1598, this entry appears, "It'm for ij children of M^r Olyv^r Derneley vj^s viij^d." Again, MR. VINCENT mentions the Blithes of Norton as connected with Archbishop Rotherham. In the court rolls of the manor of Sheffield I find, 3 Edw. VI., Oct. 29, Thomas Osgathorpe, son and heir of Thomas Osgathorpe, surrenders land, &c., at Longley, within the soke of Southey, to the use and behoof of Thomas Blithe, of Hymsworth, and John Blithe, of Norton Lees. 4 Edw. VI., Sept. 16, Thomas Blithe, of Hymsworth, and John Blithe, of Norton Lees, surrender the same to the use and behoof of Thomas Wilkinson.

Some time since I made the following notes of Rotherhams at York: 1446, Nov. 8. Administration to the goods of John Roderham, of Brydlyngton, granted to John Roderham. 1450, Feast of St. Leonard. Abbat John Roderham, of Brydlyngton, Litster. To be buried in the nave of the church of St. Marie's, Brydlyngton, William Preston, Agnes Roderham my wife, and Richard Roderham my son. 1463, Feb. 24. Richard Roderham, of Brydlyngton. To be buried in St. Marie's Church, Brydlyngton, Agnes my mother; Johana my sister; Johana and Alice, children of my sister Johana; Robert Lowther, supervisor.

ALFRED SCOTT GATTY.

Ecclesfield, Sheffield.

Would you kindly allow me a very small space in your valuable columns to prove that MR. J. R. SCOTT, when inserting in his pedigree of the Scotts of Scotshall the name of Archbishop Rotherham, and also asserting that the archbishop's surname was Scott, was only following earlier writers of unquestionably weightier authority than MR. GREEN-STREET? If any one of your readers interested in this controversy will turn to Hasted's original pedigrees of Kentish families, now in the British Museum, and numbered Add. MS. 5520, he will find, at f. 193, the authority for MR. SCOTT'S deliberate insertion of Archbishop Rotherham in the pedigree of *our family*. *And if he will* then turn to a list of the prelates of the see of York made in Archbishop Rotherham's own day, and supplemented in Archbishop Holgate's time, he will see the surname of Archbishop Rotherham filled in in this way, "Roderam or Scote," within sixty years of his decease. This list is also to be found in the British Museum among the Cotton MSS. Titus A. xix, f. 150.

EDWARD SCOTT, M.A. Oxon.

PAGANINI (5th S. viii. 309, 352.)—The following memoranda may not be unacceptable as a contribution towards a *Bibliographia Paganiniana*, which may receive additions from other collectors:

Nuova Teoria di Musica da Gervasoni. Parma, 1812. 8vo., pp. 214. [Contains details of the early life and studies of the great *maestro*.]

Paganini's Leben und Treiben als Künstler und als Mensch. Prag, 1830. 8vo., pp. 410. [This work, by Herr Schottky, is an undigested compilation of anecdotes, correspondence, and newspaper criticisms.]

Paganini's Leben und Charakter. Hamburg, 1830. 8vo. [An abridgment of the foregoing, with unauthentic additions by M. L. Vinela.]

L'Art de jouer du Violon de Paganini: Appendice à toutes les Méthodes qui ont paru jusqu'à présent. Traduit de l'Allemand de Charles Guhr, Directeur et Chef d'Orchestre du Théâtre de Frankfort. Paris, 1830. 8vo.

Leben, Charakter, und Kunst Nicolo Paganini's: eine Skizze. Leipzig, 1830. 8vo. [By Herr Schütz, Professor at Halle.]

Paganini in seinem Reisewagen und Zimmer, in seinem redseligen Stunden, in gesellschaftlichen Zirkeln und seinen Concerten. Braunschweig, 1830. 8vo., pp. 68. [By George Harris, an Englishman, secretary and interpreter to Paganini. His reminiscences only, however, extend to the period of one year.]

Paganini et Beriot, ou Avis aux jeunes Artistes qui se destinent à l'Enseignement du Violon. Par Fr. Fayolle. Paris, 1831. 8vo., pp. 72. ["Notice sur Paganini," pp. 55-65. This author also published *L'Histoire du Violon*, 1810, and was one of the editors of *The Harmonicon*.]

Notice sur le Célèbre Violoniste Nicolo Paganini. Par M. J. Imbert de la Phalèque. Paris, E. Guyot. 8vo., pp. 66, avec portrait. [A very poor affair, characterized alike by ignorance of art and want of editorial skill.]

Vita di Nicolò Paganini di Genova, scritta ed illustrata da Girâncarlo Conestabile, Socio di Varie Academie. Perugia, Tipografia di Vicenzo Bartelli, 1831. 8vo., pp. 317, with portrait. [A good and conscientious book, if somewhat too prolix and discursive.]

Paganini: his Life, his Person, and a Few Words upon his Secret. By G. L. Anders. Paris, Delaunay, 1831. 8vo. [Extracted, in great degree, from Schottky's book above mentioned.]

A Memoir of Signor Paganini, and Critical Remarks on his Performances. With a Portrait. "The Deil cam fiddlin' thro' our town" (Robert Burns). Liverpool, Rockliff & Duckworth. 8vo., 1832, pp. 24. [I have two copies, the portraits different, but identical in other respects.]

The Violin: being an Account of that Leading Instrument and its most eminent Professors, from its Earliest Date to the Present Time; Hints to Amateurs, and Anecdotes. By George Dubourg. Third Edition. London, Cocks & Co. Pp. 276 (n.d.). ["Paganini,"

chap. iii. pp. 89-133. Of this work there is a fourth edition, "carefully revised and greatly enlarged," pp. 416, price 7s. 6d.]

Notice of Anthony Stradivari, the Celebrated Violin-Maker, known by the name of Stradivarius. Preceded by Historical and Critical Researches on the Origin and Transformations of Bow Instruments, and followed by a Theoretical Analysis of the Bow, and Remarks on Francis Tourte, the Author of its Final Improvements. By F. J. Fétis, &c. Translated by John Bishop, of Cheltenham. London, Cocks & Co., 1864. Pp. 132. [Contains "Some Account of Paganini's Celebrated Guarnerius Violin," and its restoration, when injured, by Vuillaume.]

Antoine Stradivari, Luthier célèbre: précédé de Recherches historiques et critiques sur l'Origin et les Transformations des Instruments à Archet, &c. Par F. J. Fétis, &c. Paris, 1856. 8vo. [The original from which the foregoing is translated.]

A Treatise on the Structure and Preservation of the Violin, and all other Bow Instruments: together with an Account of the most Celebrated Makers, and of the Genuine Characteristics of their Instruments. By Jacob Augustus Otto. Translated, with Additions and Illustrations, by John Bishop, of Cheltenham. Second Edition, greatly enlarged. London, Cocks & Co., 1860. 8vo., pp. 92. [Only added for completeness' sake, as a companion to the above mentioned. Contains nothing about Paganini.]

History of the Violin and other Instruments played on with the Bow, from the Earliest Times to the Present; also an Account of the Principal Makers, English and Foreign. By William Sandys, F.S.A., and Simon Andrew Foster. London, J. R. Smith, 1864. 8vo., pp. 408.

Anecdotes of Celebrated Violinists. By Dr. Phipson. London, Bentley, 1877. 8vo.

Biographical Notice of Nicolo Paganini, followed by an Analysis of his Compositions, and preceded by a Sketch of the History of the Violin. By F. J. Fétis, &c. Translated by Wellington Guernsey. London, Schott & Co. 8vo., pp. 68 (n.d.).

This last-mentioned performance contains (p. 59) a list of works relating to Paganini, including, of course, many which I have noticed, and a list of eleven portraits, with their places of publication. Among these I do not notice a fine engraving, head and shoulders, in my own collection, "painted at Baden by Ed. Pingret, 1831"; but mention is made (p. 27) of the bust by Bartolini of Florence.

Further reference may be made to the *Penny Cyclopædia* (supplement, vol. ii. p. 397); to the *Biographie Universelle* (supplément); to *The Harmonicon*; and mention may not be thought superfluous of *Paganini: a Fragment*, a fine appreciative piece, in blank verse, by Leigh Hunt.

WILLIAM BATES.

Birmingham.

CARACCIOLI (5th S. vii. 507; viii. 74, 132.)—A correspondent to the "N. & Q." columns of the *Newcastle Weekly Chronicle* of the 25th August last, gives the following account of the execution of this unfortunate prince:—

"The following is a translation of an Italian account of the circumstances attending the death of Caracciolì: 'Admiral Caracciolì having been taken prisoner through *the treachery of his servant*, Nelson requested Cardinal *Ruffo to hand* the captive over to him, with the intention, as was believed, of saving the life of the brave man who had so often been his comrade in the perils of war and of the sea; and bearing in mind the rancour which the naval skill of Caracciolì had sometimes excited in the breast of the other, the magnanimity of the victor found universal admiration. But the latter desired to have possession of his rival for purposes of revenge. On the same day, and on board his own vessel, he formed a court-martial of Neapolitan officers, and made Count di Thurn president, as being the highest in rank. This court having heard the prosecution, the accused desired the documents and proofs of his innocence to be examined; but when Lord Nelson was informed of this he wrote, "Further delay is unnecessary"; whereupon this court of slaves condemned Caraccioli to perpetual imprisonment. But as soon as Nelson heard of the sentence from Thurn he insisted on death, and death was accordingly substituted for imprisonment. The infamous council broke up at 2 P.M., and immediately after Francesco Caraccioli, a Neapolitan prince, a skilful and renowned admiral, an excellent citizen, betrayed by his own servant, by his former comrade in arms, Lord Nelson, and by the Neapolitan officers, his judges, whom he had so often honoured in war, was fettered, conducted on board the Neapolitan frigate, the Minerva (celebrated by his victories), and hanged at the yardarm like a common malefactor. At night the body was cut down, and, with a weight attached, flung into the sea. One day the king observed an object which the waves dashed towards his vessel, and, regarding it intently, he discovered it to be a corpse, partly out of the water, with upturned face and disordered and dripping hair, moving quickly towards him as if in a threatening manner. Looking closer, he recognized the ghastly features with the cry of "Caraccioli!" He turned aside in horror, and exclaimed, "What seeks the dead man?" when, amid the general consternation and silence of the bystanders, the chaplain piously replied, "I should say he comes to ask for a Christian burial." "Let him have it," answered the king, and went down to his cabin buried in thought.'"

It will be observed that this account differs in many particulars from that furnished by MEDWEIG (*ante*, p. 132).

R. P. HAMPTON ROBERTS.

[In 1798 Lord Nelson was our commander-in-chief in the Mediterranean. He had especially to protect our ally, the King of the Two Sicilies. Caracciolo was a naval officer of rank in this king's service. When his Majesty and the royal family fled from the French and the Parthenopean Republicans, Caracciolo escorted them to Sicily in the Minerva. The king gave him permission to return to Naples in order to look after his property, which was in danger of confiscation by the republicans. Caracciolo took service with the latter. He fired on that very Minerva which he had previously commanded. In the course of events Cardinal Rufo was sent against the insurgents, with strict orders not to treat with rebels. Captain Foote, of the Sea-horse, acted under the cardinal. The insurgents were reduced to take refuge in the castles of St. Elme, Uovo and Nuovo, then held by the French enemy. In opposition to his stringent orders, the cardinal agreed to accept terms of capitulation from the rebels, which Captain Foote signed only under protest. The capitulation had not yet been acted on when Nelson sailed into the Bay, and, learning how matters stood, declared that the cardinal, contrary to express orders, had allowed rebels to capitulate. The admiral insisted on the unconditional surrender of the insurgents. This surrender accordingly took place. It was then discovered that Caracciolo had escaped. He

was speedily captured. A naval court-martial, consisting of Sicilian officers, found him guilty of high treason, and condemned him to death. He was accordingly hanged on board Nelson's ship, the Foudroyant, in the chief cabin of which the Sicilian court-martial had assembled. These are the simple facts. Those who would peruse the original documents should consult Sir H. Nicolas's *Nelson Despatches*. Those who would see the whole case thoroughly sifted and cleared from all sentiment and obscurity have only to consult Mr. Paget's *Paradoxes and Puzzles*, where a disputed question is set at rest for ever. Lord Nelson is no more to blame for the death of the unfortunate Caracciolo than M. Thiers for that of the gallant young Captain Rossel. This brave but misguided officer went through the formality of resigning his commission in the French army, and then fought against it at the head of the army of the Commune. Rossel, like Caracciolo, was captured, tried, condemned, and executed. No other course, according to the laws of war, was possible.]

"SHACK" (5th S. viii. 127.)—In reference to this word MR. MARSHALL seems to have turned only to the *Rogation Hom.* and to Richardson's *Dict.* It appears that the turning of cattle into stubble after harvest is a secondary or after-growth meaning of the word, which is natural enough, for taking *shack* to be a hard and short sound of *shake*, the corn of any sort having been shaken down, it might become *the shack*, and the place where it lay the shack field, &c. Hence in Brockett's *Glossary* we have:—

"*Shack, shak*, to shed, or shake, as corn in harvest. Then *shack-fork*, a shake-fork. The fetters that hold prisoners are *shackles*. In the west of England persons not highly esteemed and presents of little worth are called *slacky* or *shakes*—'they are of no great *shakes*.' There is also the *shake-down*, a bed of straw, and Shakespeare has been called *Shack-e-spear*."

Wedgwood gives the meaning of the word as "shaken grain." *To shack* is to turn pigs into stubble to gather the grain; hence *to shack* is liberty to do this. *To go at shack* is to rove at large, and so a *shack* is a vagabond. *Shackin* is the ague; *shack-ripe* is ready to be gathered; or *to shack* is to shed, as does over-ripe corn.

Jamieson's *Dict.* and Supplement give the word as *shak*, and quote "to *shak* his crap," &c. "To *shak* a fa" is to shake, grapple, &c., to fall. Crabb's *Dict.* gives it as the feeding of hogs in cornfields, &c. Halliwell's *Archaic Dict.* gives it as "to rove about," liberty of pasturage, or by custom to take the liberty on all men's grounds, whence to *go to shack*; the grain is *shack*, too; also to shed, to shake out. A "shack-a-back" is a vagabond. The wrist is a shackle, because it can be made to *shack* or shake, and therefore must be shackled when likely to shake its blows upon one's head. JOHN KITTS.

This word has the country meaning for "liberty of winter pasturage." In Norfolk also *shack* is a custom to have common feed for hogs, from the end of harvest till seed time, *in all men's grounds*. "Shacking-time"—the season when malt is ripe (Kersey's *English Dict.*, 1715). As a verb, *to shack*, to turn pigs or poultry into the stubble fields, to feed on the scattered grain; as a substantive, in woodland country, the acorns, or mast under the trees (Forby's *East Anglian Words*). *Shack*, also in Lincolnshire and Yorkshire, a species of common right to turn out cattle after harvest, to feed promiscuously in the fields.

C. GOLDING.

Romford.

What Wedgwood (*English Etymology*) says of this word is, to my mind, so complete an answer to MR. MARSHALL'S query that I think it would be superfluous to seek further information. He tells us it is

"the shaken grain remaining on the ground when the gleaning is over, the fallen mast (Forby). Hence *to shack*, to turn pigs or poultry into the stubble field, to feed on the scattered grain. *Shack*, liberty of winter pasturage, when the cattle are allowed to rove over the tillage land."

From this explanation we may see at once the meaning of the homily, and that Richardson was right in his rendering of the word. Bailey says "in Suffolk and Norfolk," limiting apparently the customs to these two counties.

EDMUND TEW, M.A.

I think MR. MARSHALL'S interpretation of the expression is the correct one. Some of the old people in this district—the Eastern Borders—still pronounce *ch* the same as if it was *sh*, thus converting *chack*, a common word for a bite, a slight meal, or lunch, into *shack*. Most natives of the Borders will be familiar with the saying: "There 's as guid *sheese* in Shirset (Chiverside) as ever was *shou'd* wi' *shafts*."

A. B.

Kelso.

"SCRY OF FOWLS" (5th S. viii. 147, 293.)—By a "scry of fowls," it seems, is meant a great flock. Perhaps it is from the Gaelic *greigh*, a flock, akin to the Latin *grex*. The last two letters in *greigh* are not sounded. Gaelic has a way of often prefixing *s* to words, and these have then either the same meaning or one nearly the same.

THOMAS STRATTON.

THE OLD TRUELOVE (5th S. viii. 328.)—This vessel, built at Philadelphia in the year 1764, was registered for many years as belonging to the port of Hull, where she was nearly rebuilt in the year 1815, as appears by one of the registers granted at that place. On November 24, 1874, she became the property of Messrs. Dahll & Sadler, 16, Water Lane, Thames Street, when she was transferred to the port of London. Her official number is 5591, by which she may at all times be identified. This is the vessel of which the crew recently refused to proceed to sea on account of her age.

EVERARD HOME COLEMAN.

ECLIPSES (5th S. viii. 181.)—The following is from an article in *Scribner's Monthly* for September, entitled "The Land of the Arabian Nights":

"Soon after my arrival at Bagdad, on the evening of the first day in May, as we were dining on the terrace, we were startled by a most terrific din. We then noticed that there was a nearly total eclipse of the moon, and upon consulting the English almanac we found that it would be 'invisible at Greenwich, but a total eclipse in Australia and some parts of Asia.' The tumult increased, and soon the whole population seemed to have assembled on the housetops, armed with pots, pans, and kitchen utensils, which they beat with a tremendous clatter, at the same time screaming and howling at the top of their voices. Frequent reports of guns and pistols added to the turmoil, which was kept up for nearly an hour, until they succeeded in frightening away the *Jin*, or evil spirit, who had caught hold of the moon. It was a most amusing scene, although it interfered seriously with the success of our dinner. Our own servants caught the excitement, and deserted the table without ceremony. Our host told us the next day that they well-nigh knocked the bottoms out from all his kitchen utensils. It was, however, a complete success; and when our servants returned to their duty, the moon was shining brightly as ever, and upon their faces was an air of complacent satisfaction."

R. P. HAMPTON ROBERTS.

GOOSEBERRY SMASHERS (5th S. viii. 228.)—I remember "smashers" when I was a boy in the north of England. They are round standing pies, covered over with crust. They may be of apples or other fruit. Another variety is the "turnover": the paste is rolled out in a circular form, the fruit, either fresh or preserved, is placed on one half of the circle, the other half turned over the first, the edges pressed together, and then the whole baked in an oven. E. LEATON BLENKINSOPP.

When I was visiting in Newcastle-on-Tyne some sixteen years ago, my hostess astonished me by applying the name of "smashers" to plum tarts, baked in curious round pie-dishes, which measured about four inches in diameter at the top, and were narrowed into say three and a half inches across the bottom. Halliwell attributes to Newcastle, "Smasher (3), a small gooseberry pie." I daresay such were the cates enjoyed in North Yorkshire, about which EBORACUM inquires.

ST. SWITHIN.

Vide Halliwell's *Dictionary*. The word "gooseberry" is redundant. GIBBES RIGAUD.

Magd. Coll., Oxford.

ANCIENT HEBREW DEED (5th S. viii. 387.)—Is not MR. DAVIS's question founded on a mistranslation of the Hebrew passage which he quotes? The plain meaning of the words seems to be:—"Also by the law of the country the munificent Rabbi Samuel and Rabbi Abraham, his grandson, have acquired the right to the said plot of ground by *'taking off'* on quitting and 'taking off' on entering." The "taking off" probably refers to the terms of some feudal tenure customary in that age. That the words הסתוקו בה signify "acquired possession of, or the right to," is undoubted. They are of constant use in this sense in Talmudical writings. M. D.

MIRACULOUS PEAR TREE (5th S. viii. 328.)—Der Einsender der Frage über den "miraculous pear tree" findet ausführliche Nachrichten in der *Allgemeinen Zeitung*, 1872, Beilagen zu No. 256, 298 und 299, und 1875, No. 365, pg. 5672; desgleichen in Sepp's *Altbayerischem Sagenschatz*, München, E. Stahl, 1876, S. 624 f.

REINHOLD KÖHLER.

Weimar.

VACCINATION BEFORE JENNER (5th S. viii. 228.)—I should imagine that the paper in question was "An Account of the Anomalous Epidemic Small-Pox, at Plymouth," by Dr. Huxham, which was read before the Royal Society by Dr. Jurin in 1725, and is printed in *Phil. Trans.*, No. 380, p. 379. It is probable that the quotation given does not fairly represent Dr. Byrom's words. Inoculation, that is, grafting into the system a mild form of small-pox with a view to prevent a subsequent virulent or fatal attack of it, was introduced to England from Constantinople by Dr. Emmanuel Timoni, in 1714; and many interesting communications on the subject are to be found in the *Phil. Trans.* from 1714 to 1725. It was then called "variolous inoculation." Dr. Jenner first turned his attention to the subject of the cow-pox in 1775, but it was not till the year 1796 that he began practically to inoculate with vaccine virus—in fact, to practise vaccine inoculation, or, as it subsequently came to be styled, vaccination. It is impossible to imagine that Dr. Byrom, in 1725, used a word the very object of which was not known till half a century later. As he wrote in shorthand, it is most probable that some abbreviation of "variolous inoculation," perhaps va-in-tion, has been, by mistake of the transcriber, converted into "vaccination." I believe the original note-books of Dr. Byrom have been destroyed, and that, therefore, it is now impossible to ascertain with accuracy what he really did refer to. EDWARD SOLLY.

Sutton, Surrey.

ANCIENT LIBRARIES (5th S. viii. 325.)—About eleven years ago, when a student of architecture, I was engaged for several days measuring up the old parish church of Wooten Wawen, and the old library in the south chapel referred to by your contributor. More than fifty years ago my father was a scholar in the Sunday school held in the chapel. If he remembers right, the library was then much more extensive than the short list given in "N. & Q." shows it to be. This is only another instance of the serious

quarian losses to be credited to simple neglect. In this town of Leigh is an old library of upwards of one hundred volumes, which was presented, about 1700, to the Grammar School by Mr. Ralph Pilling, the master at the time. Most of the books are inscribed with the donor's name, and are principally school editions, classics, and religious writings of the time of the Puritan Commonwealth. I have roughly catalogued the library, and am publishing the list in the antiquarian "Scrap Book" of the *Leigh Chronicle*. The books are in a very neglected condition; but more care will possibly be taken with them in the future. Ralph Pilling was a scholar of Manchester School and Heskin Grammar School. Is anything known of him? From his books, and the notes he made in them, Pilling was evidently a man of more than average intellectual ability.

JOSIAH ROSE.

Leigh, Lancashire.

EXTRACTS FROM SERMONS (5th S. viii. 313.)—As a pendant to DR. SPARROW SIMPSON'S interesting extracts from sermons, permit me to offer you the following from *A Sermon preached before the L. Mayor at St. Mary Le Bow, July* 26, 1685, "being the day of public Thanksgiving for His Majesties late victory over the Rebels," by John Scott, D.D., Rector of St. Peter's Poor, London:

"I now proceed, &c., the signal defeat and overthrow of this late Rebellion.

"For considering the temper and quality of the persons of which this unnatural Rebellion was composed a very small prophet may easily prognosticate, to what a deplorable condition this nation must have been reduc'd, if it had prosper'd and succeeded; for it was nothing but a common shore, into which all the kennels of the Nation ran, being partly made up of the most debauch'd and profligate Atheists, that had broke through all the laws of humanity, and stripped themselves so naked of all the show of piety and Vertue, that they had not hypocrisie enough remaining to disguise their lewd and villanous intentions; partly of beggarly male-contents, who had no other way to repair their broken fortunes, but by running in to the shipwrack of the Nation; but chiefly of hot brain'd furious Sectaries, whose blind Zeal, like the Devil in the possess'd Man, threw 'em into Fire and Water, transported and hurried 'em into any villany, into Perjury and Murder, Treason and Sacrilege, and would not permit 'em to stop at anything that made for the Interest of their cause: Such were the Ingredients of this poisonous mixture: So that had God for our sins permitted it to prevail, we had quickly seen a flourishing Kingdom, &c., seized on, eaten up by Lice, by a swarm of the basest and most infamous Vermin that ever bred out of the filth of a Nation; We had seen the Atheist glutting his lust with the rapes of our Wives and Daughters, and quaffing the tears of Widows and Orphans; we had seen the beggar on Horse-back flaunting in the spoils of our fortunes, and triumphing on the heads of our Nobles and Gentry; and the bloudy Enthusiast imbrewing his hands in Loyal bloud, appeasing his furious zeal again with Royal Sacrifice, and throwing down all that is sacred, &c. In a word we had seen, &c., our Sacred and Virgin Throne, to our everlasting infamy, deflowered and prophaned by a spurious illegitimate Issue."—Pp. 25-27.

The Duke of Monmouth was executed on Tower Hill, July 15, 1685. The sermon from which the above extracts are taken was preached on July 26, 1685. Did John Scott, D.D., attain promotion?

G. H. HAYDON.

TURKISH ORDERS (5th S. viii. 289.)—The title *ghâzi* is clearly explained by Mr. J. W. Redhouse in his letter to the *Daily Telegraph* of October 5. Vullers (*Lexicon Pers.-Lat.*) translates the word by "pugnator pro fide s. miles sacer," and quotes the definition of the *Borhâni Qâtiu* (a Persian dictionary in Persian) in support of this translation. Meninski's *Lexicon Arab.-Pers.-Turc.* also contains the meanings "victor, heros." Arabic dictionaries define the word: "Pugnator, miles; militum in hostes expeditionem molientium dux et præfectus; titulus eorum qui pro fide pugnant." Malcolm (*History of Persia*, edit. 1829, i. 316) has the following passage:—

"At the death of Abou Seyd, Sultan Hussein Meerza, a descendant of Timour, made himself master of the empire (A.D. 1468). His great victories over the numerous competitors for the throne, as well as over the Usbegs, obtained him the title of Ghâzee, or the victorious."

Mr. Redhouse denies this meaning, and interprets *ghâzi* "one who fights the enemy of the Muslim faith." Bergé (*Dict. Persan-Franç.*) translates "guerrier, soldat musulman"; Prof. Palmer (*Pers.-Eng. Dict.*), "a warrior"; and Platt, in his vocabulary to the Gulistan, "warrior, conqueror, one who wages war against infidels."

G. A. SCHRUMPF.

Tettenhall College.

The Turkish title of honour, *gazi* or *ghazi*, is explained by Barthélemy d'Herbelot in his *Bibliothèque Orientale*. It signifies a "conqueror," and was originally conferred as a surname upon several princes among the Arabs, as well as the Turks, who had carried on war against the infidels, and had extended the limits of Mahometanism.

H. KREBS, Librarian.

Oxford, Taylorian Library.

See Gladwin's *Persian Dict.*, Calcutta, 1809, p. 609: "*Ghazee*, champion of the faith, a hero"; Forbes, *Hindoostanee Dict.*, 1857; and probably any of the Arabic, Persian, or Turkish dictionaries.

J. C. H.

12, Pelham Crescent.

ROBERT HALLUM, BISHOP OF SALISBURY (5th S. viii. 343.)—An engraving of this brass from a rubbing is given in *Archæologia*, vol. xxx. p. 432. I have never seen the original, but judging by the engraving, which is now before me, I can have hardly a shadow of doubt that it is of English manufacture. The saint's name there seems to be given "cuchberti," but in the copy of the inscription that is given in the text which accompanies the

plate it is "cuthberti." The misspelling, if there be one, of St. Cuthbert's name is no argument against the brass having been made in England. Blunders in spelling are by no means rare in English inscriptions. It would seem that when the rubbing for this plate was made, in or before the year 1842, the shield which should have contained the bishop's arms was wanting. It is so represented in the plate, and the text tells us that "the metal within the border of it has been removed." EDWARD PEACOCK.

Bottesford Manor, Brigg.

HERALDIC (5th S. viii. 349.)—"A dragon vert, spouting out fire behind and before proper, standing on a wheel or," was the crest of the Barons Somerville, a title now in abeyance. The legend of the crest may be found in the *Memorie of the Somervilles*, a copy of which is in the library of the British Museum. H. D. C.

Dursley.

THE "HONOURABLE" MRS. BYRON (5th S. viii. 345.)—Of course the poet-peer was incorrect in so designating his mother, and equally so is the inscription, attributed to him, engraved on her coffin. "The Lady *Jean* Stuart, daughter of King James I. of Scotland," was certainly not the wife of the Earl of Huntley, from whom "the Hon. Catherine Gordon Byron, who died in the forty-sixth year of her age, August 1, 1811," is said to have been the "lineal descendant." The Princess Johanna, or Janet (Jean), so called after her mother, was the third daughter of King James I., and called "the mute lady," from her having been dumb. She was contracted, while very young, to James Douglas, third Earl of Angus (1437–49), but had no issue by that incompleted marriage, and about 1456 became the wife of James Douglas of Dalkeith, who was created Earl of Morton by his brother-in-law, King James II., in consequence of that alliance, March 14, 1458, and they had two sons and two daughters. She died before 1490, and the first Earl of Morton, her husband, in 1498-9. There is singular and certainly discreditable confusion as regards the marriages of the six daughters of James I., King of Scots, the best article on the subject being an interesting account of that monarch's family by David Laing (*Proc.* Soc. of Antiquaries of Scotland, vol. iii. pp. 87–100), and in "Remarks on that Account of the Daughters of James I.," by the late Alexander Sinclair, privately printed, a copy of which was presented to me by Mr. Laing. But a few errors have even crept into both these accounts, which I hope shortly to be able to rectify with full proofs of the correctness of my deductions, if it is not presumptuous for me to differ from two such antiquaries and writers in their careful deductions and genealogical notices.

The Earl of Huntley was married to the Princess Annabella, sixth and youngest daughter of King James I., and Mrs. Byron's descent must have been from her third son, Sir William Gordon, of Gight and Schiwes, in Aberdeenshire, who was killed at the battle of Flodden, Sept. 9, 1513, leaving issue. A. S. A.

Richmond.

KALAMANCA CATS (5th S. viii. 349.)—Calamanco was the name given to a kind of woollen stuff which had a fine gloss, and was usually checkered in the warp, and which to a certain extent had the appearance of the skin of a tortoise-shell cat—at all events, sufficiently so to warrant the latter being called Calamanco cats. H. FISHWICK.

TRUSTWORTHINESS OF MEMOIRS (5th S. viii. 309.)—A general discussion of the respective claims to authenticity of the hosts of memoirs published, especially during the present century, at Brussels and elsewhere would be not uninteresting.

I have in my possession certain *soi-disant* *Mémoires du Cardinal Dubois* (2ième édition, Bruxelles, H. Tarlier et Aug. Wahlen, 1829), 36mo., 5 vols., as to which I shall be obliged for information. I in the mean time presume them spurious, although the "editor" in his *dossier propos* is very anxious to persuade us to the contrary. I abstract his account of their origin:—

"L'histoire retirera donc quelque avantage de la publication des mémoires inédits du Cardinal Dubois, qui portent avec eux un caractère d'authenticité plus irrécusables encore que les preuves que je puis fournir..... Voici les détails les plus circonstanciés sur leur origine. Ces mémoires, qui s'arrêtent au mois de janvier de l'année 1723, paraissent d'après plusieurs passages avoir été commencés l'année précédente.....Après la mort du Cardinal Dubois, arrivée le 10 août, 1723, ces mémoires, entièrement écrits de sa main, furent volés par Lavergne, un de ses secrétaires, le même qui composa, par ordre du Cardinal Fleury, la vie privée de Dubois, imprimée pour la première fois en 1789.....Ses fonctions le retenaient dans l'intérieur du cardinal-ministre; un abus de confiance condamnable lui apprit la nature de ce manuscrit original: il l'emporta dans le dessein de le vendre bien cher aux héritiers. Dubois, frère du défunt, directeur des ponts et chaussées, avait eu connaissance de ces mémoires, il s'étonna de ne point les trouver dans la succession, et.....n'épargna rien pour découvrir en quelles mains ils étaient tombés. Les recherches furent inutiles.....Lavergne attendit deux ou trois ans la mort ou du moins la disgrâce des principaux amis du cardinal, et lorsqu'il crut pouvoir le faire sans danger, il proposa sous main l'acquisition du manuscrit à diverses personnes intéressées. La bruit de l'existence de ces mémoires parvint à Versailles, et bien des craintes se réveillèrent. M. d'Argenson, lieutenant de police, fut mis sur la voie. Lavergne conduit à la Bastille, et les mémoires réunis aux autres papiers de Dubois" [at the Ministry of Foreign Affairs].....". Les mémoires sont encore enfouis aux archives." [The Comte de Maurepas having caused the memoirs to be copied, the narrative continues] "Cette copie exacte devint la propriété de M. de Maurepas. Plusieurs années après la mort de M. de Maurepas, 1781.....Il ne songea à faire imprimer ces mémoires que

erniers temps de sa vie; il avait même traité ublication avec un libraire. Mais comme il pas se dessaisir du manuscrit de M. de Maure- plus belle écriture et orné de dessins à la n fit une copie sur laquelle ces mémoires sont ur la première fois. Le manuscrit de M. de n'existe plus malheureusement."

editor" then goes on to say that in this y Mercier had clearly already made altera- ns le but de voiler le trop nu de quelques " and that he himself, aided by the counsel itor of Madame Du Barri's memoirs, had les retranchemens et les modifications que tuel rendait indispensables." This *avant-* signed only "P. L. J." Perhaps I am g *ignorantia crassa* by even seeking in- on the subject; but "N. & Q." is for it of "general readers" as well as of the nd one ought never to be ashamed to ask

MIDDLE TEMPLAR.

SH TRANSLATIONS OF DANTE (5th S. viii. R. BOUCHIER has omitted the following: ume, *Inferno* only, 1812. In his list, for rsons (translator of the *Inferno* and nine the *Purgatorio*) read Thomas William It is worth a note that Nathaniel translation of the *Inferno* was made was under twenty years of age. My copy by him to John Britton, and has the signature, and a note of the author's age ne handwriting. Of the *Vita Nuova* I English versions: that of Theodore 862, and that of Charles Eliot Norton,

JABEZ.

am Club.

LT'S TOOTH" (5th S. viii. 348.)—I take ing to be just what your correspondent t to be. Shakspeare (*Hen. VIII.*, Act i. kes the Lord Chamberlain tell Lord Your colt's tooth is not cut yet," and the s fully explained by the context. In *of Coleman Street*, Act iv. sc. 4, there I have one tooth left yet, colonel, and colt's one." Here also the meaning is erhaps an apt illustration may be found Little's poems, where mention is made morous youth" who made some blunder lawful resting-place; "but," says the

own I ne'er had such a liquorish *tooth*
As to wish to be there in his stead."

ould think, might settle the question, looking to the *tooth* in connexion with

ung hot *colts* being raged do rage the more."
Richard II., Act ii. sc. 1.

f Horace Walpole's letters to the Earl of (written from Arlington Street, Sept. 13, says: "This noble summer is not yet us. It seems to have cast a colt's *week*." *Week* is in italics, and somewhere (though I regret to say I have lost my reference) I have seen the passage explained as a joke, in which *week* is substituted for *tooth*, the interpretation being, "The summer seems to have renewed its freshness."

W. T. M.

Shinfield Grove.

The meaning is explained by the fact of the horse as it arrives at maturity shedding its colt's teeth. The milk incisors appear at the end of fifteen days. The four middle ones (nippers) are shed at thirty months; the four following at forty-two months; and the four external at fifty-four months, or four years and a half. The first two molar teeth, or milk grinders, appear in each jaw, and on each side, about the eighth day, and are shed about the thirtieth or thirty-second month; the third milk grinder in the third year, and in the fifth or sixth year the last posterior grinder appears. This allusion to the teeth of horses and also of sheep is very common; and "getting very *long* in the tooth" is a common expression for getting old.

GIBBES RIGAUD.

Oxford.

The colt's front teeth, which are short and round, and twelve in number, are shed at the rate of four annually. As long as one remains, the horse must be under five years old. The expression "having a colt's tooth" means that the person bears proofs of youth.

J. C. M.

LORD BYRON (5th S. viii. 367.)—MR. ELLIOT STOCK has not examined carefully Murray's edition of Lord Byron's *Poems*. The "Elegiac Stanzas on the Death of Sir Peter Parker, Bart.," are printed at p. 560 of the one volume edition, 8vo., London, 1837; and in the edition of the same year in ten pocket volumes they appear at p. 117 of the third volume of "Miscellanies," in both cases duly indexed.

J. F. M.

The poem "On the Death of Sir Peter Parker" is included in both the editions of Byron's *Poems* which I possess, viz. 1815, 2 vols., Murray, p. 263, and 1832, 14 vols. (including the Life), Murray, p. 268.

J. W. W.

See the one volume edition of Byron's *Poetical Works*, edit. 1847, p. 560.

MABEL PEACOCK.

Bottesford Manor, Brigg.

These verses are in both my editions of Byron's *Poems*, namely, one in 8 vols., 1853, and the Pearl edition, 1867, both published by Murray.

JONATHAN BOUCHIER.

MR. STOCK will find the lines he quotes on the death of Sir Peter Parker in Galignani's Paris edition of Byron's works, 1831.

G. S.

[Two other correspondents mention Galignani's editions of 1826 and 1828 as containing the poem.]

A Black Regiment (5th S. viii. 147, 276, 396.)—A black regiment, i.e. one composed of black men, has never been quartered in England. "The Queen's black regiment" was no doubt so called from its clothing, or more probably its armour. Eboracum corrects H. P. for saying that the 7th Dragoon Guards were called the Black Horse on account of their facings, and maintains that they obtained the *sobriquet* from the colour of their troop horses. I presume that he has authority for the assertion, but Cannon, in his *Records* of the regiment, states that they were "usually designated the Fourth Irish Horse, and sometimes the Black Horse from the distinguishing colour or facings of the regiment." I am not aware that they were ever mounted on black horses. The 5th Dragoon Guards were called the Green Horse from their green facings, which they acquired in 1717, and not from the Hanoverian badge which they bear on their standards, in common with several other corps of cavalry and infantry, and which beyond the distinction has no bearing on the title of the regiment. The West India regiments were the first black troops that fought under the royal British standard. S. D. Scott.

"The Silvery Tide" (5th S. viii. 344.)—Mr. Mayer asks for some more stanzas of this song. I send some more, which are all that I can now recollect. An old nurse, a Dorsetshire woman, used to sing the whole ballad to me when I was a child. You will agree, I believe, in thinking that my version—although probably not altogether correct—has less evidence of "improvement," and is, therefore, probably more genuine than that which you have already printed:—

"The Silvery Tide.

The tune, with slight alterations, is that of *The Poacher*.

1.

'Twas of a lovely maiden
Who dwelt by the sea-side;
Her lovely form and features,
She was called the village bride.
Her lovely form, &c.

2.

'Twas of a young sea captain
Who Mary's heart had gained;
And true she was to Henry
While on the raging main,
And true she was, &c.

3.

One morn while she was walking
For to take the air,
She met an artful villain,
Of all things else there.
She met, &c.

4.

Then said this artful villain,
'Consent to be my bride,
Or sink, or swim, or float,
All down the silvery tide.
Or sink, or swim, &c.

5.

'Oh, no,' said lovely Mary,
'My vows I never can break;
For Henry I love dearly,
I'll die for his sweet sake.
For Henry,' &c.

6.

With a handkerchief he bound her o'er,
And plunged her over the side;
And to and fro she went floating
All down the silvery tide.
And to and fro, &c.

7.

Young Henry he did come home,
His heart was full of glee
To think he should be happy,
And fix the wedding day.
To think, &c.

8.

'I fear your true love 's murdered,'
Her aged parents cried;
'For to and fro she goes floating
All down the silvery tide.
For to and fro,'" &c.

Alice B.

Lyme Regis.

Authors of Books Wanted (5th S. viii. 370, 399.)—

The following anonymous publications are by Rev. Robert Armitage, of Worc. Coll., Oxford, Rector of Easthope, Salop, who died Jan. 30, 1852, æt. forty-six:—

1. Dr. Hookwell, a Novel, 1842.
2. The Primitive Church in its Episcopacy, 1844.
3. The Penscellwood Papers, 1846.
4. Ernest Singleton, a Novel, 1848.
5. Doctor Johnson, his Religious Life and his Death, 1850.

W. H. Allnutt.

Authors of Quotations Wanted (5th S. vii. 188, 219, 240.)—

"Set now your sweethart upon a bench,
And kisse her, kisse her."

This quotation is one of eleven propounded by Mr. Gos occurring in Jan Jansz Starter's *Friesche Lust-Ho* Mr. Chappell has traced eight of these to their respecti sources, and, inasmuch as the above is one of the thr unknown to that eminent authority, we may conclud its origin is somewhat obscure. There is, however, "a dialogue for two voyces" at the commencement the second book of "*Select Musicall Ayres and Di logues*, in Three Bookes, &c. Composed by these severa Excellent Masters in Musick, viz., Dr. John Wilso Mr. Nicholas Lanneare [and seven others]. Londo Printed by T. H. for John Playford, &c." 1653, sm. fo which begins "I prithee keep my sheep for me: Clorill wilt thou, tell!" and concludes thus (I copy the music repetition), "Thus Strephon bold layd down his love Phillis, And kist her breathlesse, and kist her breathles upon a bank of Lillies." Now this, though not the sam is so nearly in the same form as the Starter quotatio that it might be a more elaborated variation on h simpler rustic lyric. But it is quite possible Starter h himself consciously altered his quotation from the or ginal, for this is not a motto, like the rest of the quot tions, prefixed to a song or poem, but will be found occur in the body of a rhymed speech, half Englis half Dutch, spoken by an Englishman, in a piece whe Spaniard, Italian, Frenchman, High-Dutchman, Nethe

lander, Friesian, and Latinist deliver themselves each characteristically for a stanza of eight lines. In this case, *bench* is required to rhyme with *wench*. The actual quotation is written in my edition, "Set nou your swiet-hart vppon a bench And kiss her, kiss her." It occurs on signature B (there is no pagination to this part of the volume) of the *Boertighedex*, which is printed at the volume's end, after the last (201) page of the *Lust-Hof*. The title-page of my edition is undated, but what I suppose is the date of the book's licensing is given in 1621. Still I fancy mine is the 1634 (fifth or sixth) edition, from the pagination agreeing as regards the reference to Mr. Chappell's edition under "I have a love that 's faire." See Bishop Percy's Folio Manuscript, edited by Messrs. Furnivall and Hales, vol. i. p. 255. London, Trübner, 1867-68, 8vo., 4 vols. One air goes to *Peckinyton's Pond*. Is this tune known? ZERO.

(5th S. viii. 389.)

In Voltaire's tragedy of *Œdipe*, Act iv. sc. 1, Jocaste says:—

"Nos prêtres ne sont pas ce qu'un vain peuple pense;
Notre crédulité fait toute leur science."

The first line is generally altered to "Les prêtres" (instead of "Nos prêtres"), as APIS has given it; but the above is Voltaire's text. A. BELJAME.

Voltaire's biographer, Condorcet, remarks on these lines: "Ces vers si célèbres furent le premier cri d'une guerre que la mort même de Voltaire n'a pu éteindre."
R. S. K.

"And thou, too, Scott! resign to minstrels rude
The wilder slogan of a border feud;
Let others spin their meagre *lines* (not *brains*) for hire;
Enough for genius if itself inspire!"

From Byron's *English Bards and Scotch Reviewers*.
FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

Emblemes and Epigrames. [A.D. 1600, by Francis Thynne, Lancaster Herald, Author of *Animadversions on Speght's Edition of Chaucer's Works*, 1598, &c.] Edited by F. J. Furnivall, M.A. Camb. (Early English Text Society.)

Cursor Mundi (the Cursur o' the World). A Northumbrian Poem of the Fourteenth Century, in Four Versions, Two of them Midland. Edited by the Rev. Richard Morris, M.A., LL.D. Part IV. (Early English Text Society.)

The Romance of Guy of Warwick. The Second or Fifteenth Century Version. Edited by Dr. Julius Zupitza. Part II. (Early English Text Society, Extra Series.)

REMEMBERING the interest with which we read Thynne's *Animadversions* when we commenced our study of the father of English poetry in Pickering's beautiful reprint of Tyrwhitt's edition of the *Canterbury Tales*, we heartily thank Mr. Furnivall for having printed these *Emblemes and Epigrames*, though they may be "dull and poor." But we wish that he had contented himself with pointing out the many curious illustrations of our early writers and manners which are scattered among them, and not in doing so given us such an unfavourable impression of the poor Lancaster Herald, "wife worrid" and dying "of drink and gout," as he has managed to convey in his "Forewords." One must not always judge a man by what he writes. Many a good and excellent fellow in ordinary life no sooner takes pen in hand than he ceases to be discreet, and runs amuck and tilts at everybody right and left. The other volumes whose titles head this notice will not be a whit less welcome to all the members of the Early English Text Society. The fourth part of the *Cursor Mundi* contains very nearly the completion of the text, so that they may soon look for the learned and indefatigable editor's illustrations and comments on this most interesting fourteenth century poem. Dr. Zupitza has completed, in the volume just issued, his edition of the second or fifteenth century version of *Guy of Warwick*; and as in the learned preface to it the editor tells us the last volume of the Middle English Guy Romances will be accompanied by a general introduction, literary as well as philological, we shall look anxiously for what Dr. Zupitza has to tell us of this once popular and most doughty hero and his story.

The Library Journal. September, 1877. 4to. (New York; London, Rivers, 13, Paternoster Row.)

WE have received the first number of the second volume of this useful publication, which now bears the above title, instead of the more restrictive one of "*American* Library Journal." To say that it is exceedingly technical is to recommend it to those for whom it is chiefly intended. Without desiring to invoke a storm of replies, we should like to know what the librarians who advocate full title-pages think of the title to their own journal. We cannot attempt to give it verbatim; in fact, we imagine that task would puzzle any system but Mr. Stevens's photo-bibliography. The title-page contains several hundred words, over a score of editors' names, and a table of contents. This number is devoted to a report of the second American Conference of Librarians, and starts with an interesting and energetic address by the president, Mr. Justin Winsor.

If the remarks of Prof. Mitchell on English and Continental librarians ("sleepy custodians of literary treasure," they are termed) are not very complimentary, it must nevertheless be admitted that they are, to a great extent, deserved. It is hinted that the number for November will be given up to a report of the proceedings of the Conference held at the London Institution last October, and that number will therefore be of special interest to many of our readers.

Familiar English Quotations. (Whittaker & Co.)

MR. GENT has added to the already existing books of quotations one which from its size may aptly be called a hand-book. It consists of 116 16mo. pages, with, on an average, about eight familiar quotations on each, and is printed in excellent type.

WILL correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

THE PORTRAIT OF MARY, QUEEN OF SCOTS, IN THE HALL OF THE SCOTTISH CORPORATION, CRANE COURT.—The following is a portion of a most interesting letter that appeared in the *Times* of the 16th inst., from Mr. George Scharf, the learned Keeper of the National Portrait Gallery:—

"The widely-extended popularity of portraits of Mary, Queen of Scots, and the vast number of false claimants to that distinction, may, perhaps, justify my offering, at the present juncture, a brief account of one of the few authentic representations of that Princess, which perished in the fire on the 14th at the hall of the Scottish Corporation. The disastrous fire which destroyed the venerable building in Crane Court consumed the fine hall formerly occupied by the Royal Society, which had undergone no change since the time when Sir Isaac Newton occupied the Presidential chair. The

picture of Mary, Queen of Scots, had been presented to the Scottish Corporation by Mr. James Douglas, in 1753. It exhibited the Queen at full length, the size of life, dressed in a long black gown, the folds of which entirely concealed her feet, standing on a richly-patterned Persian carpet.

"Her right hand, destitute of rings, rested on a table covered with a red cloth, and her left hung carelessly down at her side. Her white head-dress was of the form usually associated with her name. Outside, and behind her lace ruff, was a large apparatus of gauze bowed out on each side with wire, like butterflies' wings, which is not unfrequently to be met with on portraits of Queen Elizabeth and Catherine de Medici. The face was seen in three-quarters, turned to the spectator's left, and the eyes, as in all genuine portraits of Mary, were of a rich brown colour, the white being somewhat of a bluish hue. The black dress had tight-fitting sleeves with lace cuffs, and was cut square above the bosom. The space between this and her necklace was filled with quilted white linen. She wore black earrings and a black metal chain round the waist. The picture was on canvas, and corresponded with the well-known pictures on panel at Hardwick Hall and Hatfield House. These were painted by Oudry, at Sheffield, in 1578. On the frame of the Scottish Corporation portrait was a long Latin inscription, copied, no doubt, from one that had previously occupied a blank space on the canvas above the table, and which seems, for some inexplicable reason, to have been carefully obliterated.

"The inscription, which retains its original place in the Hardwick and Hatfield pictures, was as follows: MARIA . D . G . SCOTLÆ . PIISSIMA . REGINA . FRANCIÆ . DOTARIA . ANNO . ÆTATIS . REGNIQ . 36 . ANGLICÆ . CAPTIVIT . 10 . 8 . H . 1578.

"The Scottish Corporation picture was doubtless a contemporary copy, taken from the Sheffield type, and considerably improved by the artist. The expression of the face was rendered more pleasing, and the position of the very long fingers made more elegant. The white linen which covered her neck was in this enriched with crossed strings of pearls, like lattice work, and a gauze veil hanging from the back of the head was omitted. These were the only differences. The remarkable cross with a rosary, attached to her left side, appeared in this as in the other Sheffield portraits. Each limb of the cross contained a Gothic letter 'S,' and in the centre a group of Susannah and the Elders, surrounded by the motto 'Angustiæ undique.' Other repetitions of this type of picture may be seen at Cobham Hall, the residence of the Earl of Darnley, and at the National Portrait Gallery, modified into a half-length, from Beaurepaire, in Hampshire, the seat of the Brocas family. The Crane Court picture was contributed to the Loan Exhibition of Portraits at South Kensington in 1866, and a faint record of it is preserved in a photograph which was taken on a small scale."

SELBORNE CHURCH, always to be associated with the name of Gilbert White, has just undergone partial restoration, great care having been taken to preserve all old features, however insignificant, under the direction of Mr. William White, F.S.A., grand-nephew of the great naturalist.

MR. C. HINDLEY.—May I ask, without offence, whether the translator of Dante, of this name, whose prose version of the *Inferno* was published in 1842, was —is I should say—the author of the clever skit on Mother Shipton's prophecies, which was photographed and largely circulated, to the astonishment of the credulous unlearned? If so, I presume he is the editor of *the Old-Book Collectors' Miscellany* and the Roxburghe *Ballads;* but I should like positive information on the point, and I doubt not it would be welcome to others who value the enterprise and accuracy shown by the issue of those reprints. JAREZ.

Athenæum Club.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

T. N.—With regard to the alterations recently effected in the model obelisk in Parliament Square, the *Times* of the 13th inst. says:—"The pedestal is now 10 ft. 4½ in. in height. It has been made slightly tapering, being 10 ft. 3 in. at the base and but 9 ft. 5 in. at the summit. Dr. Birch, in his learned *Notes on Obelisks*, distinctly states that the Egyptians always made the pedestals of these monuments taper slightly upwards, like the shafts. Between the Parliament Square pedestal and the steps, three in number, as before, there is now seen a stylobate, 11 ft. 6 in. square and 3½ ft. high. The height of each of the steps is 1 ft. 10½ in., or 5 ft. 7½ in. for the whole. The topmost step is 14 ft. 4 in., the next 17 ft., and the lowest 20 ft. square.....With the platform, the total elevation of the supports would be 22½ ft., which, added to the height of the shaft from base to apex, which is 68 ft. 5½ in., gives within half an inch of 91 ft. in all."

MR. W. F. CARTER (Lincoln Coll., Oxford) writes:—"As I shall be at Lichfield in the Christmas vacation, I shall be happy to assist your correspondent (ante, p. 400) in the inquiry he speaks of. Perhaps he will write to me."

EDWARD NORMAN will find that he has been anticipated (*ante*, p. 417). The edition referred to has no especial merit. That of 1826 contains one or two short poems that are certainly not Lord Byron's.

G. GARWOOD asks for the best pedigree of the family of Nicholas Wadham, founder of Wadham College, Oxford, and whether the family is extinct in the male line.

H. E. WILKINSON (Anerley.)—The payment of the *Regium Donum* ceased with the disestablishment of the Irish Church.

D. B. B.—The parallelism in the passages from Tennyson and Anacreon, and in those from Tennyson and Goethe, has been frequently noticed.

MISS MARTIN (Newland Hurst, Droitwich) is obliged to an anonymous donor for six impressions of Sir William Pigott's book-plate.

C. W. J.—Please to repeat your query, and, in doing so, to *describe* the coat of arms.

BECKENHAM asks why the county of Kent has the motto "Invicta" under the crest of a rampant horse.

EDMUND RANDOLPH.—Letter forwarded to MR. E. M. BOYLE. It was this gentleman who raised the query.

W. B. (New Kent Road.)—We have no occasion for the services kindly offered.

HERMENTRUDE: F. C. BROOKE.—Letters forwarded.

A COUNTY SOLICITOR.—See Lat. dict., *recuperare*.

HAFIZ.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

ON, SATURDAY, DECEMBER 1, 1877.

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Notes.

A FOLK-LORE SOCIETY.

who know the fascination which the
opular antiquities, superstitions, and
s had for me from the time I read Sir
rave's learned and amusing articles
he *Quarterly Review*, and Sir Walter
ning essay on fairy mythology, in his
f the Scottish Border, more than fifty
n understand the pleasure with which
"N. & Q." of Feb. 12, 1876, ST.
appy suggestion of a folk-lore society.
with which it would be an imperti-
ible your readers, I was unable to do
vish the proposal God-speed, which
. & Q." of July 1 following, in a short
AN OLD FOLK-LORIST, which con-
ient indications as to who the writer
events I believe, from the manner in
WITHIN (vi. 91) paid me the compli-
gesting I should play grandfather to
of my own offspring, "N. & Q.," that
least one who recognized me.
ut the reasons to which I have just
vented my responding to so flattering
, and placing the experience in the
of such a society which I had acquired
hirty-four years' connexion with the
ch societies, the Camden, at the ser-
olk-lore loving public.

But *non sum qualis eram*. My readiness to work in so good a cause is not backed by an equal ability; and I fear a correspondence I have had with ST. WITHIN, hampered as it was by the conflict between my will and my ability, has done more harm than good by putting off its formation; and it is by way of apology for this unintentional hindrance, and to promote the good work, that I venture to trouble you with my ideas as to how that good work may be most effectually accomplished.

There are two points on which my opinion is unchanged:—

1. That the headquarters of the society must be in London.

2. That the subscription must be 1*l.* a year.

I insist on the first point because the Folk-Lore Society must not only have a local habitation and a name, but that habitation must be central and permanent. For, unlike the printing societies, the books of which are circulated and dispersed, the few remainders being stored at the printers', the Folk-Lore Society will be a society to collect and store a vast amount of curious, out-of-the-way, old-wives' lore. One of its most important duties will be to gather in the various local journals which indulge in folk-lore columns, and to mount and preserve those columns for future use. I will not now stop to suggest the very simple mode in which I think this may be accomplished.

Do not let it be supposed, from my insisting on London as a centre, that I undervalue the importance of local co-operation. How much the success of the Camden Society was owing to the introduction of local secretaries (which, if I remember rightly, arose from a suggestion of Dr. Bliss, who became local secretary for Oxford) a glance at the first annual list of members would show; while the Society of Antiquaries, which some years afterwards followed the example of the Camden Society, has now upwards of seventy gentlemen, many of the highest rank, who act as local secretaries to that learned body.

I insist upon the subscription being 1*l.* because I foresee that, from the nature of the society, the incidental expenses, apart from the paper and printing, must be large; and paper and print are luxuries which must be paid for.

Next to the gathering together the relics of our own folk-lore, and eventually the analogous folk-lore of other countries, the printing and circulation of the more important items will be the chief object of the society.

There would, on the one hand, be great economy in confining this to the publication of an annual volume.

On the other, though there are obvious objections besides that of increased expense, there would probably be some compensating advantages by smaller and more frequent issues, something like the *Zeitschrift für deutsche Mythologie und Sittenkunde*,

of which the first volume appeared in 1853, and the second in 1855, under the editorship of Dr. J. W. Wolf; the third in the same year; and the fourth, and I believe last, in 1859, edited by Dr. W. Mannhardt. They are now before me, and are perfect treasure-houses of folk-lore.

But this is a matter for the consideration of the council when it has before it the materials for publication.

But now comes the question, How is the society to be started?

The answer to this involves an important preliminary question, namely, How many members are likely to join it?

Mr. G. Laurence Gomme, whose name must be familiar to the readers of "N. & Q.," has kindly consented to act as Honorary Secretary; and any lady or gentleman (for the Folk-Lore Society is one which may be greatly promoted by ladies) who may be disposed to join it, is requested to communicate such intention to that gentleman, 26, Merthyr Terrace, Castelnau, Barnes, S.W.

If this invitation be freely responded to, the Folk-Lore Society may be established and at work early in the ensuing year.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

[See 5th S. v. 124, 294, 457; vi. 12, 37, 90, 137, 198; vii. 77, 375, 497; viii. 298.]

SHAKSPEARIANA.

"And in this borrowed likeness of shrunk death
Thou shalt continue *two and forty hours.*"
Romeo and Juliet, iv. 1, 104.

This cannot be right. According to the prescription, the draught was to be taken at bedtime, so that it is clear its operation would cease in broad daylight on the afternoon of the day but one after, and at six hours earlier in the day than the hour at which it was swallowed. Dr. Maginn saw the difficulty, and in one of his *Shakespeare Papers*, p. 107, quoted, in a condensed form, at p. 428 of the *Romeo and Juliet* volume of the New Variorum Shakespeare, proposed to read "two and *fifty* hours." But the proposal is not free from serious objections.

The marriage was arranged to take place on Thursday, and the interview, at which Friar Laurence gave Juliet the potion, was on the Tuesday previous. At l. 90 he expressly says, "Wednesday is to-morrow: to-morrow night look that thou lie alone," &c.; and he tells her that when the bridegroom comes in the morning (of Thursday), and finds her apparently dead, she will be "*then*, as the custom of our country is," borne uncovered, and in her bridal robes, to the tomb; and Romeo, being communicated with in the mean time, will watch her waking, and "that very *night*" convey her to Mantua. It does not appear at what hour young ladies went to bed when dinner was at eleven or twelve o'clock, and supper at five or six. Dr. Maginn assumes eleven o'clock. Nine seems scarcely too early an hour, and it will suit my purpose to adopt it. The arrangement consequently was that, according to the received text, she should awake at three o'clock on Friday afternoon, and, according to Dr. Maginn's proposal, at one o'clock (or, if her bed-time was eleven, at three o'clock) on Saturday morning. But what comes then of the Friar's arrangement to watch her waking with Romeo on the Thursday night? Would it not be a better emendation to read "two and *thirty*"? This would bring the hour of awakening to five o'clock on Friday morning—not too late to be treated as night, and to be consistent with the lanterns and torches and other incidents of the churchyard scene, if we treat the time of year as left wholly indeterminate. This we are entitled and bound to do; for those who would test the plot of a romantic drama as if they were testing a chain of circumstantial evidence would find a difficulty in fixing upon any period of the year. That which is most distinctly named (ii. 3, 15), a fortnight and some odd days before Lammas, say between the 11th and 18th of July, is inconsistent with various circumstances. The lark (iii. 5, 2) might have been heard, but the nightingale, for which Juliet mistakes it, had long ceased her nightly song; and the fire in Capulet's great chamber (i. 5, 30) points to a still different season, notwithstanding his complaint that the room was grown too hot. The change of arrangement, by which the wedding was fixed for Wednesday instead of Thursday, neither helped nor hindered the development of the plot. The swallowing of the potion and the awakening were respectively anticipated by twenty-four hours, and there was ample time to communicate with Romeo. Whatever be the actual distance between Verona and Mantua (which appears to be not much more than twenty miles on the map), it is enough for our purpose that Shakespeare treats them as being so easily within reach of a message by Friar John that, when he makes his appearance (v. 2) three hours before the time calculated for the awakening, Friar Laurence supposes him to have been to Mantua and back. The fact that it is early morning when the Prince, Capulet, Montague, &c. arrive on the scene (v. 3, 187, &c.) is quite consistent with the arrangement of time now suggested.

The only difficulty I see is in l. 175 of the same scene, where the watch says Juliet "hath lain these two days buried." Certainly, according to the then usual computation of time, the morning after the funeral would be called the second, not the first, day after it, just as Easter is called in Scripture and in ecclesiastical writings the third day after Good Friday, and as I

ftieth, is on what we should now call
h day after Easter. It is not so clear
would have said Juliet had lain two
hen she had lain less than four and
; but there is high authority to
he period between our Lord's cruci-
urrection is even called (Matt. xii.
ys and three nights," though it only
whole day, two fractions, and two
From the ancient usage, thus sanc-
oly Writ, perhaps arose our legal
he law disregards fractions of a day,
with which I believe an offender,
wo days' imprisonment on the even-
t day of the Quarter Sessions, would
his discharge on the following morn-
watch had been in this position,
e said he had lain these two days in

JOHN FITCHETT MARSH.

ouse, Chepstow.

" AND "WOOLLEN" IN THE "MER-
ENICE" (5th S. viii. 4, 63, 104, 163,
ly words at the fifth reference are,
FENCE] will yet see that *mean* is a
at *to mean it* signifies to exercise
I inadvertently omitted the word
" after "verb." I thank MR. SPENCE
y attention to the point, in spite of
er, I think he would not have mis-
me, if he had given my note a more
eration. If, as I alleged, *to mean it*
ercise moderation, "it" has no ante-
"daub it," "foot it," "queen it,"
hakespeare; as to which see Abbott's
Grammar, § 226, and Schmidt's
icon, s. v. "It."
len, I am unable to see the "hyper"
sm. It cannot be hypercritical to
the words used should express the
; and therefore that the "passion"
ich was provoked by the drone or
pipe, should not be attributed to
e of the bag in its case. It was not
nt *saw* the woollen cover of the bag
uld probably see best when the bag-
it), but that he heard the instrument
ose." For this reason I contend that
"Why he, a w.... bagpipe," the
connote the sound of the pipe, and
of the bag. I should say the same,
decision, if the bag, and not its cover,
le of woollen stuff. JABEZ.
Club.

quite misunderstood the meaning of
If MR. SPENCE will yet see that "*to*
ifies to exercise moderation," he will
annot. Shakespeare, it is evident,
ear so to any one who will follow the
construction of *the sentence*, means
that if the Lord Bassanio do not mean to lead an upright life, then in reason he shall never come to heaven. It is Gratiano's opinion that, having such a blessing in his lady that he finds the joys of heaven here on earth, he ought to lead an upright life. I cannot understand how the verb *mean* can be wrested into such a very limited sense as JABEZ (and, as he says, Prof. Corson also) gives it.

R. T.

Hampstead.

"You shames of Rome! you herd of—Boils and plagues
Plaster you o'er, that you may be abhorr'd
Further than seen." *Coriolanus*, i. 4.

I cannot believe that Coriolanus would have stopped short at "You herd of—." He would have had no difficulty in completing the invective with "hinds," or some such word. Like the grand old lady his mother, from whom he had inherited at once the nobility of his nature and the impetuosity of his temper, he was never at a loss for words, and least of all when his passion was roused.

I venture to suggest a reading which involves the change only of a single letter in the passage as it stands in the First Folio, where "herd" is found in its old form, "heard":—

"You shames of Rome, you! Hoard of boils and plagues
Plaster you o'er, that you may be abhorr'd
Further than seen."

The contemptuous repetition of "you" is quite in Shakspeare's manner. See 2 *Henry IV.*, ii. 4, "You whoreson candle-mine, you!" The play upon words in "hoard" and "abhorr'd" is also quite in his manner. And, lastly, we find the word "hoard" in a similar invective in this very play:—

"O ye're well met: the hoarded plague of the gods
Requite your love!" Act iv. sc. 2.

R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

ROB: ROBE: RUBBISH.

These words afford a very interesting study, as to their origin, their connexion, and the light the inquiry casts on the customs and habits of remote ages. In this research we must not look for much help from English philological writers. The condition of English lexicography, so far as etymology is concerned, is—"not to put too fine a point upon it"—simply deplorable. What Littré and Brachet have done for the French, Grimm for German, and Cleasby and Vigfusson for the Norse tongues, may well put us to shame. We have nothing to compare for research and copiousness of illustration even with the now somewhat antiquated folios of Wachter Schilter, and Ihre.

If we take the first of the above words and look into those of our own dictionaries which profess to

give some information on etymology, we find the following. Bailey refers us to Fr. *robber* or *dérober*; A.-S. *ryppan* or *reakian*. This is perhaps as much as could be reasonably expected. Johnson gives "*rober*, old French; *robbare*, Italian." Webster quotes the German, Dutch, Swedish, Danish, Italian, Spanish, Portuguese, and even the Persian and Welsh equivalents, besides referring to A.-S. *reafian*, Lat. *rapio*, Fr. *ravir*, but does not give the least inkling as to the nature of the connexion between these various words, or of the relation of any of them to English *rob*. Indeed, he seems to be ignorant that such a word as *rober* or *robber* ever existed in French. Dr. Richardson, whose dictionary is set forth on its title-page as "combining explanation with etymology," refers to French *rober*, It. *rubare*, Sp. *robar*, Dutch *rooven*, Ger. *rauben*, A.-S. *reafan*, *ryppan*, Goth. *raubjan*; but as to which are original and which loan words, and where we are to look for the radical, and what was the early history of the word, we are left in total darkness. In the language of the showman, "We pays our money, and we takes our choice."

On the word *robe* Dr. Richardson makes the following sage remarks:—"*Hreif* is *venter*, the belly, and *reaf* is *vestimentum*, a clothing or covering. In German *raub* is *vestimentum*, and *reif*, *venter*; the application of *hrif*, *reif*, to the trunk of the body may be because it is *rived*, or severed, by the lower limbs, and of *reaf* and *raub* to the clothing, because used to cover the trunk of the body." This is English philology in the latter half of the nineteenth century! It will be seen that none of the authors hitherto quoted appears to have the least idea that there is any connexion between *rob* and *robe*. The same may be said of Skinner and Junius, the former of whom does, however, include Ger. *rauben* in the list of words cognate to *rob*.

The first scintilla of light is to be found in Ogilvie's *Student's English Dictionary*, though even here it is exceedingly faint. He derives *robe* through the French from Low Lat. *rauba*, spoil, the taking of a man's garments, from old Ger. *raub*, a garment, spoil. Under *rob* he refers to the Teutonic congeners, but altogether omits any reference to the direct French derivation of the word.

Mr. Hensleigh Wedgwood mixes up the equivalents from the Romance and Teutonic languages, and introduces the English words *reave* and *bereave* into the same category, together with Gaelic *reub*, *reubainn*, *reubair*. He also identifies *rub* and *rob* as variations from the same radical. Under *robe* he says, "The name is undoubtedly taken from the notion of stripping, whether it be from the fact that clothes originally consisted in skins stripped *from the backs* of animals, or that they were *regarded as what* might be stripped off one." This is ingenious; but the true link of connexion is altogether missed, as we shall see. Leaving the English lexicographers, let us endeavour to ascertain what information can be gleaned from other sources as to the true history of *rob* and *robe*. *Rubbish* will come in afterwards.

The result of the inquiry may be given either analytically or synthetically. The latter mode may probably present the subject in a clearer light.

If we carry back our researches into the primitive elements of the Aryan languages, a task to which Dr. Aug. Fick has devoted himself with such success, we find them traced back to forms of a very simple character. According to him, the primitive roots are of three kinds: 1. Single vowels (*a*, *i*, *u*); 2. A vowel + consonant (*ad*, *ap*, *as*); 3. A consonant + vowel (*da*, *pa*, *sa*). Those who wish to learn the process by which these elements have been modified, moulded, and extended into all the ramifications of language will find it set forth in the learned author's dissertation, *Wurzeln und Wurzeldeterminative* (Göttingen, 1876). There is an elementary radical *ru* which enters into the formation of many words implying violent action, the difference of signification being given by the *auslaut*, or terminal consonant, or by what is called *gunation*, forming a diphthong by the introduction of the vowel *a*. Thus *ru*, in one set of words, signifies to strike, tear; in another, to divide, cut asunder; in another, to cry out, to bellow. *Rud* is to weep; *ruk*, to rage; *rudh*, to long for; *rup* is to break, plunder, destroy. The consonants *r* and *l* in Sanskrit are interchangeable; hence we have *rup* and *lup* with the same signification, whence *lup-us*, a ravening beast, Greek λεπ-ω, to strip, to thrash. *Lup*, in the causative form, becomes *lápayámi*.

In the diffusion of this root amongst the Indo-European tongues we should expect to find, according to Grimm's law, the tenuis *p* forming the *auslaut* in the classical tongues; that it would be changed to the aspirate *f*, or digamma, in the Low German, and to the medial *b* in the High German congeners. This is precisely what occurs. Benfey, Bopp, and Fick refer to this root Gr. λεπ-ω, Lat. *rap-io*, Goth. *bi-raub-on*, Ger. *raub-en*, A.-S. *reaf-an*, Swed. *roffa*, Dan. *rov-e*, &c.

Rap-ere and *rap-ina* were classical words for violence and plunder, but as it is quite certain that our modern words *rob* and *robe* could not be derived from them, we must look elsewhere.

When the German nations, in the decay of Roman empire, crossed the Alps and the Rhi conquerors, plunder was their first object *raub* and *rauben* would be amongst the comm words in use. Thus we find the words r *rub-are*, early in the middle ages, introduc Low Latin.

In the *Chronicle of Parma*, A.D. 872, w

oncurrerant per terras . . . multa et multa com-endo vastando et *rubando*." In the *Chartulary St. Vedast Atrebat.*, p. 29, "Tunc Martinus it, Merline, tu *robas* me . . . cui Merlinus: o non *robo* te." It was early introduced into nch. In the *Historia Francorum* of Philip uskes we read :—

"Vint Sor Robert Viscart à force
Ki sa tierre *reube* et escorce."

ub-en thus found a place in the language of all Latin countries: Span. *robar*, Port. *roupar*, l. *rubare*, Provençal *raubar*, &c. Naturalized France, it was introduced into England by the rman conquerors, where it soon, by its constant , superseded the English *reafian*. For some son not easily explicable, the verb *rober*, *robber*, ame obsolete in French, and entirely disap-red at the latter end of the seventeenth century, place being taken by *voler*, the use of which, in sense, cannot be traced further back than the of the sixteenth or beginning of the seventeenth tury. So much for the verb *rob*, the history of ich is rather curious, being essentially a German rd imported into France, whence it was intro-ed into England, displacing the native word of same signification. A few words now as to e, the connexion of which with *rob* has been strangely overlooked by our lexicographers.

The concrete form of the radical *rup*, *raub*, *reaf*, , has been used to signify spoil, plunder, in all Aryan tongues: Lat. *rapina*, from *rapio*; . *raub*, from *rauben*; A.-S. *reaf*, from *reafian*; tch *roof*, from *rooven*; Swed. *rofwa*, from *roffa*, Thus in Notker's version of the Psalms th century) we read, Ps. cxix. 162, "Freuuo uih also der manigin *ge-roube* findet": "I re-o as one that findeth great spoil." In this sense ppears to have been used when the barbarians ded the Roman empire. Its meaning after-ds became expanded to include goods, furni-, chattels of all kinds, whether obtained by ader or otherwise. This double sense is well ught out in the old Italian proverb, "Chi non *uba*, non ha *roba*": "He who has no plunder no property." As in the sacking of a town or plundering of a house wearing apparel was the iest booty, *raub* and *roba* gradually acquired sense. Littré says: "Le sens propre est dé-ille, particularisé dans l'Italien au sens d'objets valeur, et particularisé encore davantage dans autres langues au sens de vêtement." The ed senses which the word acquired in the erent languages are remarkable. In Old Ger-n it is used for garments, though now obsolete. the *Lex Alemannica* it is enacted: "Si quis ninem occiderit, et quicquid super eum *rauba* arma tulit, omnia sicut furtiva componat." In Norse and Dutch tongues *rofica*, *rove*, stand booty only; clothing is *kledehon*, *kleeding*. In nch *robe* never implied anything but a gar-ment, and in this sense it was imported by the Normans into England. Previous to the conquest A.-S. *reaf* signified both spoil, booty, and cloth-ing. The Italians employ *roba* in a very varied and extensive sense, to include almost every tan-gible thing — clothes, goods, chattels, personal estate, stuff, lumber, victuals. Mr. Story's excel-lent work, *Roba di Roma*, illustrates this. The propensity to couple the idea of booty with cloth-ing is exhibited in the use of the word *plunder* in America for a traveller's baggage, even if it be jocular only.

This brings us to the word *rubbish*, which by all our lexicographers is derived from *rub*, as if it meant *rubbings*. Mr. Hensleigh Wedgwood is not satisfied with this, and refers to Old Fr. *rabascher*, to rumble, rattle. This is hardly satis-factory. The French verb has no substantive, and the word *rubbish* does not convey the idea of rumbling or rattling. There is nothing in our use of the word *rubbish* to connect it with rubbing. Rubbing produces small dust, whilst our notion of *rubbish* is of something rough, coarse, and heavy. If we look at the history of the word, it cannot be traced in our language further back than the middle of the sixteenth century. Shakespeare uses it twice—once in *Julius Cæsar* and once in *King Richard II.* In the former of these,—

"What trash is Rome,
What *rubbish* and what offal, when it serves
For the base matter to illuminate
So vile a thing as Cæsar!"—

it is impossible to suppose that dust from *rubbing* is what the poet had in his mind; and the use made of the word by other early writers equally precludes the idea.

There is no other English root to which *rubbish* can be traced; we must therefore look elsewhere. In Italian, as we have seen, *roba* is stuff, material of all kinds. With the augmentative it becomes *robaccia*, coarse, rough stuff, and is employed exactly in the sense of our word *rubbish*. The in-troduction of an Italian word into English in the sixteenth century is not at all remarkable. Italian literature was greatly studied at the time, and the term is so expressive, and so exactly fills up a want, that I think the probabilities are in favour of its Italian derivation.

I have thus endeavoured to identify, so far as I know for the first time, *rob*, *robe*, and *rubbish*, with what success the readers of "N. & Q." must judge.

J. A. Picton.

Sandyknowe, Wavertree.

Original Letter.—The following letter was found amongst some papers belonging to Lord St. John at Melchbourne Park. Gentlemen of the names of Campion and Islip are still living in the immediate neighbourhood. I should be glad if some of your readers could tell me whether it is

probable that the reference to "the Turkish History" is to be taken literally. A Turkish History seems to me an unlikely thing for a country gentleman of 1715 to want, even if such a thing had been written.—

"My dear Lord,—It was very fortunate for me that Islip consulted me, when he went to London, whe[r] He should buy the Turkish Hist. Upon Your Lordship's mention of it to me, when at Woodford, I had wrot to M[r] Clements for it, as I told your Lordship I would do. Had not Islip gone thither by my direction I had by this time had a duplicate on my hands. I see he has charg'd y[e] same price He askd me for it in Town. Poor Harry Campion is killd by L[d] Derwentwater's Brother, The Challenge was giv'n upon some dispute betwixt them concerning the defeat at Preston. Ratliff has merited his own Life by sacrificing of Campion's. I am told the K—— will communicate to the P——t his desire that L[d] B——k's attainder be reversed. The W—gs threaten Loudly to make a new attack on Oxf—d. L[d] Tr-v-r was offer'd either to be made Chanc-ll-r or Pr-s-d-t, & has refusd both: upon wch all talk of a new Min-r-y seems at prest lay'd aside. They talk only of L[d] ye advancemt of my L[d] Carnaervon to the direction of the Tr-s-r-y, who is immediately to be created D—— of North—l—d. M[r] Prior has been for some time past in S[t] John's, where L[d] Harley has done us for several days together the honour of his Company, & That rogue Ant. Hammond Lodges there too with his son; & I am very sorry to hear, after all the dirty Work He has been doing, tho' He went of Eng'd into Spain a Beggar, He returns from France in y[e] condition of a Purchaser. I send Your Lordship's D[r] Corbet's Letter with one bag of Hopps: I desired M[r] Islip to stay & see 'em weigh'd. M[r] T[illegible]r being to have some with Your Lordship, I thought it great pity to break the Pocket. I expect another next week & the price, w[ch] I can as yet give no acc[t] of. The Weight agrees exactly with the Letter, 1-½, & 17 pd over. I beg your Lordship will Let me know, whether you will have a brewing or two out of these, & your full number shall be made up, when I receive the next, wch I suppose will be next Saturd: If Your Lordship pleases to send over your srvt, you may have a quarter or half an hundred, w[ch] you please, till the rest come.

"I send your Lordship the 6 Last com[ts] of M[r] Parker, & am y[r] Lordships very dutifully, P. S."

A. R. Malden.

39, Belsize Square, N.W.

Colonel Francis Charteris's Will: Popular Superstition at his Death.—This friend of Walpole and of the famous Duke of Argyll and Greenwich died in 1732. The following is a subsumpt of the legacies bequeathed by him:—To Francis Charteris (Earl of Wemyss's second son and testator's grandson), 10,000*l.* stg. per annum; to the Earl of Wemyss as tocher with the countess, the colonel's daughter, 10,000*l.*; to the countess, 1,200*l.* yearly independent of the earl; to the Lord Advocate (Duncan Forbes, of Culloden, afterwards Lord President of the Court of Session), 1,000*l.* and life-rent of a house worth 100*l.* yearly; to Lord Milton, 1,000*l.*; to Sir Francis Kinloch's daughter, 500*l.*; to his Grace the Duke of Argyll, *a pair of fine pistols*; to Robert Walpole, his *stable of horses.*

"Baron Derimple (Dalrymple?) gets free of an hundred pounds per annum he paid him, having received 1,000*l.* therefor some time agoe for that account, as also 1,000*l.* more as the longest lived of the two, this being portioned betwixt them, so that you see he has made strong friendship with the mammon of unrighteousness in one sense.

"Upon deathbed he was exceedingly anxious to know if there was any such thing as hell, and said were he assured there were no such place, being easie as to heaven, he would give 30,000*l.*: so that we see the vanity of all worldly enjoyments at a dying hour.

"Mr. Cumine, the minister, attended him in deathbed; he asked at his daughter (Countess of Wemyss), who is exceedingly narrow, what he should give him; she replied 'that it was unusual to give anything on such occasions.' 'Well, then,' said Charters, 'let us have another flourish from him'; so calling his prayers.

"There accidentally happened the night Charteris died a prodigious hurricane, which the vulgar ascribed to his death, and other more sharp sighted folks saw a great deal of men on horseback, I suppose divels or rather deceptions."

After referring to the burial, the letter from which these quotations have been made remarks, "So there is an end of the great Charters" (*Letter from the Hon. John Crawford to the Hon. Mrs. M'Neill*).

Seth Watt.

Inquisitions Post Mortem.—May I record in your columns a protest against a very common but thoughtless proceeding of some genealogists, which has led to misapprehension and error in many cases? I refer to the custom of giving the date (that is, the year) of the taking of an inquisition as the date of death of the person named therein. I find that, out of 118 inquisitions, seventy-three were not taken in the same year as that of death; in thirty-four the space between is more than one year; in thirteen it is over ten years; and in five it is above twenty. Is it, therefore, safe to follow this presumption? Yet how often do we read—by way of instance—that Roger Mortimer, third Earl of March, died in 1372, because his inquisition was taken at that date—twenty-two years after the day of death, as recorded in the inquisition itself.

Hermentrude.

An Epitaph in Youlgrave Churchyard.—

"To the down Bow of death
His Forte gave way,
All the Graces in sorrow were drown'd:
Hallelujah Crescendo
Shall be his glad lay
When Da Capo the Trumpet shall sound."

A resident on the spot thus describes the deceased: "The only connexion he ever had with music was a mania for getting wood to make fiddle backs. He did not know the difference between G and A, nor even the half-tones in the octave."

Alfred Gatty, D.D.

Ducking Stools.—Those who are curious about these—and it seems that many are—can see specimens in the town museum at Leicester.

them has small wheels attached to each of the
ED. MARSHALL.

Queries.

We must request correspondents desiring information
family matters of only private interest, to affix their
nes and addresses to their queries, in order that the
wers may be addressed to them direct.]

ROBERT EARL OF LEICESTER'S DAUGHTER.—
n any of your readers inform me who is alluded
in the following letter from Sir Thomas Leighton,
vernor of Guernsey, *temp.* Elizabeth, to the
ous Earl of Leicester?—

"My humble desire is that it will pleaser yor L. to re-
mende my sewte unto Mr. Vis Chamberlain who
h taken upon him to dealle with the Q. Majestie for
Daghtre Elizabeth's sewte and myn. Guernsey, this
off August, 1581" [a later date makes 1591].—MS.
te Paper Office.

History does not mention any daughter of
dley, Earl of Leicester, although in a work en-
ed *A Perfect Picture of a Favorite* is a notice
a daughter born to him by the wife of the Earl
Essex, and "brought up by the Lady Chendois,
illiam Knowles his wife."

It is certainly remarkable that Lady Leighton,
fe of Sir Thomas, had also a "sewte" to the
een, which was also to be preferred by the vice-
amberlain, as we see by the following MS. in
British Museum:—

"Lady Leighton to Sir Christopher Hatton.

Sir,—I am sorry for mine own sake you are any way
dered of your honourable proceeding in my suit, but
cially that it should happen by so ill an accident as
grief and solitariness I hear her Majesty gives her-
to of late.
June 17, 1581."

zabeth, Lady Leighton, was sister to Lettice,
low of the Earl of Essex, and subsequently wife
Dudley, Earl of Leicester, both Elizabeth and
tice being daughters of Sir Francis Knollys
his wife Catherine Carey. Thus Elizabeth,
dy Leighton, might be spoken of by Sir Thomas
ghton, her husband, as Leicester's *sister*, but
as his daughter. And yet who so likely to
e a joint suit with Sir T. Leighton as his own
e?
HAFIZ.

SIR JULIUS CÆSAR (Master of the Rolls). See
. & Q.," 1st S. viii. 172; 2nd S. v. 394; xi.
, 153; 4th S. x. 412.—I shall be much obliged
ny of your numerous genealogists can give me
clue to getting more accurate information
ut Sir Julius Cæsar and his family than I at
sent possess.

A question was asked by E. K. (2nd S. v. 124):

Can any one tell me where a copy of verses in
our of Alderman Sir J——s C——r, who is repre-
ted as gaining honours and money by appropriating
labours of other men, may be found?—

'Julius Cæsar Scaliger,
Himself though half a Jew,
Made his pedigree and coat of arms
As Heralds did for you:
Julius Cæsar Bottifang,
A courtier grand like you,
Made fiddles, breeches, horns, and boots,
And played and won them too.'"

I have not yet seen any answer to E. K.'s question but this (2nd S. xi. 139). It is eulogistic enough, at any rate:—

"ALDERMAN SIR JULIUS CÆSAR.—BOTTIFANG (JULES CÆSAR).—'Artiste et polygraphe Italien, natif d'Orvieto, mort en 1626. Homme ingénieux. Il jouait de tous les instruments de musique, les fabriquait lui-même, et travaillait merveilleusement en broderie. Il pouvait, dit-on, exercer toutes les professions, pratiquer tous les arts, sans les avoir jamais appris.'"

This is given as a quotation from *Dict.* de Moreri. Did Alderman Sir Julius let his talents lie hid in a napkin, as Mezzofanti seems to have done?

MR. S. LAURENCE SOMNEL says, in 4th S. x. 412:—

"I have one of the twenty copies of the life of Sir Julius Cæsar and family edited by Mr. Lodge, and advertised in the *Gentleman's Magazine* as being published at five guineas, with proof portraits. Can you inform me where the remaining copies are to be found?"

Any information I can get, either in your columns, or by letter addressed to me (during my short stay in London) at the London Institution, Finsbury Circus, will be gratefully received by
FREDERICK REYNOLDS.

CREST OF WARING FAMILY.—What family of this name had as a crest "a bull's head issuant from a crown"?
H. FISHWICK.

DE CAUCI FAMILY, YORKSHIRE.—Can any of your readers tell me where I can find an account of the De Cauci family, the founder of which came over with the Conqueror? They were for a long period Barons of Skirpenbeck, and the name appears very frequently in historical records of the county of York under the form of De Cauci, Chauci, Chauncey, &c. Is there any recorded pedigree of the family? Sims does not mention one in his index.
EBOR.

A DEFICIENCY OF LANGUAGE.—De Quincey somewhere notes a remarkable deficiency of language. He says that thought is almost necessarily polar, while the words employed to express it can only express one pole, the other being left to suggestion or inference. The point is well worth study; and I am particularly desirous of recovering the passage in De Quincey. I think I read it in one of the earlier volumes of Hogg's issue.
JABEZ.

Athenæum Club.

COUSINS.—There have been several writings lately in favour of the marriage of cousins, and treating as prejudices the objections to them. Can

any one produce any celebrated person who was the offspring of cousins? W. J. Birch.

Pope Calixtus II.—I quote the following from Mr. J. M. Ludlow's *Popular Epics of the Middle Ages*. The writer is speaking of Carlovingian legends:—

"Other versions of it must undoubtedly have been current, greatly at variance with that work [Turpin's] in some of their leading incidents, since Pope Calixtus II., in that extraordinary document in which he placed the Chronicle of Turpin on the same rank as the canonical books, actually went so far as to damn all those who should listen to the lying songs of minstrels on the same subject."—Vol. i. p. 362.

Where shall I find an accurate account of this, with the authentic text of what Calixtus II. did say? A. O. V. P.

Marguerite, Duchess of Bretagne, Daughter of François I. and Wife of François II.—I am informed by Miss Costello's *Anne of Brittany* that this lady was married at the same time as her sister, and died eleven years after her marriage; but, as is the delightful practice of many modern writers, neither date is given. Anderson tells me that the sister was married in 1461, according to which Marguerite should have died in 1472. But he also states that the duke married his second wife in 1471, which spoils the whole. Can any one give the true dates? Hermentrude.

"Catalogue of Five Hundred Celebrated Authors."—The following particulars relating to this work are from a bookseller's catalogue lately received by me:—

"Catalogue of 500 celebrated Authors of Great Britain, List of their Publications, etc., with Anecdotes, 8vo., calf, very rare, nearly all the copies being destroyed, 8*s.* 6*d.* 1788. 'The writer was a gentleman named Marshall, residing near Epsom, who afterwards bought the copies up and destroyed them.'—*Lowndes*."

I can see no reference to it in Bohn's *Lowndes*, either under the head of "Catalogues" or of "Marshall." But under "Catalogues" in *Lowndes* I find, "For list of catalogues mentioned in this work, see Appendix." There is no appendix to Bohn's *Lowndes*, except the eighth or appendix volume, and in the index of that volume there is no list of catalogues given. Can any reader of "N. & Q." explain this? C. A. Ward.

Mayfair.

"The Dialogues of His Holiness Pope Gregory with the Abbot of Fondi," printed at Venice by Andrea di Torresani, A.D. 1487.—Having recently acquired a copy of this book, I seek information as to its contents. As it is printed in Gothic type, and in barbarous Latin (or Italian), I have vainly endeavoured to acquaint myself with its contents, and have hunted through the lives of the popes even to discover which of the preceding *twelve Gregories it relates* to, but all to no purpose. Perhaps you will kindly assist me, by reference or otherwise, to get at the contents of this mysterious book, and oblige. C. F.

New York.

The Origin of the Word "News."—Can any of the numerous readers of "N. & Q." give me any information as to the accuracy of the theory of the derivation of the word "news" given in the following quotation from De Quincey?—

"Between the hours of four and six A.M., one after another, according to their station upon the roll, all the mails from the N(orth), the E(ast), the W(esti), the S(outh)—whence, according to some curious etymologists, comes the magical word NEWS—drove up," &c.

Cave North.

A Stoneing Cross.—In Dowsing's *Journal* he notes having broken down in various parishes a "stoneing cross," which appears generally to have been on the roof of the church. Among others, he broke one down in this parish (Capel St. Mary), and there are the remains of two crosses on the nave and chancel roofs. What is meant by the term? Rivus.

Antlers of the Red Deer.—A little book, *Lake Lore*, by A. B. R. (Archdeacon Rowan?), Dublin, 1853, contains a very interesting chapter on the red deer of the Killarney mountains. The author, when speaking of the annual shedding of the antlers of the male, mentions the opinion in the neighbourhood "that if the horns were not found immediately after being dropped, the hinds ate them, and that they were supposed to be of some medicinal or other functional use in the wild-deer economy." Can this opinion be confirmed by observation on red deer elsewhere?

W. H. Patterson.

Belfast.

A "Snow."—In looking through the *Morning Chronicle* of Dec. 15, 1779, I see advertised for sale, at "New Lloyd's Coffee-House," the good "snow" Duchesse de Chartres, a French privateer of 140 tons, more or less. What kind of vessel is a "snow"? Cu. Percy.

The Ulster Riband.—At the time when the baronets of the United Kingdom claimed the right, as a privilege of their order, that the eldest son of each baronet should be knighted by the sovereign, I find that the seventh rule of the committee, drawn up under their secretary, R. Brown, Esq., states, "that the Ulster and Nova Scotia riband may be worn either round the neck with the badge suspended, or scarfwise without the badge, at the option of the wearer." What colour was the Ulster riband? and had the baronets of the United Kingdom either a motto or badge belonging to their order, or did they adopt either at this time? Bertha Smith.

ED SALLYPORT AT WINDSOR CASTLE.—through some old volumes of the *Illus-ndon News*, I find that the number for , 1852, notices the discovery of an ancient eous passage near the Garter and Julius wers, which at the time was

ed to be the ancient sallyport from the castle, means of escape in case of siege or invasion, it passes under the river to Burnham Abbey, about three miles distant, where there is a ling passage proceeding in the direct line to

oped at the time that the exploration of ge—of which the *Illustrated News* gives ration, and which had been partially ut—would be continued. I should be l to learn if further investigation was d also what foundation there is for the that a subterraneous passage exists at Abbey. W. L. R.

ORMANT SCOTTISH PEERAGE OF HYND-an you furnish me with information this now dormant Scottish peerage?

C. E. G. H.

T INVENTIONS.—"It is true we have ling *perfume in filth, dyes in dirt, and fuse.*" I quote from a leading article in of Nov. 19 on that startling scientific he telephone, and seek enlightenment.

H. W.

iv. Club.

D FARR, editor of *Select Poetry, chiefly of s of Elizabeth and James I.*, 3 vols., e, 1845-47. This gentleman died about ars ago. Can any reader of "N. & Q." he precise date of his death?

R. INGLIS.

N PAPERS.—

n married a daughter of Justice Powell (of in the vicinity of Oxford), and lived in a Forest Hill, about three miles from Sandford, late laureate Warton told me, Milton wrote t of his *Paradise Lost*. Warton found a num-rs of Milton's own writing in that house, and of Justice Powell's, which the late Mr. Crewe the late Viscountess Falmouth) permitted him d make what use of them he thought proper.' ow cannot but be excited when it is added ilton's papers no regular account appears to taken, and no description has been given. phers of Warton and Mickle will be consulted this subject."—Todd, *Some Account of the Writings of John Milton* (1809), p. 25.

an later reference to those papers be

WILLIAM GEORGE BLACK.

errace, Glasgow.

ILLIAM WITHERS.—I have an engraved of Sir W. Withers "from an original the possession of Edmund Lodge, Esq., Herald, and F.S.A.," published in 1809. Should this meet the eye of any of Mr. Lodge's descendants, perhaps they would kindly say whether the picture still exists, and where.

T. F. R.

DR. WILLIAMS, THE OCULIST.—Some time in the beginning of this century a Mr. Williams, whether a member of the Royal College of Surgeons or not I cannot ascertain, resided in Red Lion Square, Holborn. He had some particular receipt for an eye-water, and his practice mainly consisted in treating ophthalmic diseases. His renown at last became so great that on Louis XVIII. being attacked with some disorder of the eyes, Dr. Williams was summoned to Paris, and, as it is reported, on effecting a cure was rewarded with the Legion of Honour. Is anything more known of this person? He is said to have come from Cornwall, but I do not know on what authority. GEO. C. BOASE.

15, Queen Anne's Gate, S.W.

PETER STEVEN SCHULL.—Information is greatly desired respecting the ancestry of this Dutch poet and essayist, who was born at the Hague in 1791, and died about 1835. He was the son of Steven Schull, medical doctor, and Abigail Martha Vitringa, and the grandson of Peter Schull, Colonel Commandant of the Regiment Randwijck and "Groot-Major Kommandant der Stadt Zalt-Bommel." His life was written by his friend J. C. van Ryneveld, and published in 1835 at Dordrecht. He is supposed to have been descended from John Skull, of Brinkworth, in Wiltshire, who, according to his mother's (Alicia) will, made in 1649, "had gone into another land," and had not returned. The name of a Jean Schuyl of the Hague appears appended to a petition in 1650, addressed to Cromwell, in relation to the passage of some navigation laws. A Peter Jansen Schuyl emigrated to the Dutch settlement on Long Island in America, between 1650 and 1655, from the Hague. G. D. SCULL.

Rugby.

HUNT, THE TRANSLATOR OF TASSO'S "JERUSALEM."—I should be glad if any of your numerous correspondents could give me information about the Mr. Hunt who translated Tasso's *Jerusalem*, a note about whom I inserted in "N. & Q." a few weeks ago. I particularly wish to know if he published any other work, and to what place he removed after leaving the neighbourhood of Wakefield, Yorkshire. H. E. WILKINSON.

Anerley.

RED DRAGON OF WALES.—Can any of your heraldic readers give me a history of this crest or badge, and say whether it properly belongs to the arms of Wales? I do not find it in the arms of the Prince of Wales in Burke's *General Armoury*.

C. G. JARVIS.

AUTHORS OF BOOKS WANTED.—

Who was the author of *Epics of the Ton; or, Glories of the Great World*, a poem in two books, with notes and illustrations, 8vo., 1807? JOHN PICKFORD, M.A.

Can any of your readers tell me the author of a poem called *Jane Conquest*? CLERICUS RUSTICUS.

A poem called *The Wild Beast Show*. It describes the adventures of some monkeys, who, after escaping from the Zoo, captured a few specimens of Londoners, and exhibited them in their own country.

T. FINCHETT.

AUTHORS OF QUOTATIONS WANTED.—

"Wherever we place our foot, we tread upon a history." F. L.

In *The Bride of Lammermoor*, the Laird of Bucklaw trolls out the following Jacobitical stanza:—

"To see good corn upon the rigs,
And a gallows built to hang the Whigs,
And the right restored where the right should be,
Oh, that is the thing that would wanton me."

Is it an original piece by Sir Walter Scott, or a quotation from a Jacobite poet? The date assigned to the novel is about the commencement of the eighteenth century. JOHN PICKFORD, M.A.

Replies.

BONVYLE FAMILY.

(5th S. vi. 447; vii. 52, 231; viii. 17.)

Notwithstanding the references to proofs that have already been given, SYWL still disbelieves that Alice, second wife of Sir William Bonville, was ever wife to either Sir Edmund de Clyvedon or Ralph Carminow, simply because she survived Sir Edmund full fifty years. Assuming that she was born as early as 1352, she might have married John Fitz-Roger and given birth to Elizabeth before 1372, have survived Sir Edmund de Clyvedon, her second husband, fifty years, and not have been more than seventy-four years old at the time of her death in 1426. We know that her first husband, John Fitz-Roger, must have been born between the years 1346 and 1352, as he was the youngest of three (if not four) sons of Henry Fitz-Roger, who died in the latter year, at which time the eldest son and heir was only nine years old (Inq. p.m. 26 Ed. III., 1 nrs., No. 37).

Her marriage with Sir Edmund de Clyvedon rests on the following proofs, abstracted from the original records. The first two are extracts from the inquisitions on the death of Sir William Bonville, Knight, taken in Dorsetshire, March 26, and in Somersetshire, June 30, 1408:—

"Dorset.—Et quod predictus Willelmus Bonevyle Chivaler et Alicia uxor ejus tenuerunt ut de jure prefate Alicie ad terminum vite ejusdem Alicie manerium de Coleweye de Thoma Ponyngs milite.

"Somerset.—Tenuit etiam ut de jure prefate Alicie terciam partem manerii de Clyvedon de domina le Despenser."—Escheats, 9 Hen. IV., No. 42.

"De non intromittendo:—Rex, &c. Quia accepimus per inquisitionem quod Willelmus Bonevill chivaler defunctus et Alicia uxor ejus adhuc superstes tenuerunt, &c. Et quod predictus Willelmus similiter tenuit die quo obiit ut de jure ipsius Alicie terciam partem manerii de Clyvedon tenendum indotem de terris Edmundi de Clyvedon chivaler quondam viri sui in comitatu Somersete. Tenuit etiam ut de jure prefate Alicie ad terminum vite ejusdem Alicie manerium de Coleway in comitatu Dorsete."—Close Roll, 10 Hen. IV., m. 27.

The writ on Sir Edmund de Clyvedon's death is dated Jan. 20, 49 Ed. III. (1375-6), and according to the pursuant inquisition, taken at Clyvedon three weeks after, viz. February 12, 50 Ed. III. (1375-6), it was found:—

"Quod idem Edmundus obiit die Mercurii proxima post festum Sancti Hillarii anno regni regis nunc 49° (Jan. 16, 1375-6). Et quod Edmundus filius Thome Hogshawe est heres ejusdem Edmundi propinquior, videlicet, filius Emeline filie predicti Edmundi de Clyvedon et etatis trium annorum et amplius."—Inq. p.m. 50 Ed. III., 1 nrs., No. 14.

We learn something more of Alice, the widow of Sir Edmund de Clyvedon, from the inquisition taken on the death in his minority of Edmund Hogshaw, the heir, in pursuance of a writ directed to the escheator of Somersetshire, dated Oct. 8, 12 Ric. II. (1388). From the evidence laid before the jury it was found:—

"Quod dominus Edwardus avus domini regis nunc, assignari fecit Alicie que fuit uxor predicti Edmundi Clyvedon adhuc superstiti, dotem suam de manerio de Clyvedon, &c., per literas suas patentes. Et quod predictus Edmundus Hogshaw obiit die Jovis proximo post festum Sancti Michaelis ultimo preterito (Oct. 1, 1388). Et quod Johanna uxor Thome Lovell, soror predicti Edmundi, que est etatis 19 annorum et amplius, et Margareta altera soror ejusdem Edmundi, nunc uxor Johannis Bluet, que est etatis 17 annorum et amplius, sunt heredes dicti Edmundi propinquiores."—Inq. p.m. 12 Ric. II., 1 nrs., No. 25, and Fines Roll, 12 Ric. II., m. 21.

From this we also glean that Sir Edmund de Clyvedon's only child, Emeline, must have been about the same age as Alice, his second wife, for as Emeline's eldest daughter, Johanna, was born nineteen years before October, 1388, or about 1369, Emeline's birth must be set back seventeen years from the latter date, viz. to 1352.

Touching the proofs that this same Alice was also wife of Sir Ralph Carminow, Chivaler:—By the inquisition on his death (10 Ric. II., No. 11) it was found that he held in fee the manor of Coleweye, co. Dorset (in which, as is shown above, Alice, after his death, possessed a life interest), and one-third of the manor of Clyvedon in right of Alice his wife, who held the same in dower, and that William Carminow was his brother and next heir, aged thirty-one years. By his last will or testament, dated in January, 1386-7, Sir Ralph appoints "*dame Alice my wife*, Sir John Kenwood, and Sir John Philip my executors" (Nicolas's *Test. Vetusta*, 121-2). The two sets of inquisitions, viz. 4 Hen. VI., No. 28, on the death of "*Alicia que fuit uxor Radulphi Carm*

Chivaler, defuncti," and 4 Hen. VI., No. 34, on the death of "*Alicia que fuit uxor Willielmi Bonville, Chivaler, prius nupta Johanni Rodenay, Chivaler,*" show that under two different styles and designations one and the same individual is referred to. In fact, these inquisitions ought not to have been separated.

No. 28 is the return from the escheator of Cornwall, and all the manors and lands therein named were fees of which Sir Ralph Carminow died possessed in 11 Ric. II., and the life interest that Alice held in them originated in her marriage with Sir Ralph. This is confirmed by the inquisition taken in Cornwall on the death of Sir William Bonville, Knt. (9 Hen. IV., No. 42), whereby it was found that Alice, then wife of Sir William, held an estate for life in these same manors and lands, and that by their joint deed, dated June 17, 8 Hen. IV. (1407), Sir William and Alice conveyed the same to lessees for a term of eighty years, subject to Alice's life.

Regarding Alice's heir at the time of her death in 4 Hen. VI.:—As widow of Sir Ralph Carminow the finding in Cornwall (No. 28) was—

"Et quod Willielmus Bonville, miles, est consanguineus et heres propinquior predicte Alicie, videlicet, filius Elizabethe filie ejusdem Alicie et etatis triginta annorum et amplius."

As widow of Sir William Bonville similar findings occur in the inquisitions taken in Dorset, Somerset, and Devon (No. 34). It has been already shown that her daughter and heir, Elizabeth, was daughter and heir of John Fitz-Roger.

In the Dorsetshire inquisition, taken at South Perrot, May 7, 1426, there is evidence that she had become the wife of Sir William Bonville before June, 1402, and that before her death she had given away to Thomas Carminow, Esq., and others the life estate in the manor of Coleway which she derived from her former husband, Sir Ralph Carminow.

In Somersetshire, besides the life interest that she held in the lands of Rodenay and Bonville, her fourth and fifth husbands, it was found that she died possessed of her dower in the manor of Clyvedon, which was a member of the honour of Gloucester.

Comparing the whole evidence now laid open, there is clear proof that Alice, at the time of her death, was widow of five several husbands; that she had issue a daughter by her first husband; and that this daughter was heir to both parents, and married the eldest son of her mother's fifth husband by a former wife.

Sywl observes that Walter Rodenay, in 1426, was Alice's "great-grandson." Is Sywl not aware that he was great-grandson of Alice's fourth husband, Sir John Rodney, Knt., by his first wife, Catherine Chedder? The succession was as follows:—Sir John Rodney, Knt., who died December 19, 1400, had, by Catherine his wife, a son and heir, Sir Walter Rodney, Knt. He died in 1413. His son and heir, John Rodney, Esq., by Agnes St. John his wife, had a son and heir, Walter Rodney, who was under age at the time of his father's death in 1417. It was this Walter who succeeded, on Alice's death in 1426, to the reversion of the Rodney lands which Alice held in dower.

As to Cecilia, wife of Thomas Bonville, being daughter of Sir John Streeche:—By inquisition on the death of Sir John Streeche, Chivaler, taken at Southpederton, Somerset, September 23, 1390, it was found:—

"Quod Elizabeth, uxor Thome Beauchamp de Lillesdon etatis 25 annorum, et Cecilia, uxor Thome Bonevyle etatis 19 annorum, sunt filie et heredes ejusdem Johannis propinquiores."—14 Ric. II., No. 42.

E. W. Greenfield.

Southampton.

The Sunflower (5th S. viii. 348, 375.)—The fallacy herein mentioned had been previously pointed out, as will be seen in the following extract from one of my many (unsigned) contributions to the "Table Talk" of *Once a Week*, when that magazine was edited by Mr. E. S. Dallas. I had been writing (July 24, 1869) of the supposed influence of the sunflower in preventing intermittent fevers, a subject mentioned in "N. & Q.," Feb. 28, 1874, and of its use in the poultry-yard, and I went on to say:—

"Besides being an excellent fattener, it is thought to give a gamey flavour to the flesh of poultry; and, from my own experience, I believe this to be (slightly) the case, though a correspondent of Paxton's *Magazine of Botany*, 1834 (vol. i. p. 218), says that she had given it a trial, and that the result proved the inaccuracy of the assertion. I can, however, agree with the same writer in saying that it is a popular fallacy to imagine that the sunflower keeps its face invariably turned to the sun. Dr. Hales and Sir James Edward Smith, with others, have asserted that such is the case, and have explained that the sun's heat contracts the stem of the plant, and compresses it in some degree, so as to facilitate the movement of the flower, which, after following the sun all day, returns after sunset to the east, by its natural elasticity, to meet his beams in the morning. And it was on this idea that Moore based his pretty fancy..... The same idea is repeated, though in a weaker form, in a poem to *The Sunflower* by Edward, Lord Thurlow, the early friend of Cowper. Although many of the compound-radiated flowers—such as the daisy and marigold, which, like the sunflower, imitate in their shape the popular idea of the form of the sun—seem to be very susceptible to the effect of light, yet it will be found, on careful examination of a large bed of sunflowers, that their glaring discs of blossoms do not invariably face the sun, but are directed to every quarter of the compass. Therefore it follows that the idea that the sunflower always turns its blooming face to the sun must be consigned to the limbo of vulgar errors."

The poetic fancy of the sunflower turning its face to the sun is made good use of in Miss Greenwell's volume of poems, published in 1869, Carmina.

Crucis, but the passage is too long to be here quoted. The poet Thomson also wrote thus of this flower :—

"But one, the lofty follower of the sun,
Sad when he sets, shuts up her yellow leaves,
Drooping all night; and, when he warm returns,
Points her enamoured bosom to his ray."

Tennyson sings of "the broad sunflower," hanging heavily

"Over its grave i' the earth so chilly."

But I think that he does not anywhere lend himself to the poetic legend of the flower ever turning to the sun. CUTHBERT BEDE.

It chanced that I passed many hours of the recent summer idly musing in an old English garden attached to an old college in Sussex, where there were many specimens of the Helianthus in flower, and it occurred to me to test the pretty image of the poets, that the sunflower attends the sun in his course, or, as Cowley expresses it :—

"I still adore my sire with prostrate face,
Turn where he turns, and all his motions trace,"

which I aver, from personal observation, is simply a sweet poetic fiction. With a good library at hand, I was curious to learn whether the early writers on plants accepted or rejected this figment coupled with the "flower of the sunne." John Gerarde, of London, Master in Chirurgerie, in his *Herball, or Generall Historie of Plants*, imprinted by John Norton in 1597, at p. 612 says :—

"The Indian sunne, or the golden flower of Peru, is a plant of such stature and tallness that in one summer, being sown of a seede in Aprill, it has risen up to the height of fourteene foote in my Jarden, where one flower was in waight three pounde and two ounces, and crosse overthwart the flower by measure sixteene inches broade."

And further : "In Spaine and other hot regions" it has attained "the height of 24 foote in one yeere." Under the heading of "The Names" Gerarde says :—

"The flower of the sunne is called in Latine *Flos solis*, taking that name from those that have reported it to turne with the sunne, *the which I could never observe, although I have endevored to finde out the truth of it.*"

John Parkinson, apothecary, of London, in his *Paradisus Terrestris*, published in 1629, describes and figures the plant we now call the sunflower, but says not one word about its following the sun. He alludes to it as "this goodly and stately plant, wherewith every one is now adayes familiar." He adds it is of no use in physic with us, but that "sometimes the heads of the sunne flower are dressed and eaten as hartichokes are, and are accounted of some to be good meate, but," he concludes, "they are too strong for my taste."

"The French call this flower *soleil* and *tournesol*, from a vulgar error that the blossoms turn to the sun; whereas the flowers branch out on all sides of *the plant, and those* which face the east in the opening of the day never turn to the west at the close of it" (*Flora Historica*, by Henry Phillips, F.H.S.). The germ of this belief in the diurnal movements of the sunflower is no doubt to be found in the *Metamorphoses* of Ovid, in the fable of Clytie transformed into a flower, rooted to earth, but ever turning her impassioned gaze towards her adored Phœbus in heaven. But into what flower is Clytie supposed to be changed? It could not be the golden flower of Peru, for that was unknown till the discovery of America, and did not put forth its flowers in Europe until the end of the sixteenth century.

The lovely bust in marble so well known as Clytie resting on the petals of the sunflower, in the British Museum, must surely be misnamed.

JOS. J. J.

MAHOMET IN FLIGHT (5th S. viii. 288.)—This event is narrated, though somewhat differently, in Green's *Life of Mahomet*, Family Library, lxxiii. p. 116, where, after speaking of his flight, the author says :—

"Every haunt was explored by the diligence of the Koreish, who are said to have come at last to the mouth of the prophet's place of concealment, but to have been diverted from their design of entering by an artful contrivance of a pigeon's nest and a spider's web, so placed by the fugitives as to induce the supposition that the cave was empty. 'We are only two,' said the trembling Abubeker. 'There is a third,' replied the prophet; 'it is God himself.' And truly it does appear as if the providence of the Most High at this critical period interposed for the protection of a man whose genius and power were destined to produce an extensive change in the history of the world."

S. O.

Gibbon, in his *Decline and Fall of the Roman Empire*, chap. l., relying on Prof. Gagnier's translation of the lives of Mahomet by Abulfeda and Al Jannabi, says :—

"Three days Mahomet and his companion were concealed in the cave of Thor, at the distance of a league from Mecca; and in the close of each evening they received, from the son and daughter of Abubeker, a secret supply of intelligence and food. The diligence of the Koreish explored every haunt in the neighbourhood of the city; they arrived at the entrance of the cavern; but the providential deceit of a spider's web and a pigeon's nest is supposed to convince them that the place was solitary and inviolate."

JOSIAH MILLER, M.A.

Washington Irving gives the following version of the anecdote quoted by J. S. from the *Works* of Dr. Chalmers :—

"Scarce were they within the cave when they heard the sound of pursuit.....By the time.....the Koreishites reached the mouth of the cavern, an acacia tree had sprung up before it, in the spreading branches of which a pigeon had made its nest and laid its eggs, and over the whole a spider had woven its web."—*Life of Mahomet*, ch. xiii., Bohn's ed.

WM. PENGELLY.

Torquay.

The following is the account as given by Sale in the preliminary discourse to the translation of the Koran, section 2:—

"After Mohammed and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made them look no farther."

W. J. Bernhard Smith.

Temple.

"A monkey on the house" (5th S. viii. 289.)—This expression is, I believe, very general. A "monkey," be it big or little, on a building is understood to mean, in this neighbourhood at least, a mortgage upon the property.

The etymology of "monkey" has been canvassed in "N. & Q." (2nd and 3rd S. *passim*), but what analogy there can be between "monkey" and "mortgage" I fail to see. I would, however, hazard an idea. In the Duke of Rutland's picture gallery at Belvoir is a very clever painting by Teniers, called "Dutch Proverbs." This picture contains some forty or more figures, varied and humoursome in invention, indicating the proverbs in question. One of the proverbs is called, if my memory serves, "A house full of mischief inside and out." This is represented by a woman seen through the window and a monkey on the top of the roof.

The outside mischief seems somewhat suggestive; and I venture to hint that as "monkey," by custom, has become to mean "mortgage," so "mischief," if but to complete an alliterative triplet, may not inaptly be allied. F. D.

Nottingham.

This expression, denoting a mortgage, is not unfrequently used by the lower orders in Nottinghamshire. At Chilwell, near Nottingham, there is a small estate called Monkey Park, which name had its origin in the above expression.

A. E. L. L.

Hanover Square Club.

This phrase, as applied to a mortgagee, is a well-known one in the north of England—at all events, in the counties of Durham and York, with which I am more particularly acquainted.

Alexander Paterson.

The "Bride Stones," Yorkshire (5th S. viii. 269.)—The information will be found in J. Phillips's *Rivers, Mountains, and Sea Coast of Yorkshire*, 8vo, 36 plates, geological and topographical, 1855. Mr. Quaritch, in his Catalogue, No. 300, art. 8032, offers a copy, with two autograph letters of John Phillips, cloth, 14*s*. Reed's *Guide to Whitby* may also be consulted. Should your correspondent ever visit Whitby, he will find other works in the Pier Library which contain some account of the "Bride Stones," but I cannot recollect the exact titles. One is by Dr. Young, the author of the *History of Whitby*.

The general appearance of the neighbouring country, as between Levisham and Lockton, the Hole of Orcum, near Saltersgate, Fen Bog, and the ravine near Blakey Topping, on the edge of which the "Bride Stones" stand, seems to prove conclusively that these clusters of rocks owe their fantastical shapes to the agency of water.

G. A. Schrumpf.

Tettenhall College.

In Young's description of Whitby there is the following account of the "Bride Stones" (a name originally supposed to have been given from the circumstance of a newly-married couple having lost their way: this is the legend of the locality):

"These hills are also very interesting to the naturalist from their peculiar form, especially those of Langdale End and Blakey Topping. The most romantic rocks on these moors are the rocks called the 'Bride Stones,' situated on the margin of a deep ravine two miles south of Blakey Topping. The beds being of unequal hardness, the softer parts have decomposed and wasted away, leaving harder portions standing up in various fantastic forms."

The most singular group is forty feet high, twenty feet wide at the top, and six feet wide at the base, an illustration of which appears in the same history.

E. Tone.

The "Bride Stones" are not at Pickering, but standing on Sleights Moor. They are described and figured by Robert Knox in his *Eastern Yorkshire*, p. 181, plate 18. East Yorks.

These rocks, of granular sandstone, stand elevated above the surface upon Lockton Moor, in a line a little way apart, along the brow top of a dell that opens into Stone Dale (hence probably their name). There are five or six of them in this cluster, but in their vicinity three more separate parcels of such sandstone rock occur, standing on the brow top of other branching dells. The most remarkable of these is one (resembling "Cheese-Ring," in Cornwall) having a mushroom-like head on a comparatively small stem, elevated about forty feet, and the head is as much across. All these are decaying fragments of a sandstone stratum which crops out in a north-westward direction upon Lockton Moor (Knox's *Eastern Yorkshire*, pp. 37-8). W. R. T.

Scarborough.

A Mysterious Phrase (5th S. viii. 408.)—My countrymen are proverbial for answering one query by proposing another, so may I ask Col. Fergusson if *loode* is not a corruption of *loags*, *i.e.* stockings coming down only to the ankles, in fact, footless stockings, whilst *hose* are the completed articles? The meaning of the phrase would be—that conspiracy was likely to be smothered or checked in its earlier stage, and worried when fully developed. E. Kuso.

Launceston.

It is asked, what is the meaning of this Scotch sentence, "Smothered in the *loode* and worried in the hose"? Gaelic has a verb *luidh*, to lie down. Perhaps at one time there was in use a noun *luidh*, a bed. This word may have been used in Lowland Scotch, but did not happen to appear in print so as to come under the notice of Jamieson, compiler of that most valuable work, the *Dictionary of the Lowland Scottish Language*. I go to sleep, I go to bed, is expressed in Gaelic, "Tha mi dol a luidhe." *Hose* is *hals*, also *hawse*, the throat. As for altering *luidh* to *loote*, or changing *d* to *t*, this was a feat easily accomplished at a time when spelling was unsettled. THOMAS STRATTON.

THE MONTAGUE PEERAGE (5th S. viii. 389.)—I have a copy of the account of proceedings as to the Montague peerage, 4to., 145 pages. It belonged to the late Mr. George Corner, of Southwark, who was solicitor in the case. My address is Treverhyn, Forest Hill, S.E., if your correspondent would like to see the book, and will appoint some time a week or so hence. W. RENDLE.

"FOOL, FOOL, COME TO SCHOOL" (5th S. viii. 206.)—The game I am acquainted with, in which the line "Fool, fool, come to school" is used, is played differently in Derbyshire from that which is described by CUTHBERT BEDE, and is called "whistle thimble." Boys and girls sit or stand in a row by a wall, a boy or girl leading the game, standing in front. One of the players is sent a few yards away from the school, and stands with pinafore over the head and face. The leader of the game then produces a thimble, and, holding it between the clasped hands, goes to every one standing in the row—who also hold out their hands, clasped like their leader's—and makes a show of giving the thimble to each in turn. Of course the thimble is deposited between the hands of one of the players, but to which of them it is not made known. The leader, to deceive the fool more thoroughly, often goes up and down the row twice or thrice. When the game has proceeded thus far, the leader calls out, "Fool, fool, come to school, and find me out a whistle thimble." The fool then inspects each pair of outstretched hands with the eye, but must not touch them, finally selecting one as the pair in which he thinks the thimble is hid. If the guess is correct, the fool and the player change places; if the guess is wrong, the fool runs for it, followed by the whole, who buffet him well. Another game in which the words, "Fool, fool, come to school," are used is called "a bird of nine names." It is played in like manner, but each player in the row gives him or her self the name of a bird generally, but the name of anything does equally as well. In "a bird of nine names" the fool is allowed three *guesses*. THOMAS RATCLIFFE.

Worksop.

THE REV. CHARLES HERLE (5th S. viii. 328.)—Antony à Wood (*Athen. Oxonien.*) says of Herle that he was the son of Edmund Herle, Esq., and was born at Prideaux, in the county of Cornwall. That at the age of fifteen he was sent to Exeter College (A.D. 1612), in which society he remained till he had proceeded to his M.A. degree, when he returned to his native county, where, as he thinks, he obtained some ecclesiastical preferment. That in the political distractions which ensued he joined the Republican party, and was chosen Prolocutor of the Westminster Assembly of Divines. That for his services to his party, and in virtue of his reputed learning, he was presented to the rectory of Winwick, Lancashire, one of the richest benefices in the whole of England. That he was buried in the chancel of Winwick Church on September 29, 1659, and that the only inscription on his tomb was the letters C. H. This information Wood says he received from Dr. Richard Sherlock, his next successor but one in the living. He gives as the list of his works:—*De Politia Mundana, Prudentia Morali, et Sapientia Christiana.* Lond., 1654. Angl. Ibid etiam 1670. *Sub hoc titulo*, "Sapientiæ Tripos,"—*Tractatum contra Independentiam.* Angl.,—*Meditationes super Passione Christi.* Angl. Præter quinque ad Minimum Conciones, quas edidit.

Fuller says of him (*Worthies*) that he was so much of a Christian, scholar, and gentleman that he could agree in affection with those who differed from him in judgment. For some further particulars, see Neale's *History of the Puritans*.

EDMUND TEW, M.A.

The answer to my friend MR. BAILEY'S query discloses a curious mistake of Brook in his *Lives of the Puritans*. The passage he refers to is, as he says, at p. 6 of Prynne's *Breviate of the Life of William Laud*, and is as follows:—

"The Duke of Buckingham, most venerable to mee by all titles, certified mee that some body, I know not of what envy, had blemished my name with King Charles his most Excellent Majesty, taking occasion from the errour into which (I know not by what fate) I fell heretofore in the case of Charles Earle of Devon."

The person so designated was not Charles Herle, but Charles Blount, Earl of Devon, and what Laud alludes to is the fact of his having, as chaplain to that nobleman, solemnized his marriage with the divorced Lady Rich, whom he had seduced. J. F. MARSH.

Hardwick House, Chepstow.

BLESSING THE FISHING (5th S. viii. 349.)—I am reminded by MR. COLEMAN'S note of that by MR. ELLACOMBE (1st S. xi. 228) on a kindred custom a Clovelly, North Devon, at the commencement o the herring fishing. It may be worth while ask whether the custom at Great Yarmouth h also exclusive reference to the herring fish

WM. PE

RKS ON THE TRADING ROUTES FROM EAST EST, A.D. 476-1492 (5th S. viii. 369.)—lt 1. Kieselbach, *Der Gang des Welthandels ittelalter* (Stuttgart, 1860); 2. Beer, *Allge- Geschichte des Welthandels* (4 Bände, Wien, ss.); 3. Andrée, *Geographie des Welthandels* nde, Stuttgart, 1864-65); 4. Duesberg- ann, *Histoire du Commerce* (Paris, 1849); tionnaire de la Géographie Commerçante, by et (5 vols., Par., 1799); 6. *Storia del Com-*, by Jorio (4 vols., Naples, 1778); 7. *His- Mercantil*, by Ruiz (2 vols., Madrid, 1852-53); *toire Philosophique et Politique des Eta- ents et du Commerce des Européens dans les ndes et dans l'Afrique Septentrionale*, par Raynal (14 vols., Paris, 1820-26). For h works, see Watt's *Bibliographia Britan-* ub "Commerce." H. KREBS.
rian Library, Oxford.

IE BOTHIE OF TOBER-NA-VUOLICH" (5th S. 8, 198, 395.)—Will any of your correspon- who *know Gaelic* kindly give us the right nd meaning of the name, which appears in ast number as "Tober-na-*Fuosich*"? I enough of the language myself to be aware his is an impossible form, as Gaelic has no iphthong as *uo* (the *ao* is common enough). he presence of *o*, as the final vowel of one le, when the next has *i*, breaks a funda- rule of Gaelic spelling, an objection which equally to *Vuolich*, supposing it to be ed for a real Gaelic word. Celtic ortho- is far too "ticklish" a matter to be d with impunity by any one who has not l the language. C. S. JERRAM.

ing the recently past summer I have had asure of spending a month at the Castleton emar, and reading this celebrated Long on pastoral amid the scenes in which it is The description of the Braemar gathering graphic, and also of the subsequent dinner, the speeches which followed, for manners stoms have not much altered in that lovely nd glen since the poem was written in 1848. was still in 1877 a "priest," and also a ter," and a "shrewd ever-ciphering factor," ther at the same date resorted "members liament, many forgetful of votes and of oks," to attend the gathering and the suc- dinner and ball. It was a surmise of that by Airlie the author intended the Earl of Airlie, formerly an undergraduate st Church, as Lord Ogilvy; but your corre- nt identifies him with Deacon of Oriel . The name Hobbes is given to the late Hunt in consequence of his being a an in point of size, and it is almost need- add that the idea is borrowed from the title great work of the Philosopher of Malmes- bury. Hope, another of the pupils, seems as yet unidentified.

The charming rivers, the Dee and the Clunie, flow on for ever at Braemar, just as when Arthur Hugh Clough read and mused by their side, and it occurred to me that he could have been thinking of no other place than the Colonel's Bed when he described the bathing-place in the third canto:—

"But in the interval here the boiling, pent-up water
Frees itself by a final descent, attaining a basin
Ten feet wide, and eighteen long, with whiteness and fury
Occupied partly, but mostly pellucid, pure—a mirror."

JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

"WITWORD": "CAUPLAND" (5th S. viii. 227, 299.)—It is rather difficult to explain single words when out of their context, yet I will try to do so. *Wit*, Goth. *witi*, means "intellectus, mens"; *wit-word*, therefore, can hardly have another meaning than that of a word or speech full of wit, a reasonable word. In Cædmon we meet the contrary, viz. "wordum inwitum," that is, "with deceitful words." As to the second compound asked for, it will be the same as the German *kaufland*, L.G. *kaupland*, land acquired by an act of purchasing, in opposition to hereditary land. *Caup* derives from A.-S. *ceáp*, "negotium, pactio," and is often used in compounds, *e.g. ceápcniht*, "servus," *ceápscip*, "navis mercatoria," and others. In modern English we have the same word in the form of *cheap*, which has only got another signification (cf. Dr. Ogilvie's *Eng. Dic.*, *s.v.* "Cheap").

F. ROSENTHAL.
Hanover.

"*Caup*, to exchange. North" (*v.* Halliwell). This reference may be helpful to ANON. F. D.
Nottingham.

Conf. Bailey under "Cope," and Cowel's *Interpreter* under "Cope" and "Coppa."

R. S. CHARNOCK.
Junior Garrick.

THE HALSHAM FAMILY (5th S. vii. 407; viii. 13, 239.)—Absence from home has prevented my replying earlier to the inquiries of SYWL.

1st. As to proof that Philippa Strabolgie married John de Halsham, I rely on a deed of Inspeximus, from the Scotshall muniments, dated Oct. 20, 1403, 4 Henry IV.,

"of a fine levied at Westminster on the morrow of All Souls, 12 Rich. II., between John de Lincoln, clerk, and Walter Topcliff, plaintiffs, and Elizabeth, late the wife of Thomas de Percy, Knight, the younger, and John de Halsham and Philippa *his wife*, deforciants, touching the Castle and Manor of Mitford, with the ward of the Castle of Framlington," &c.

The Northumberland property, by a final agreement, no date (query, *circa* 1389), passed to Elizabeth Strabolgi, wife of Thomas de Percy,

chivaler, whilst the Norfolk property, viz., the manors of West Lexham, Stivekey, Kerbroke, Ffilby, Po-sewyk, Colynburn Valence, and Holkam, together with the manor of Brabourne, in Kent, passed to Philippa Strabolgi and John Halsham. Brabourne afterwards passed to Joan Halsham, wife of Sir John Lewknor, as appears by a petition (July 12, 1466) of John Lewknore and Jane (Joan) his wife, that Ralph Boteler, Knight, Lord Sudeley, Richard Fenys, Knight, Lord Dacre, Thos. Echingham, Knight, Roger Lewkenore, Thos. Hoo, Thos. Lewkenore, &c., be compelled to make an estate and feoffment of the manor of Brabourne, co. Kent, to Thomas, Archbishop of Canterbury; Harry, Earl of Essex; John, Lord Wenlock; and many others. This deed concludes with a decree in Chancery, dated June 12, 5 Edw. IV., directing that Thomas Hoo do make the estate and feoffment of the manor of Brabourne, as demanded in the said petition.

Depend upon it that SYWL is in error as to any doubt as to Sir Hugh Halsham's legitimacy. In my mind there has never been a reasonable doubt in the matter, whatever there may have been with reference to the issue of his brother Richard, which is now satisfactorily set at rest by the fac-simile of the deed I forwarded to him.

2nd. As to proofs that Sybilla, the wife of Sir William Scott, Lord Warden of the Cinque Ports, was a daughter of Sir John Lewknor and Joan Halsham. These, as far as they go, consist of the following. The ancient and original Scotshall pedigree, of time of Queen Elizabeth, and all subsequent pedigrees—Philipot, Hasted, Harleian, &c. Her name in her will, dated August 4, 20 Henry VIII., appears as Sybill. And, lastly, her arms—three chevrons—impaled with her husband's, appear at this day, carved in stone, in a spandrel to the door of the west tower of Iden Church, in Sussex; certain lands in Appledore and Iden accruing to him by this marriage, and out of which the church of Iden was built by him, *circa* 1485 or later. JAMES R. SCOTT, F.S.A.

Clevelands, Walthamstow.

ISOLDA: GLADYS (5th S. vii. 428, 514; viii. 217, 398.)—Gladys is a name frequently used in this county (Glamorganshire), but I fail to perceive any resemblance between it and Claudia. The word should be spelt *Gwladus*, and not *Gladys*; therefore I am of opinion the root of the word is *gwlad* (country). We have in the Welsh language *gwladgar* (patriotic) and *gwladwr* (a countryman), and there is a greater resemblance between the root of these words and Gladys than that of Claudia. We have in ancient Welsh history Gwladus, the daughter or granddaughter of Brychan Brycheiniog, the wife of Gwynlliw Filwr (described in the Papal calendar as "St. Gundleus, a Welsh king, fifth *cent.*"), *and the mother* of St. Catwg the Wise. There was also a Gwladus Ddu, the eldest daughter of Llewelyn ab Jorwerth by Tangwystl, who married Reginald de Breos, Lord of Brecon and Abergavenny. Becoming a widow, she subsequently married Sir Ralph Mortimer; and of this marriage was born Roger Mortimer, whence flowed the Welsh blood to the English throne.

W. WILLIAMS.

Pontypridd, Glam.

DEVON PROVINCIALISMS (5th S. viii. 166, 295.)—MR. PERRATT fell in with a batch of common Devonshire words. As they are chiefly survivals of Anglo-Saxon speech, there is nothing strange in finding similar words used elsewhere. *Shipping* or *shippen* is a very general word; Eng. *shop*, Ger. *Schoppen*, French *échoppe*. *Want*=a mole, is much more difficult of explanation. The A.-S. verb to turn up, or throw up, as mould, is *weorpan*, and one name of the mole was *moldewurpe*. In Bosworth we find both *wand* and *wandwurpe* as names for the mole. The latter of the two would not lead one to suppose that *wand* had the same meaning as *wurpe*. *Billers*, I would suggest, is a corruption of *pillars*, a name derived from the pillar-like form of the stalks of the plant. *Horniwink*, or *horniwig*, is from the crest of the lapwing, coming out of the head or wig like a horn. *Linhay*, or *linny*, is *lean-to*. *To scat* is to break, as china or glass, to throw down with violence, to slap (from the sound made). *Slock*, to lure, to entice; German *locken*. C. O. B.

"CHIC": "CHICANE" (5th S. viii. 261, 316.)—Many etymologists think they have found the root-idea of the words *chic* and *chicane* in "littleness," "meanness," thence subtlety, cunning, and connect the words with Sp. *chico*, little, Lat. *ciccus*, the core of a pomegranate, a trifle. So Menage, Diez, Wedgwood, and the Webster-Mahn *Dic.* But for the derivation of *chicane* Brachet and Littré travel as far as Teheran. They say that before being used for sharp practice in law-suits it meant a dispute in the game of the mall, and originally the game of the mall itself; *chicane* representing a form *zicanum*, which is from Med. Gr. τζυκάνιον, from the Pers. *tchaugan*. As the French word *chic* originally meant subtlety, and not gentility or superiority of position, it cannot be connected with the Celtic *cig*=meat, by the train of thought humorously suggested by the editor. May I end with a query? What is the etymology of the schoolboy word *check*=impudence? A. L. MAYHEW.

Oxford.

OLD ROMAN INSCRIPTION (5th S. viii. 28, 74, 133, 195.)—I have seen one of the tiles from Bubbenhall mentioned by VICAR, and on comparing the impressed inscription with the woodcut of that on the Risingham altar given in Gibson's

edition of Camden's *Britannia*, p. 853, find it correspond with the cut in almost all particulars. There can be no doubt that the impression on the tiles was produced either from the block used for the *Britannia*, or from a fac-simile made from it. The only perceptible difference is in the IB in monogram of TRIB, the upper stroke of the B not being prolonged through the I on the tile, though it is in the cut in Camden. The slight difference in the size of the two tablets mentioned by MR. BURGESS would be accounted for by the shrinkage of the clay of the tile. When, how, and with what motive the block was used for impressing the tiles are questions I cannot solve. All that can be safely said is that the tiles are modern and not of Roman date. JOHN EVANS.

PLACE NAMES (5th S. vii. 208, 393.)—In Arlington we have traces of the Arlings, the tribe which founded settlements bearing this name in Devonshire, Sussex, and Gloucestershire, in which last county they also made a home at Arlingham. Portarlington contains the same patronymic, and so does Erligheim in Germany (see Taylor's *Words and Places*, p. 498).

Darlington most likely gets its name from Dere or Dare, now called Skerne, the river on which it stands, though other derivations have been suggested; if so, it is the town on the *ing* = meadow of the Dere or Dare. The letter *l* was introduced for the sake of euphony in comparatively modern times. In old records the spelling of the name is pleasantly varied. It appeared as *Derningtun* on the seal of the Collegiate Church of St. Cuthbert, and was written *Derlyngton* in a deed, dated 1507, to which this seal was affixed (see Longstaffe's *History of Darlington*, pp. 2, 3, 267).

I can find nothing about Pocklington. There is a Pockley in Ryedale; and perhaps it and Pocklington are made up with a personal name.

ST. SWITHIN.

SHERIDAN'S BEGUM SPEECH (5th S. v. 513; vi. 115, 197; vii. 18; viii. 372.)—I crave a few words in arrest of judgment. I had my "point-blank assertions" from the word of book of an intimate friend of Sheridan himself. The exact words are these:—

"We know of our own knowledge that Debrett, the bookseller of Piccadilly, offered Sheridan one thousand guineas for a copy of his speech."—*Sheridan and his Times*, by an Octogenarian, who stood by his knee in youth, and sat at his table in manhood. London, 1859. Vol. ii. p. 108.

"It is deeply, deeply, to be lamented that this matchless display of eloquence has not been preserved in its entirety."—*Idem*, vol. ii. p. 146.

As to the first statement, unless the veracity of Octogenarian be impugned, we are bound to accept it, not as a "story," but as a fact. But the other statement is of far more historical importance. MR. CAMPKIN challenges its accuracy. If he is correct, he has done good service in upsetting a popular error, and will be entitled to our thanks; if otherwise, my "point-blank assertion" must stand. Of course there was but one speech known as the Begum speech, viz. that that was delivered in the House of Commons on Feb. 7, 1787. The question is, Was this speech, which, if I remember rightly, occupied some five hours in its delivery, taken down *verbatim* in shorthand by "Mr. Gurney's staff of reporters," and since published? I have always understood that no shorthand reporters were permitted to take notes in the House of Commons at this period. Has not MR. CAMPKIN confounded the speeches made at the trial of Warren Hastings in Westminster Hall,* where no doubt Mr. Gurney's staff would have a legitimate *locus standi*, with this particular speech made in the House of Commons? Unfortunately, I have not the books named by your correspondent at hand, and therefore am only able to surmise.

MEDWEIG.

THE GREAT FROST OF 1783, &c. (5th S. viii. 227, 291.)—The concluding notes of GEN. RIGAUD do not include the Great Frost of 1779, neither does he refer to the frost of 1739. It may not be uninteresting to refer, if agreeable, to the frosts now named. From the *Annual Register*, vol. xix., we find reprinted in an Edinburgh magazine of 1779: "On the 29th December, 1739, the mercury in the thermometer fell to twenty-five degrees below the freezing point, and on the 30th to thirty-two degrees; on January 4, 1740, the thermometer fell to thirty-three degrees below freezing point." The frost of 1779 was particularly recorded in Glasgow. From the same magazine we find that on Wednesday, January 12, "the cold increased all day . . . and at sunset the glass showed twelve degrees below freezing point." On Thursday, the 13th, "a Fahrenheit's thermometer, when exposed at a high north window in the college court," at one o'clock, sank to twenty-six degrees, and in five hours afterwards fell to thirty-two degrees, below freezing point. It is further stated that "the same instrument was then carried to the Observatory park, and there laid on the surface of the snow, in which situation it fell to forty-five degrees below the freezing of water." It is recorded that to test the accuracy a thermometer manufactured by another maker was put beside the former one and registered the same degree of frost. On the 14th it appears that two thermometers were also exposed in the Observatory park, and registered forty-six, and when laid on the snow fell to fifty-five degrees below freezing

* What else does he mean by saying (speaking of Mr. Rae's work), "In this interesting and trustworthy as interesting volume, a chapter is devoted to Sheridan's great Westminster Hall oration"? The Westminster Hall orations are not under discussion at all.

point. Our authority goes on to state that "the above degree of cold in the air is much greater than any that has ever been observed in Britain."

ALFRED CHAS. JONAS.

Kilmarnock, N.B.

MASSINGER AND ALFRED DE MUSSET (5th S. vii. 81, 158, 160.)—Since receiving the information of DR. REINHOLD KÖHLER (p. 160) on the source whence Alfred de Musset obtained the plot of *Barberini*, which is almost identical with that of *The Picture*, by Massinger, I have lighted upon other instances of use of the same or a similar legend. It first occurs, so far as I have been able to trace it, as the sixty-ninth chapter of the *Gesta Romanorum*, and is translated in the curious old French version of this celebrated collection of monkish stories, *Le Violier des Histoires Romaines*. In this it constitutes the sixty-seventh chapter, p. 170, ed. M. G. Brunet. In the English version of Swan it appears once more as the sixty-ninth story. Adam of Cobsam's poem of *The Wright's Chaste Wife* bears, as is stated by your correspondent MOTH (p. 158), some resemblance to this legend; and Mr. Furnivall, in a note to his edition for the Early English Text Society, points out, at the instance of Mr. Thomas Wright, that similar legends occur in the third volume of Barbazan's collection of Fabliaux and in the minor poems of Lydgate, published by the Percy Society. The *Gesta Romanorum* is probably, if not the source, as far back as we can trace. Bandello, who clearly supplied Alfred de Musset with the plot, took it most probably from the monkish legend and improved it. It is now a commonplace to assert that the manner in which the same story crops up in different works proves how little absolute invention there is in the world.

J. KNIGHT.

A FODDER OF LEAD (5th S. vii. 479; viii. 37, 138.)—I plead guilty to sad disregard of "my tables," those which I have not seen nor had any use for since early school days. Yet with a notion that a *fodder* of lead was a very large quantity, and that a *pig* was a wedge of inferior weight, the description of the stripping the roof of Roche Abbey seemed to exclude any idea of exactness. The words, "they that cast the lead into fodders," &c., "took the seats of the monks to melt the lead therewithall," &c., suggested to me the idea of casting the metal into other forms, possibly of vessels for food, though I knew only of milk-vessels of lead, and not under this name. It seems probable that the sheets from the roof were rolled into indefinite masses, and fused into shapes more convenient for sale. The illustration of a *fother*, or *fodder*, as a great burden, a horse-load, is new to me, but quite intelligible. We have an adjective which seems to have been connected with it—*fuddersome*, oppressive (in clothing), difficult to shake off. A boastful wrestler who threatened sad things to his opponent was answered, "Coom on! Thou 'll maybe finnd me *fuddersome*."

M. P.

Cumberland.

CHESS (5th S. viii. 269, 316.)—This rule of Staunton's implies plainly enough that a player may have two bishops *of the same colour*—I mean, of course, moving on squares of the same colour. But is this really so? I have always thought otherwise. While on the subject, perhaps I may mention a great anomaly in chess rules which I have not seen mentioned elsewhere. A piece or pawn, covering its own king from check, is yet allowed to check the opposite king. Now this is an anomaly, because it would not be allowed to move to take the opposite king if he were not a king, and the definition of check is, such a position of the king that he could be taken if he were not a king. The covering piece surely ought to lose its powers of check as well as its powers of moving. I should like to hear—which I have never yet heard—this defended and explained by a good player.

CHARLES F. S. WARREN, M.A.

Bexhill.

"YE GOWDEN VANITEE" (5th S. vi. 69, 99, 138; viii. 260, 336), with music, arranged by John Thompson, is published by Swan & Pentland, 3, Great Marlborough Street.

ALFRED F. CURWEN.

Harrington Rectory, Carlisle.

THE USE OF THE COPE (5th S. viii. 126, 175, 191, 249, 298.)—In the Sarum Missal, on Easter Eve it is ordered that after the censing of the altar, and the *Gloria in Excelsis* has been begun, "Tunc omnes genuflectant exuentes capas nigras." I suppose these black copes would come under par. 2 of MR. WALCOTT'S reply. Would the *omnes* mean the canons as well as the choir, and would it not be that these were worn simply for warmth? if so, when would they be put on again? I think there is some day specified, and that day was All Saints', but I am not sure. What were these black copes made of? and did canons and choir wear them of the same material and same shape? Those canons or clergy of lower grade, who were taking formal part in the office, would of course wear copes a different shape and of proper colour and stuff, according to the day. Are there any drawings extant of these black copes?

H. A. W.

NAGARES (5th S. viii. 386.)—In counties in which (not to put too fine a point upon it) the habit of unnecessarily multiplying the aspirate is not the besetting sin, the final *n* of the indefinite article is by a process of agglutination prefixed to the initial vowel of the substantive. Thus in

e "an egg," "an acre," become in hree neggs," "four nacres." In the d metropolis "a hegg," "a hacre," to any such etymological vulgarity.

C. S.

BOOKS WANTED (5th S. viii. 410.)—
ds, or Love conquering Evil, by Cycla, 1858 [1857], is by Mrs. Ellen—or, accord- ogue of the Advocates' Library, "Helen" lso the *Handbook of Fictitious Names*, 197. The above title is similar to that OLIS, and it may be a second edition of tions.

Own Path was inquired for in 3rd S. ii. *illennium* in vol. ii. p. 49 of the present

OLPHAR HAMST.

QUOTATIONS WANTED (5th S. vii. 279; viii. 380.)—
ine boast! that on the sod," &c.
spondents have pointed out the re- legend in Swift and Gibbon. But there nces of its occurrence in English writers. *State*, iv. 12, 7 (p. 298, Lond., 1642), has, verb saith: 'No grasse grows where the r's horse sets his foot.'" J. Howell ., 1659, p. 21) has: "Where the great nce treads, corn never grows." Ray Bohn, 1859, p. 138) inserts: "Where e once treads, the grass never grows."

ED. MARSHALL.

(5th S. viii. 249, 399.)

"Remember Milo's end,
hat timber which he strove to rend."

I recollected the lines in a poet, Ros- I read some fifty years ago or more, in ays. I have just picked up a copy of the nd I find that I was right:—

n (Crotona's brawny wrestler cries),
mortals, and be timely wise!
call, remember Milo's end,
that timber which he strove to rend."
scommon's *Essay on Translated Verse*.

J. R. B.

(5th S. viii. 370, 399.)

"His angling-rod," &c.

e subject of a query in 2nd S. xii. 448, and an editorial note to Dr. King (flor. 1663- 's *British Poets*). In Chambers's *Book of* 173, this is disputed, and they are re- rlier source:—"With one or two trifling are to be found in the *Mock Romance*, a hed to the *Loves of Hero and Leander*, published in London in the years 1653 and

day as fair as heart could wish)
stood on shore of sea to fish:
g-rod he took a sturdy oak;
cable, that in storm ne'er broke;
His hook was such as heads the end of pole,
To pluck down house ere fire consumes it whole;
His hook was baited with a dragon's tail,
And then on rock he stood to bob for whale:
Which straight he caught, and nimbly home did pack,
With ten cartload of dinner at his back."

It is stated that the lines have been printed also in vol. v. of Dryden's *Miscellany*, and have been attributed to Daniel Kenrick, a quack physician at Worcester, but that he, as well as Dr. King, is excluded by the time when he lived. The conclusion is: "Their true origin we have given above; their authorship is, and probably always will be, unknown." There is a copy of the edition of 1653 in the Bodleian Library. It is inserted in the new catalogue under "Poesis." The lines occur near the beginning, on p. 39.

ED. MARSHALL.

---

ome contributors persist in going out of ve title-pages wrong when the right is so nd simpler? If they must have things rned upside down, why not put them in er and then turn "N. & Q." upside down will then trouble nobody but them- treat, after leaving p. 410, to go to MR. on the next page, and see "How to ."

Miscellaneous.

CHRISTMAS NUMBER.

WILL correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

NOTES ON BOOKS, &c.

Columbia and Canada: Notes on the Great Republic and the New Dominion. A Supplement to *Westward by Rail*. By W. Fraser Rae. (Daldy, Isbister & Co.)

As might have been supposed, the author of *Wilkes, Sheridan, Fox* has produced in the present instance a book which will command the general attention that it invites. *Columbia and Canada* is the result of a visit paid by Mr. Fraser Rae to the United States last year, when the United States commemorated the centenary of their Independence by the International Exhibition at Philadelphia. Of the city of brotherly love, which we are told covers nearly 130 square miles, and is 22 miles long by from 5 to 8 miles broad, a graphic description is given. The following extract, relating to the Historical Society of Pennsylvania, will interest the readers of "N. & Q.":—

"This Historical Society is an important institution. Its members number 600; it has a library of 12,000 volumes, a collection of 80,000 pamphlets, a small gallery of portraits and historical pictures, and numerous manuscripts of great value. Chief among the latter are the letters of William Penn and his descendants, which were recently acquired for a comparatively small sum, less than a thousand pounds, from their English owners, and which the members of this Society are about to include in their series of publications. From the examination which I was permitted to make of the contents of the manuscript volumes, I satisfied myself that they abounded in curious details of the olden time. A manuscript volume of the unpublished letters of John Adams, the second President of the United States, is equally noteworthy. These letters, which were addressed to a Dutch correspondent, Van der Kemp, contain many revelations of Adams's true feelings, and throw a new light upon his character. Writing six years after the death of Washington, he tells his Dutch friend that Washington and Franklin had been greatly overrated, that they did not merit the title of Fathers of their country, and he makes it plain that he considered himself more distinguished than either. Other curiosities than old manuscripts have a place in this collection. There is, for instance, the dress sword worn by Franklin and the sword presented by Lewis XVI. to the Scotsman, Paul Jones, whom his countrymen regard as a pirate and the citizens of the United States as a hero.

But none of these things possesses the interest attaching to a piece of wampum, on which is rudely depicted a stalwart man, with a broad-brimmed hat, standing beside a smaller man with uncovered head, being the original piece of wampum given to Penn by the Indians when he concluded his treaty with them, a treaty which they never violated and the Quakers never disregarded. I also saw Penn's instructions, in his own handwriting, as to the manner in which intercourse with the Indians was to be conducted. It was characteristic of the writer, and a proof of his observation, that he warned those persons who dealt with the Indians to demean themselves gravely, and to refrain from laughing, because this was a thing which they did not relish."

In his final chapter—"A Retrospect and a Comparison"—Mr. Fraser Rae writes :—

"The United States occupy a conspicuous place in the grand procession of the nations; but they have not led the van. In the performances which constitute the merit and glory of a people, the progenitor of the United States can still afford to challenge rivalry. She was foremost in abolishing slavery. In relieving trade and commerce from the shackles of a selfish and immoral policy, which generally assumes the seductive disguise of true patriotism, she took a step in advance which no nation has yet had the boldness to follow. Franklin advocated the freedom of industry; Washington fought, and fought successfully for it. When the suggestion is now made by British writers that the original policy of the great Republic should prevail, many of its citizens denounce the proposal as insidious, and sneer at Free Trade fanatics, to whom purity of motive is denied, just as it was to the Abolitionists of New England, who were formerly persecuted to the death, chiefly because their arguments were borrowed from Great Britain."

But we have quoted enough to prove how various is the interest of our author's last production. Those who desire to have a better knowledge of their American cousins, but are deterred from making personal acquaintance with them by the terrors of the Atlantic or lack of time, if not of money, cannot do better than have recourse to Mr. Fraser Rae.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. R. R.—G. S. writes :—"The articles on Zucco and other wines (*ante*, p. 400), which appeared in the *Pall Mall Gazette*, were, I believe, written by Mr. Vizetelly. His present address is 40, Bedford Street, Strand, W.C."

T. L.—An effort was made to reform the Calendar in Elizabeth's reign. On March 16, 27 Eliz. A.D. 1584-5, a Bill on the subject was introduced into the House of Lords, read a first and second time, but subsequently dropped.

F. R. F.—We shall be very much obliged by your assuming, under the circumstances, another *nom de plume*.

APIS.—The Rev. J. C. Chambers died in 1874. He was Incumbent of St. Mary-the-Virgin, Crown Street, Soho. Crockford for 1874 gives a list of his writings.

G. S. B.—(1) Consult some chemist. (2) The book is in the British Museum.

ST. SWITHIN and W. J. T.—The subject is permanently done with.

D. BARRON BRIGHTWELL.—We have a letter for you.

FREDK. RULE.—The spellings are various.

W. B. A.—Next week.

W. S.—See *ante*, p. 435.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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DON, SATURDAY, DECEMBER 8, 1877.

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ks, &c.

Notes.

BYSSHE SHELLEY: THE NAME OF BYSSHE.

ietti, in the excellent memoir prefixed -volumed edition of Shelley (Moxon, , xxxi says :—

ie Bysshe came into the family in the sixth after Edward Shelley; John Shelley, the ntative of the junior branch, having in 1692 len, younger daughter and co-heiress of e, of Fen Place. His grandson was Bysshe was born in 1731, and became the poet's "

ietti afterwards (p. xxxii) continues, f the poet and his sisters :—

est child was Percy Bysshe. The sisters Hellen who died in infancy) were named Mary, Hellen (thus spelled in the family), et, &c."

also another son, John, much younger oet. I have before me two parchment ich curiously illustrate this alliance ie houses of Bysshe and Shelley, to great poet owed his uncommon second he first document is called "Articles of indented," and bears date July 6, s between "Roger Bysh of ffen place ity of Sussex, Esq^r," and Ellen Bysh his wife, of the one part, and Jane Bradford, of Camberwell, in the county of Surrey, widow,† of the other part. The deed recites that the two ladies (probably sisters) are joint tenants of a messuage or tenement, called Canhatch, and certain lands adjoining, variously designated, which are partly freehold and partly copyhold, and of about forty-two acres in extent, situated at Banstead‡ in Surrey, and proceeds to witness that for 200*l.*, then and there paid and acknowledged, Roger and Ellen Bysh covenant to sell to Jane Bradford Ellen's moiety in the Banstead estate. So far plain enough; but in old England land-selling was a very cumbrous affair, and in this case, inasmuch as the property about to be dealt with is of two separate tenures, each of these will require a distinct process to render its alienation valid. First, as to the freehold portion of the estate, which consists of a demesne of twelve acres on which the dwelling-house of Canhatch stands, Roger and his wife covenant, before the end of Michaelmas term, 1692, to levy a fine *sur cognizance de droit come ceo*, &c., of her moiety in the Court of Common Pleas§ to the use of Jane Bradford, her heirs and assigns. Secondly, as to the thirty copyhold acres, which constitute the rest of the property, Roger and Ellen covenant within the same period to surrender the wife's moiety into the hands of the lord of the manor of Banstead to the use of Jane Bradford, her heirs and assigns for ever. This indenture (whose top is literally cut in a wavy line) is signed "Roger Bysshe" and "Ellen Bysshe," who thus append their names, notwithstanding the "Bysh" of their description in the proem of the now abstracted document. The witnessing signatures are "Hellen Bysshe" and "George More," the latter unknown to fame, but the former, as we shall see presently, the then unmarried younger daughter of Roger Bysshe and the destined bride of John Shelley. The existence of this deed, moreover, enables us to correct the spelling of this Hellen

now of Edward Bysshe of the *Rhyming Dic-*, early in the eighteenth century.

† She is described as a widow in the deed of 1693 only, but was clearly a widow in 1692 also, from her husband not joining in these "Articles."

‡ Canhatch Farm, which, I suppose, is the identical messuage passed by these deeds, is marked on most Surrey maps a little off the London and Brighton road, about fifteen miles out of London. The farm lies, say, a mile and a half south of the village of Banstead, and about the same distance east of Epsom Racecourse. 200*l.* is no great price for a half-share of forty-two acres, even in 1692. Perhaps most of the farm was mere down or sheep-walk land.

§ I get the name of the fine from the deed of 1693. This kind was of most common use. In those days a wife could not dispose of her interest in real estate without levying such a fine; her husband, of course, concurring. The fine was a fictitious suit commenced and then compromised by leave of the Court, whereby the lands in question were acknowledged to be the right of one of the parties (Williams's *Real Property*, fifth ed., 1859, p. 196).

Bysshe's name, as given by Mr. Rossetti. Both she and the poet's sister were alike Hellen. And this name and its spelling came, we now know, from the Bysshe intermarriage into the Shelley family.

Now for the second deed. The parties are naturally the same. It is dated February 6, 1693. The "articles" of the previous July are recited. We are told that Roger and Ellen Bysshe duly levied their fine in the Court of Common Pleas in Michaelmas term, 1692. It only remains to declare the uses of that fine, which this deed accordingly does in favour of Jane Bradford, to whom it conveys absolutely the moiety of the house and freehold portion of Canhatch, and appends for her benefit the usual covenants which are given by vendors of freehold property. Note, however, that this deed does not touch the thirty copyhold acres; a third instrument was doubtless executed to complete this family transfer. Where in the drift of ages is that third deed now?

Much slow legal prolixity this. But the witnesses' names on this second document show that love has meantime outrun the lawyer's clerk. Hellen again witnesses her parents' signatures, but this time *not* as Hellen Bysshe. The order of the attesting names is noteworthy, viz., "John Shelley, Hellen Shelley, Susanna Page, Elizabeth Bradford." Seven months have come and gone of the joint reign of William and Mary. John Shelley has wooed and won Hellen Bysshe. A link has been forged in the chain of circumstance, which will, when time is ripe, produce a phenomenon no less remarkable than Percy Bysshe Shelley—their great-great-grandson. HORATIO.

P.S.—Should any one interested in *Shelleyana* care to see these deeds, they are quite at his service.

M. EDMOND SCHERER AND MILTON.

M. Scherer, in the article "Milton et 'Le Paradis Perdu,'" in his *Études Critiques sur la Littérature*, says:—

"Je ne fais pas un reproche à Milton de se trouver, avec son calvinisme du dix-septième siècle, en désaccord avec la pensée du dix-neuvième siècle. Je me soucie fort peu qu'il ait cru aux sorcières et à l'astrologie. Où en serait Homère, où en serait Dante, si, refusant de se placer à leur point de vue, nous les jugions du haut de notre critique moderne? Il n'est pas une œuvre d'art qui supportât une pareille épreuve."

The French critic refers in a note to that highly poetical passage in the second canto (I much prefer this word to *book* when speaking of a poem) of *Paradise Lost*,—

> "Nor uglier follow the night-hag, when called
> In secret, riding through the air she comes,
> Lured with the smell of infant-blood, to dance
> With Lapland witches, while the labouring moon
> Eclipses at their charms"—

in support of his opinion that Milton believed in witchcraft. Milton may have held such a belief (though it is hardly probable that one so far in advance of his contemporaries on most points did so), but I do not think we are justified in assuming this to have been the case from a passage like the above, which has the appearance of being simply a poetical ornament or illustration. We might almost as well assume that the poet believed in the Grecian mythology because he has introduced so many allusions to it in his poetry. Mr. Masson, who is, I suppose, the greatest living authority on Milton, says in a note to this passage (I quote from the *Golden Treasury* edition of Milton's poems), "Milton here passes to the Norse or Scandinavian mythology, in which Lapland is a great region of witchcraft." This appears to support my theory that the poet did not intend us to understand the lines as expressing his own belief. With regard to M. Scherer's other assertion, that Milton believed in astrology, I think the critic is here standing on firmer ground. He refers to *Paradise Lost*, canto x. l. 656 *et seq.*:—

> "To the blanc moon
> Her office they prescribed; to the other five*
> Their planetary motions and aspects,
> In sextile, square, and trine, and opposite
> Of noxious efficacy, and when to join
> In synod unbenign; and taught the fixed
> Their influence malignant when to shower."

I can hardly understand this passage in any other light than that the poet did actually, to use the language of Wordsworth, believe in the influences of

> "Those radiant Mercuries, that seemed to move
> Carrying through ether, in perpetual round,
> Decrees and resolutions of the gods;
> And by their aspects signifying works
> Of dim futurity, to man revealed."
>
> *Excursion*, canto iv.

It is very amusing, and to a lover of Milton gratifying, in reading M. Scherer's essay, to observe how, after handling the poet somewhat severely, he ends by blessing him altogether. The glowing encomium, containing as it does an image not unworthy of the pen of the great poet himself ("Il nous enveloppe d'un pan de sa robe," &c.), with which the critic concludes his article can hardly fail to satisfy the most devoted admirer of Milton. After citing a few of Milton's happiest phrases, he continues:—

"Les vers de ce genre, toujours justes dans leur beauté, sont innombrables chez Milton, et l'on a presque honte de les citer, tant il semble arbitraire de choisir au milieu de telles richesses.

"On n'a pas tout dit, d'ailleurs, lorsqu'on a cité quelques vers de Milton. Il n'a pas seulement l'image et le mot, il a aussi la période, la large phrase musicale, un peu longue, un peu chargée d'ornements et contournée d'inversions, mais entraînant tout dans son ondulation

* That is, the "five wandering fires" of Adam and Eve's morning hymn in the fifth canto, namely Jupiter, Mars, Mercury, Venus, Saturn.

perbe; il a enfin et surtout je ne sais quoi de serein et vainqueur, l'égalité soutenue, la puissance indomptable. dirait qu'il nous enveloppe d'un pan de sa robe et us enlève avec lui dans les régions éternelles où il bite."

this admirable piece of appreciative criticism e can only devoutly reply, Amen!

M. Scherer reminds me of Mr. Carlyle in his ay on Scott, who, after uttering all sorts of ason against his great countryman—such as, f literature had no task but that of harmlessly using indolent languid men, here (in the Waver- novels) was the very perfection of literature"; d again, "Among the great of all ages one sees likelihood of a place for Scott"—appears to have ffered some qualms of conscience, and accord- ly concludes with the words, "Adieu, Sir alter, pride of all Scotchmen, take our proud d sad farewell." JONATHAN BOUCHIER.

Bexley Heath, Kent.

THE TOMB OF EDMUND OF LANGLEY, DUKE YORK.—A paragraph is now going the round the papers concerning the recent opening of this mb, and the discovery therein of the remains of e male and two females. The former, of course, Duke Edmund himself, but the latter appear puzzle the finders, or at least the writers. ccording to the *Standard* they are "his first wife, lanche *of* Castile, and their young daughter Con- nce." According to the *Times* they are "his in daughters, one of whom was Isabella of stile." Now, the first wife of Duke Edmund s not named Blanche, but Isabel; their *young* ughter Constance lived to the age of about forty- o, and was not buried at Langley, but in ading Abbey; and the twin daughters are en- ely mythical. May I endeavour to identify se two ladies?

About one of them there is no doubt. Isabel of stilla, the first wife of Edmund, was buried in s church, for in his will he expressly desires t his body may be interred here, with his ear wife Isabel, whom God assoil." The date of death has never yet been rightly given, for all thorities state that 1394 was the year in which died, though an entry on the Patent Roll, Ric. II., distinctly shows that Edmund had eady married his second wife in November, 93. Isabel was living on the 25th of January, 93, when her brother-in-law, John of Gaunt, t her 400*l.* (Compotus Roberti de Whitteby, 92-3, fol. 19); but on the 16th of March fol- ing her name appears on the Patent Roll with epithet "defuncta." She probably died, there- e, about the 1st of March, 1393.

The second lady is certainly no daughter of mund, unless some proof can be given of the stence of a daughter hitherto unknown. His y known daughter was Constance Le Despenser, of whom I have already spoken. But she may be his second wife, Joan de Holand, the place of whose burial appears to be unrecorded, and who, though she afterwards married no less than three times, was very likely to wish for the distinction of a royal sepulchre. What little is known of her shows her to have been a woman of a grasping and ambitious temper. She died on the 12th of April, 1434.

I may add that the chronological confusion regarding the Duchess Isabel's death is made "worse confounded" by the dates given for her will. Dugdale gives "1342, 6 Ric. II.," when she was not born, and 1342 was not 6 Ric. II., but 46 Edw. III.; Nicolas gives for the probate 1392, when she was not dead; and Sloane MS. 860, A., in which is an abstract of her will, outdoes both by dating it 1482! HERMENTRUDE.

LORD ROBERT STUART.—I have in my possession some ancient original charters and title deeds appertaining to landed property in Scotland formerly owned by my family. One of them is a precept, dated Aug. 16, 1560, by Robert, Commendator of the church of the Holy Cross (Holyrood House), for infefting John Pennycuick elder and younger of that ilk, and Eupham Bruce, wife of the said John Pennycuick younger, in the lands of Slipperfield, lying in the county of Peebles. The writing of this document is very clear and legible, and signed in a large, firm hand, "Robertus Com'endatarius Sancte crucis."

I believe, but should like to have my opinion confirmed by a competent authority, that this Robertus was Lord Robert Stuart, a half-brother of Queen Mary, and one of the persons who was at supper with her in her cabinet on the night of Rizzio's slaughter. He had also been the companion and adviser of Darnley previous to his marriage with the queen. He was in the habit, I have heard, of going about the streets of Edinburgh dressed in female attire, for no good purpose, as may be supposed, and had the reputation of being "a man full of all evil."* He was Abbot of St. Cross at the time of Darnley's murder, and, the day before its perpetration, an attempt, which came to nothing, was made to get up a quarrel between him and the king, in the hope that, if they fought, Darnley might be killed out of hand, and his intending slayers spared the trouble and scandal of his death.

Mr. Froude styles Lord Robert Stuart one of James V.'s "wild brood of children," concerning whom I have lately met with the following rather curious particulars:—

"Copy Dispensation by Pope Clement VII. to King James V., A.D. 1534, in favour of his four bastard sons.

"This document narrates that James the elder and James the younger and John and Robert Stuart are

* Froude's History, viii. 129.

'Scolares' of the Diocese of St. Andrews; that James the elder is in his fifth, and James the younger and John in their third year, and Robert in the first year of his age, and because they suffer the defect of having been begotten by the king out of wedlock, the Pope, on the king's desire that they should be enlisted in the spiritual army, dispenses with the defect of their birth, permits them when they shall have reached their sixth year to receive the tonsure ('clericali caractere insigniri'), on their coming to be eighteen years of age to be capable of further preferment, on attaining their twenty-third year to be capable of presiding over metropolitan and other cathedral churches, and on their lawful age to be promoted to all holy and priestly orders, with other details of offices they might hold before they reached their tenth year. Dated at St. Peter's, 30th August, 1534."*

Either James the elder or James the younger above mentioned must have been the celebrated Regent Murray, who was at one time prior of St. Andrews, and I should be glad to be informed which of them it was. The assassination of the Regent took place Jan. 23, 1570, Mr. Froude says when he was thirty-five years old.† Now, supposing the date of Pope Clement's dispensation to be correct, and the ages of the children accurately stated, James the elder and James the younger would be respectively in their fortieth and thirty-eighth year in 1570, so that in neither case does the age tally with that given by Mr. Froude.

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

LIVING ENGLISH POETS, OR THE BRITISH PARNASSUS.—I was somewhat staggered the other day by a friend asking how many living English poets there were. Being a plodding kind of person, I tried to work the problem out by a reference to such published authorities on the point as I could find. These were in number three:—1. "William Bell Scott and Modern English Poetry," by W. M. Rossetti, *Macmillan's Magazine*, No. 197, March, 1876; 2. *Our Living Poets*, an essay in criticism by H. Buxton Forman, London, Tinsley Brothers, 1871; 3. *Victorian Poets*, by Edmund Clarence Stedman, London, Chatto & Windus, 1876. I found I could best use Mr. W. Rossetti's list as a basis of comparison. Eighteen living poets are mentioned by all the three above-named authorities, viz., by Mr. Rossetti, Mr. Forman, and Mr. Stedman. The order in which I present the names means nothing. 1. Alfred Tennyson; 2. Robert Browning; 3. Algernon Charles Swinburne; 4. Dante Gabriel Rossetti; 5. William Morris; 6. Matthew Arnold; 7. Henry Taylor; 8. Christina Gabriela Rossetti; 9. Jean Ingelow; 10. Arthur W. E. O'Shaughnessy; 11. Coventry Patmore; 12. William Bell Scott; 13. Thomas Woolner; 14. Marian Evans Lewes; 15. Augusta Webster; 16. John Payne; 17. Richard Henry Horne; 18. Thomas Gordon Hake. Nineteen more living poets are mentioned by Mr. W. Rossetti and Mr. Stedman, but omitted by Mr. Forman. They are:—19. Robert Buchanan; 20. Philip James Bailey; 21. Aubrey de Vere; 22. Robert Lytton; 23. Theophile Marzials; 24. John Henry Newman; 25. Philip Bourke Marston; 26. George Meredith; 27. Alfred Domett; 28. Richard Monckton Milnes; 29. William Barnes; 30. George MacDonald; 31. Gerald Massey; 32. John Westland Marston; 33. Robert Nicoll; 34. Frederick W. H. Myers; 35. George Augustus Simcox; 36. Frederick Locker; 37. William James Linton. These last eight living poets are mentioned only by Mr. W. Rossetti, and are omitted by Mr. Forman and Mr. Stedman: 38. W. S. Gilbert; 39. Edmund W. Gosse; 40. Alfred Austin; 41. Charles Wells; 42. Richard Garnett; 43. James Thomson; 44. Mr. Rhoades; 45. Mr. Ross Niel.

This note, I must state in conclusion, is made most for the foreign and colonial readers of "N. & Q.," some of whom, I fancy, it may interest.

ZERO.

BRITISH SOLDIERS BURIED IN PHILADELPHIA IN 1777–1778.—As several inquiries have recently been made concerning British soldiers who were in America during the revolutionary war, the following extracts from the parish registers of Christ Church, Philadelphia, may be of interest. The British army entered Philadelphia Sept. 26, 1777, and evacuated it June 18, 1778. Those entries of burial marked "?" may have been Americans who were prisoners, as their regiments were not specified:—

Nov. 3, 1777.—Colonel William Murray (?).
Nov. 6, 1777.—Captain Trevor of the 55th Regiment.
Nov. 9, 1777.—Captain Charlton of the 5th Regiment.
Dec. 16, 1777.—Lieutenant Robert Haddom of the 4th Regiment.
Dec. 21, 1777.—George Gibson, Sergeant of the 4th Regiment.
Jan. 12, 1778.—Elizabeth, wife of —— Venters of the 37th Regiment.
Jan. 20, 1778.—Lieutenant Joseph Thomson (?).
Jan. 24, 1778.—Dr. Archer of the 64th Regiment.
Feb. 1, 1778.—Thomas Sheldon, Sergeant of the 28th Regiment.
Feb. 2, 1778.—Dr. Buchannan of the 37th Regiment.
Feb. 9, 1778.—John Lloyd, Sergeant of the 26th Regiment.
Feb. 17, 1778.—Dr. Miles Whiteworth of the Vigilant ship of war.
—— Wife of Barth. Bull, Sergeant 26th Regiment.
May 14, 1778.—Ann, wife of Colonel Grant (?).
May 20, 1778.—Captain Hamilton (?).

The above persons were all buried in Christ's Churchyard.

WILLIAM JOHN POTTS.

Camden, New Jersey, U.S.A.

GREAT ENGLISH NAMES ENDING IN "ON."—At the present day the episcopal bench produces

* *Sixth Report Hist. Manuscripts Commission*, p. 670.
† *Froude's History*, ix. 581.

Jackson, Claughton, Benson, Jacobson; al bench can show Cotton, Bacon, Huddle- don; Her Majesty's Ministry contains Carnarvon, Sandon, Crichton; and Her Opposition numbers Hartington, Gibson, Ayrton. India is governed by Lytton. Dissenters listen to Punshon, Spurgeon, oughton, Moulton; English Churchmen n, Burgon, Wilkinson; English Roman to Patterson. Art gives us Leighton, ewton. The name of Denison is known professions, as is that of Fergusson, that son, and that of Robertson. Lastly comes unenviable notoriety—Staunton.

llowing great English names also end in Littleton, Hutchinson, Picton, Porson, n, Washington.

EDWARD H. MARSHALL.

ple.

C. has made out a strong case, and he to his list Tillotson, Langton, Richard- doubtless several other names. The "eys" are also in great force—to wit, ower, Spenser, Fletcher, Massinger, War- er, Hooker, Fuller, Sylvester, Webster, Waller, Butler, Falconer, Cowper; and irley, Sidney, Cowley, Berkeley, Bent- erley, Priestley, Paley, Wesley, Southey, De Quincey, Kingsley, Stanley, and many a like ending. J. W. W.

re a few choice names which I should to have seen included in W. H. C.'s place them foremost in another dozen e English names ending in "on"— Caxton, Walton, Wotton, Drayton, Bur- on, Breton, Hampton, Thomson, Chatter- n. CH. ELKIN MATHEWS.

ton Road, N.

furnished by W. H. C. is certainly a le one. It is probable, however, that lists dings other than "on," and almost as dis- l, might be easily supplied. Take, for the following, all ending in "er":— Bulwer, Cranmer, Frobisher, Hunter, atimer, Napier, Turner, and Usher.

WM. PENGELLY.

(See *ante*, p. 346.)

ELL FAMILY.—Harleian MS. 6846 con- ist of the freeholders who polled at the f Knights of the Shire, at the Shire Hall, m, on the 18th and 19th of August, in this list occurs the name of Oliver Gent. Another reference to this gentle- be found in the parish registers of Bas- tinghamshire, viz. "John ye Son of omwell, Gent., and Mary his Wife, was ne, 1696." It is not very evident who this Oliver Cromwell could be. The Rev. Mark Noble, in his *Memoirs of the Cromwell Family*, vol. i. p. 91, amongst those Cromwells who are supposed to be descended from Morgan Williams, father of Sir Richard Williams, alias Cromwell, mentions a certain Mr. Oliver *Benjamin James* Cromwell, a gentleman of independent fortune, who resided in many different parts of the king- dom, particularly at Quorn, in Leicestershire, and at Barnledon, in Yorkshire. This gentleman married Mary, sister of John Woodhouse, M.D., and had, with other issue, a son John. It seems probable that it is this John whose birth is recorded in the Basford registers, but possibly some correspondent of "N. & Q." may be enabled to speak with more certainty on this point. Noble states that Ben- jamin Cromwell, the youngest son of Oliver Ben- jamin James Cromwell, was a surgeon and apothe- cary at Nottingham. That the Oliver Cromwell whose name appears in the Basford registers was a Nonconformist is evident from the fact of the birth and not the baptism of his son being recorded. No other entry relative to the family is to be found at Basford. A. E. L. L.

Highfield, Nottinghamshire.

ROBERT SOUTHEY was one of the most accurate of English writers, as I know from having fre- quently tested his statements. I have, however, come upon an error which it may be well to correct in "N. & Q." Speaking of Newton, the Cal- vinistic friend of Cowper the poet, he refers to a certain matter which was in his opinion, and in mine also, well worthy of censure, and then goes on to add:—

"It is in character with it that the seal which he used in those letters was of his own devising—two thigh- bones crossed, in a field sable; crest, a Christian warrior kneeling, and holding a sword reversed, with a cross for its hilt; motto, 'Memento mori.'"—Southey's *Letters*, ed. by J. W. Warler, vol. iv. p. 432.

The crest and motto may be Newton's own in- vention; the arms certainly are not. Whether he had a right to coat armour or no I cannot at present say, but coats varying but little from the above are recorded as belonging to divers families of that name. The arms of Sir Isaac Newton were: "Sable, two shin-bones saltire-wise, the sinister surmounted by the dexter, argent" (Turner's *Grantham*, p. 171). K. P. D. E.

REDWOOD LIBRARY, NEWPORT, R.I.—A corre- spondent of the *Ross Gazette* mentions a visit paid to the Redwood Library, Newport, Rhode Island:

"Then to 'Redwood's Library,' where visitors' names are entered in a book, which is free to strangers, like almost every institution of similar kind throughout the United States. In it found much civility, a fair supply of American newspapers, New York copies of *Blackwood* and *Quarterly Review*, *Appleton's Journal*, &c. A few old pictures graced the walls of the reading-room. It may be noted here that Mr. Redwood, founder of the

institution, was born in 1709, and died in 1788. One oil painting had inscribed on frame: 'The portrait of Abraham Redwood, grandson of the founder of the Redwood Library, born in Rhode Island, 7th April, 1764, died at Brighton in the co. of Sussex, in England, 28th July, 1838. Presented to the library by John Purssord, Esq., of Regent Street, London, nephew of the deceased's wife, and acting executor to his will. Painted by Sir Thomas Lawrence, R.A., in the year 1791.'

"A woodcut, of venerable aspect, explained by the underprinted statement and lines, also held prominent position on wall: 'The bloody massacre perpetrated in King Street, Boston, on March 15th, 1770, by a party of the 29th Regiment:—

Unhappy Boston, let thy sons deplore
Thy hallowed walks besmeared with guiltless gore;
The faithless P——n, and his savage bands,
With murderous rancour stretch their bloody hands!
The fierce barbarians, grinning o'er their prey,
Approve the carnage and enjoy the day.

If scalding drops from rage, from anguish wrung,
If speechless sorrows labouring for a tongue,
Or if a weeping world can aught appease
The plaintive ghosts of victims such as these,
The patriot's copious tears for each are shed,
A glorious tribute which embalms the dead.

But know, fate summons to that awful goal
Where justice strips the murderer of his soul;
Should venal C——s, the scandal of the land,
Snatch the relentless villain from her hand,
Keen execrations on this plate inscribed
Shall reach a Judge who never can be bribed.'"

W. E. A. Axon.

William Hone.—Some time since I saw it announced that materials for a life of Hone were being collected, and in searching over an old book-stall in the country, a few months ago, I discovered a presentation copy of old George Buchanan's poems in Latin, date 1686, with Hone's signature, and sent to his friend, the Rev. J. M. Jones, with the following commendatory lines:—

"Not gifts to 'blind the wise' have I to give,
Or, having wherewithal, such gifts would proffer;
Yet there are courtesies which, while I live,
I gladly would receive; and gladly offer
Something, by way of saying that I feel
Them strongly, and am grateful for them too:
Hence, sir, I hope that while with honest zeal
I thus acknowledge friendliness from you,
You will accept, a proof of my respect,
This little book from old Buchanan's pen!
It may remind you that I don't neglect
Regard from worthy, honourable men.
And that, however deem'd, no heart of stone
Is his, who is, yours truly, Wm. Hone."

This friend of Hone's was evidently a lover of the muses, for at the same time I found a choice interleaved copy of Irving's life of the poet, with printed translations of some of the poet's writings signed "J. M. J.," clearly the work of Hone's friend, and showing a scholarly appreciation of the life and genius of one of the earliest of the Scottish writers. I would just mention that the Rev. J. M. Jones appears to have been a friend of *the Rev. Hugh Fraser*, Rector of Woolwich; and the latter of Buchan of Dryburgh Abbey, who the original possessor of Irving's life of the Sco poet. A. Cutler

"Their coat-of-arms a quiet life," &c.—the churchyard of Somerby, near Oakham, tombstone erected to the memory of Tho Stacey, who died Dec. 11, 1802, aged 86, Elizabeth his sister, who died July 6, 1802, a 80. There is this verse:—

"Studious of peace, they hated strife,
Meek virtues fill'd their breasts;
Their coat-of-arms a quiet life,
And honest hearts their crest."

I am not aware whether this verse is taken fr some published volume of poems, or merely fr the stone-cutter's book of epitaphs; but it appe to me to enshrine an idea as true and beautiful that so often quoted from Tennyson's *Lady Cl Vere de Vere*:—

"Kind hearts are more than coronets,
And simple faith than Norman blood";

and—

"A simple maiden in her flower
Is worth a hundred coats-of-arms."

Cuthbert Bede.

Parallel Passages.—

"One to destroy is murder by the law,
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame."
Young, *Love of Fame*, Sat. vii.

"One murder makes a villain,
Millions a hero; kings are privileg'd
To kill; and numbers sanctify the crime."
Bishop Porteus, *Essay on Death*.

Wm. Freelove.

Bury St. Edmunds.

Curious Custom.—The *Spectator*, in a rec review of *Robert Raikes, Journalist and Phila thropist*, by Alfred Gregory (Hodder & Stoughto has the following:—

"We notice, as a curious instance of changed manne that towards the close of the last century it was custom at Manchester for the chief magistrate of t town, attended by the churchwarden and police-offic to go out of the church while the first lesson was be read, and to compel all persons found in the streets come into the church or pay a fee, which in the case persons of the lower class was fixed at one shilling, a for those of higher rank at half-a-crown."

E. T. Maxwell Walker.

Chace Cottage, Enfield, Middlesex.

"Maffled."—It will be well to register th word in "N. & Q." I quote from a letter Southey, the poet, written from Keswick in 182 "She was what they call in the country that is, confused in her intellect" (*R. So Letters*, edited by J. W. Warter, iii. 186).

K. P. D.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LORD ELDON A BUTTRESS OF THE CHURCH.—Is the Bishop of Peterborough right in attributing the witty saying, that Lord Eldon supported the Church as a buttress, to Lord Eldon himself? The bishop has certainly Lord Brougham's authority to support him, who in a note to his *Life* of Lord Eldon so attributes, but this does not accord with the contemporaneous account which I heard of the *bon mot*. It was then attributed to a witty opponent, who, replying to the remark that Lord Eldon was a firm supporter of the Church, said, "That he supported it then as a buttress, since inside a church he was never seen." Lord Eldon was a very cautious man, and furnished, of himself, few handles whereby to take hold of him. What does Twiss say, or Surtees?

AN INQUIRER.

ST. GEORGE.—When was St. George first recognized as the patron saint of England, and when was the red cross of St. George first displayed on the English flag?

HENRY F. PONSONBY, Lieut.-General.

THE BARONY OF FITZWARINE.—On pp. 542, 543, of Burke's *History of the Commoners*, 1835, "Delafield of Fieldston," are these statements:—

"The Count (Delafield) appears to be the undoubted heir to the ancient barony of FitzWarine, which has been suspended for more than four centuries.....In Burke's *Extinct and Dormant Peerage* there is an evident mistake regarding this Lord FitzWarine and his descendants, who are confounded with those of Robert, Lord FitzPayne."

There is a remarkable similarity between the pedigrees of FitzPayne and FitzWarine, as given in Burke's *Extinct Peerage;* but it is very singular that the blunder, if blunder it be, should have been reproduced in the latest edition of the *Extinct Peerage*, published thirty years after its detection and exposure by the author himself. May I inquire which is correct—the original statement, as reproduced in 1866, or the correction made in 1835? and can any collateral light be thrown upon the causes and circumstances of the contradiction?

JOHN W. STANDERWICK.

THE KILION FAMILY.—I have three engravings in blue, 26 × 18 inches, marked "Christoph. Gustav Kilion et excudit Aug. Vind." Was C. G. one of the eminent Kilion family of engravers of the last century? Are their engravings of any particular value?

L.

THE DE STUTEVILLE FAMILY.—I am anxious to obtain the pedigree of this family. I believe Nicolas de Stuteville signed the Magna Charta. Can any of your numerous readers oblige me with it, and also the family arms and motto, if any?

AN OLD SUBSCRIBER.

THE HEIRESS OF ALBINI OF BELVOIR, WIFE OF JOHN BOURCHIER, FIRST EARL OF BATH.—On what authority do modern writers, beginning with Dugdale, call this lady Cicely, when in her brother's Inq. post mort. she is named Florence?

HERMENTRUDE.

"THE ROYAL SLAVE," a tragi-comedy, by W. Cartwright, was performed before King Charles I. on August 30, 1636, by the students of Christ Church, Oxford. A MS. copy of the play, having the names of the actors written on it, was among the MSS. in Richard Heber's library (MS. No. 1043). Who was the purchaser of this MS., and in whose possession is it now? Are the names of the performers in the *Royal Slave* to be found in any other copy of the play, printed or MS.?

R. INGLIS.

HERALDIC QUERY.—A curious old coat of arms was shown to me by a person whose father had received it from a gentleman, supposed to have been his grandfather, early last century. It was as follows: Az., on a bend engr. or, three martlets gules; crest, a cat's head erased ppr. Whose arms are these?

S.

THE REV. PHARAMUS FIENNES.—In the register of burials in the parish of Weston-sub-Edge, Gloucestershire, the following entry appears: "The corpse of y^e^ very Rev^d^ Pharamus Fiennes, late worthy Rect^r^ of this Parish, was interred 6 Dec. 1708." There is likewise this note respecting him: "He appears to have belonged to the family of the Lords Say & Sele." Can you refer me to any pedigree or other source of information?

ABHBA.

ARIOSTO.—Stewart Rose's translation of Ariosto, 1823-31, is highly spoken of in the *Quarterly*, *Blackwood*, and other publications of the day. Murray, it seems, offered Rose 2,000*l.* for the translation. He was in with the Edinburgh cliques, and Scott puffed him in a review in the *Edinburgh*. After all, can anybody say what may be the real value of his work?

C. A. WARD.

Mayfair.

"ROME WAS NOT BUILT IN A DAY" (Ray's *Proverbs.*)—What is the origin of this proverb, or its earliest known occurrence? It is used by Palingenius (flor. *c.* 1500), *Zodiacus Vitæ*, xii. 460 (ed. Tauchn.):—

"Neque protinus uno est
Condita Roma die."

It is translated from the German as, "Roma non fuit una die condita," by Hen. Bibel Justingensis.

Opuscula, Adag. Germ., sign. H. III. rect., Par., 1516.

In French it is, "Rome ne fut pas faite en un jour," Gabr. Meurier, *Trésor des Sentences*, Lyon, 1577, in Le Roux de Lincy, *Le Livre des Proverbes Français*, tom. i. p. 295, Par., 1859.

The Scotch form is, "Rome was na bigged in ae day," Ray, u.s., p. 254, Bohn, 1869, and the Spanish is given, *ibid.*, p. 128.

It is, therefore, a proverb common in European languages. ED. MARSHALL.

Sandford St. Martin.

"SNAILER."—The other day I came across the following *affiche*:—"Good button netters and *snailers* wanted." What is a *snailer?* Rumpff (*Techn. Wörterb.*, Wiesb., 1868-70), among other meanings of *schneller*, gives driver, pecker, picker. R. S. CHARNOCK.

Junior Garrick.

SIR NICHOLAS BOND IN 1377.—Will any one kindly say who the Sir Nicholas Bonde was who was sent upon a mission to the city of London by Richard II. on his accession to the crown in 1377, as is mentioned in the *Chronicon Angliæ*, "auctore monacho quodam Sancti Albani" ("Missi sunt Londinas ex parte regis dominus Latimer et dominus Nicholaus Bonde," Treasury edition of 1874, p. 148)? He also led the horse of the king in the coronation procession ("Dominus quoque Nicholaus Bonde ejus frenum duxit incedendo pedes," *ib.*, p. 155).

SIR NICHOLAS BOND IN 1359 AND 1373.—Was the Bond mentioned in the above query the same Nicholaus Bond "qui cum eodem principe" (the Black Prince, *i.e.*) "ad partes transmarinas profecturus erat" in 1359, according to a document in *Fœdera* (vol. iii. pt. i. p. 443), and who received the confirmation by Edward III., in 1373, of a previous grant by the Black Prince to him of lands in Bordeaux, "Boundeloys," and Medoc "pro servitio suo" (*ib.*, pt. ii. p. 994)? B.

JOHANNES BONDE, 1345.—Who was the "dilectus filius nobilis vir Johannes Bonde domicellus" commended in 1345 to Edward III. by Pope Clement VI. in a bull urging the king to make peace for reasons which Bonde should show him (*Fœdera*, vol. iii. pt. i. p. 28)? B.

OLD ENGRAVING.—In an old book-shop I have seen an engraving of a German magnate. "Chevalier Roslin pinx., 1778." "Joh. Jacobi fec., 1782." "Franciscus Josephus S. R. T. Princeps et Gubernator Domûs de Liechtenstein, Dux Opponiæ et Carvoviæ in Silesiâ, aurei velleris Eques, Cæsaris à Consiliis Intimis," &c. Such is the inscription. Could some of your readers tell me—1, if this particular prince left any mark on the political history of his time; and, 2, as a point of scholarship, whether it should not be the dative "Cæsari" instead of the genitive? I quarrel at all with "à consiliis intimis" counsellor, any more than I object to "à for secretary, "à sacris" for chaplain, or stabulis" for a master of the stables. phrases are formed strictly on the analo classical "à maner." But I should be in think that they should still be treated pounds and not as substantives, taking a before or after them. H. DE B. HOT

Royal Colonial Institute.

"PHILOSOPHY IS THE MOTHER OF THE S —Whence the origin of this current phra

"CORRODY."—The following is from *Report of the Royal Commission on H Manuscripts*, p. 290. It is contained in scription of the ancient MSS. of Lord L at Petworth House, Surrey. The date 5 non. Feb. :—

"J. the Prior and the Convent (of Ely) gra liam de Exningge, formerly their bailiff of corrody for life: each day two knights' l white and one black; two gallons of ale, one one common, from the cellarer; and from larder every week except Advent, on the three meat is eaten, viz. Sunday, Tuesday, and Thu help of flesh with a portion of supper, in like those who have knights' corrodies; on the f days one help of fish; and for supper, as it to other holders of corrodies from the prio and a robe yearly of the prior's livery, such of their manors or greater officers of the prior receive. But the said William shall take char one or more of their manors or churches, h vice, as they think it may be of use to the church, and, while so, the corrody shall cease of sickness he shall have the corrody and the

A "corrody" was evidently an allowanc visions, which would seem to have varied rank of the recipient; but what is its ex ing, and *unde derivatur?*

HUGH A. KE

Waterloo Lodge, Reading.

ALFRED RETHEL: ALBERT DÜRER.— be much obliged if any one could tell a print of Alfred Rethel's picture, "D Freund," and the companion, can be obt have tried all the print-sellers in Cambri out effect, and some London shops. A the heliotype copies of Albert Dürer's can be obtained. HENRY A. C. TO

Trin. Coll., Cambridge.

EXCHANGE OF NAMES.—

"Men have sometimes exchanged names friends, as if they would signify that in their loved his own soul."—Emerson, *Friendship* (i. 90).

What men have ever made this exchang A. L. M.

Oxford.

IRISH OFFICERS.—Where can a list of the superior officers who fought under Lord Galmoy in Ireland and on the Continent be found? Also a list of the Irish officers in the service of France, who died at the battle of Malplaquet. PETRUS.

MR. KEMBLE'S "SAXONS IN ENGLAND."—At p. 478 of the first volume of this well-known work there is a summary of the local names collected by Mr. Kemble, to show the method of settlement adopted by the Anglo-Saxons. Has it ever been noticed that there is a mistake in the calculation? Mr. Kemble says the total number reaches to 1329, whereas, according to the figures he supplies, it should be only 1229. Mr. Isaac Taylor (*Words and Places*, p. 138) uses this table for the purpose of compiling a table "to represent the proportion of names to the acreage of the several counties." The query that I would put, therefore, is, Has this error been corrected; and, if so, what is the correction? G. LAURENCE GOMME.

AN "INSPEXIMUS" (?).—A charter in confirmation of early charters granted in James I. to a private person as owner of a manor, giving various rights and privileges. It is not sealed, but marked at foot "by writ of Privy Seal." Does such a charter require a seal under the above circumstances? It appears to be an "inspeximus."

J. F. N.

Bristol.

SILPHIUM.—The late Admiral Smyth, in his *Descriptive Catalogue of the Duke of Northumberland's Cabinet of Roman Family Coins* (privately printed), at p. 88 says, *à propos* of this famous aromatic herb:—

"After my excavation of Leptis Magna, in 1816, I was able to procure some roots of this long-lost classic plant, one of which I sent to H.R.H. the Duke of Sussex, and another to the late Duke of Buckingham, in order to secure the services of their excellent gardeners in propagating them. The plants somehow or other hung fire, notwithstanding they were both in good thriving condition in 1829. But since then one has been lost through accident, and the other died away. The silphium (or *laserpitium* of the Latins) is something between celery and sea-kale, but larger, and is well represented on the coins of Cyrene."

It would appear from these concluding words that the admiral had satisfied himself that the silphium represented on the coins resembled some living plant that he found at Leptis.

Taking this identification to be correct (which, however, may be doubted), has any one else, French or English, subsequently corroborated it? I raise this doubt because the ancients themselves, after a time, believed that the Cyrenaic plant was extinct, and put up with the Parthian laser which had replaced it.

Anyhow, readers of Plautus and Athenæus will gladly welcome, if it can be refound, the herb which figures so pleasantly in the pages of both these authors. H. C. C.

"QUEM DEUS VULT PERDERE PRIUS DEMENTAT."—Can any one supply the Greek version of this proverb? W.

MR. MONTAGUE, THE BOOK-BINDER.—Mention is made (*ante*, p. 335) by MR. SOLLY of Mr. Montague, the book-binder. I should be glad of any further particulars concerning him. H. M.

Athenæum Club.

ANSTRUTHER FAMILY.—I should be glad to correspond with any one who is "up" in the pedigree of the two baronetical families of Anstruther; or to be referred to any work giving the descendants of Colonel Anstruther, third son (according to Burke) of the third baronet of Anstruther, and also the descendants of the younger sons of the first and second baronets of Balcaskie.

E. A. WHITE, F.S.A.

Old Elvet, Durham.

AUTHORS OF BOOKS WANTED.—

An Historical Enquiry into the Unchangeable Character of a War in Spain, London, 1837. 8vo.

The Pilgrimage. [Worsley, November 16, 1841.] 8vo.

ADHBA.

Caleb Stukeley. London, Nathaniel Cooke, Milford House, Strand, 1854. M. D. H.

"The Good St. Anthony."—Where can I obtain the words, or song, having the above title?

E. J. TAYLOR, F.S.A. Newc.

AUTHORS OF QUOTATIONS WANTED.—

"Toujours perdrix."

"Through the journey of life ever lead us."

"All things change, but Thou dost not."

"It is better to be a lion among a herd of stags than a stag among lions." M. D. H.

"Too fair for praise, too modest to believe it;
Too truly meritorious to receive it."

GREYSTEIL.

I am anxious to recover the words of a song relating to the crown of these realms being offered to Cromwell. All I know of it is—

"I heard a little bird sing
That the Parliament captain is going to be king."

A relative of mine who could remember the '45 knew the whole of it, and often repeated it to my father; but the above quoted words were all he could call to mind of it in later life. K. P. D. E.

"Obedience is greater than freedom. What 's free?
The vexed straw on the wind, the toss'd foam on the sea.
The great ocean itself, as it rolls and it swells,
In the bonds of a boundless obedience dwells."

A short poem on the death of the righteous which ends with words to this effect:—

"Not a sigh, nor a groan, nor a tear,
But calm as a zephyr he dies."

A. S. P.

Replies.

THE TITLE OF "ESQUIRE."

(5th S. vii. 348, 511; viii. 33, 55, 114, 157, 256, 314.)

It appears to me that M. A. H. has fully answered MIDDLE TEMPLAR'S inquiry as to "what on earth I may mean by the Roman Catholic and Nonconformist view of this question."

It is undoubtedly the case that in Ireland landed gentry were described as Esquires in public and legal documents solely on account of their being owners of real estate. I refer particularly to cases of Roman Catholic gentry, who could have acquired no title to such distinction by holding office of any kind under the Crown. I have little doubt that the same rule prevailed in England, and hence my contention that the possession of landed property was held, at one time, to give right to the use of the title of Esquire by Roman Catholic and Nonconformist gentry in any "bill, warrant, quittance, or obligation."

I shall have more to say on MIDDLE TEMPLAR'S remarks on the "Oath of Allegiance" and the 'Roll of the Queen's Commission," when I can fully substantiate my statements on these points; and if I cannot do so I shall cheerfully acknowledge my error. But I may ask, Does not MIDDLE TEMPLAR really prove my case? He acknowledges having signed the "Roll of the Queen's Bench," which I believe is in substance the "Roll of the Queen's Commission." I know that I signed this roll in common with lord and deputy lieutenants, who could have had nothing in common with the mere "status of a barrister." MIDDLE TEMPLAR must be aware that the sovereign anciently sat in person on the bench, and even now is supreme judge of the state, and presumed to be present in all courts of justice in all parts of the realm. Surely, therefore, if one appears in the Court of Queen's Bench by order, and takes the oath of allegiance and signs the roll, he appears before the queen, and receives direct commission from the Crown. I believe it is thus: that a barrister receives his authority to plead, and that he holds that authority, after being duly called to the bar by the benchers of his inn, directly from the Crown; and, further, that it is this act and deed which give him the acknowledged right to the title of Esquire. H.

I thank MR. CURTIS for his explanation; but he must pardon me if I say that I do not consider it entirely satisfactory.

I ventured to say, on p. 55, that I thought a "chapter of the Heralds' College would in these days admit that a barrister is entitled to *write himself armiger*." This was in reference to MR. CURTIS'S remark (p. 34) that MIDDLE TEMPLAR had "yet to show" that "a chapter of the Heralds' College will admit that the title of barrister-at-law carries with it the title of esquire."

In his hasty and ill-considered rejoinder MR. CURTIS tells me I "may learn" that a chapter, &c., "would *not* in these days admit that every barrister is entitled to write himself armiger, *or that the title of armiger includes the title of esquire*."

The *ipsissima verba* of the portion of my reply upon which he now comments are as follows:—"But when he adds, on the same authority, that 'the title of armiger does *not* include the title of esquire,' I am altogether at a loss to comprehend his meaning."

How far I am open to the charge of misquoting him, thereby reversing his meaning, the readers of this are in a position to judge.

He *meant* to tell me, he says, that armiger and esquire are synonymous; but what he did tell me was exactly the reverse. Why he should consider it *necessary* to supply me with this very interesting piece of information I cannot conceive, unless he too hastily concluded that I had used a phrase the meaning of which I did not understand.

MR. CURTIS speaks of "Selden and Camden, and *other* kings-at-arms." On p. 34, too, he says that Blackstone "gives to barristers the title of esquire." He "may learn" that Blackstone nowhere states that a barrister is an esquire, and likewise that Selden was not a "king-at-arms," but (like myself) "e societate Interioris Templi, *armiger*." H. S. G.

I hoped that some one learned in the constitution of our law courts would notice MIDDLE TEMPLAR'S reply to me, p. 315, respecting the right of the Earl Marshal's Court to freely assist the sovereign in the exercise of the undoubted prerogative of the Crown to confer and to regulate the use of titles of honour.

Notwithstanding the confident tone of MIDDLE TEMPLAR'S reply, I still do not understand that the ruling or very loose doctrine of a single judge, who was perhaps not very well versed in the science of heraldry, "that barristers-at-law are Esquires," has ever been supported by a formal decision of any court of common law; and I conceive that if a court of common law were to think fit to entertain a purely heraldic question, and were to decide that all "barristers-at-law are Esquires," in opposition to the ruling of the Heralds' College, that common law court would not only overstep the boundaries of its own province, but would trespass upon the special province of the Earl Marshal's Court, and in so doing would lay itself open to the charge of having attempted to usurp the prerogative of the Crown to confer and to regulate the use of titles of honour.

I am not competent to discuss the question

raised by MIDDLE TEMPLAR, whether the High Court of Justice is superior or inferior to the High Court of Chivalry; but I believe that the Earl Marshal's Court is an independent court immediately attached to the Crown, and that its province is to assist the sovereign in the exercise of the prerogative of the Crown to confer and to regulate the use of titles of honour, and that this court is the proper court of appeal on any heraldic question, including the use and abuse of those titles; but I believe that when the Earl Marshal's Court lost its executive officer, by the abolition of the office of Lord High Constable of England, that court ceased to have any power to enforce the penal laws, which I believe still exist, against abuses of titles of honour, and that it cannot, in the present day, prevent any common law judge from ruling, and enforcing the rule as a point of order within the precincts of his own court, that utter barristers shall be described either as Knights or as Esquires. J. LLEWELYN CURTIS.

Old Broad Street, City.

MIDDLE TEMPLAR says that the High Court may enforce upon the Heralds' College a decision heretofore given by a superior court of common law, that an outer barrister is an Esquire. But how would it enforce this decision? I am curious to know MIDDLE TEMPLAR'S views on the *quomodo*, because I do not see how mandamuses and *prohibitions* can go to the college. If the contention be correct that a court of common law could lawfully rule that a stuff gownsman is an Esquire, there is nothing (except common sense of course) to prevent the High Court from deciding that a Q.C. is a peer of the realm. Certainly the Heralds' College would respect the one decision about as much as the other. H. C. C.

Your correspondents may be pleased to be reminded that there is an entertaining paper on this subject in Steele's *Tatler*, No. 19, May 24, 1709. The writer says:—

"I 'll undertake that if you read the Superscriptions to all the Offices in the Kingdom, you will not find three letters directed to any but Esquires. I have my self a couple of Clerks, and the Rogues make nothing of leaving Messages upon each other's Desk: One directs to *Degory Goosequill*, Esq.; to which the other replies by a Note, To *Nehemiah Dashwell*, Esq.; *with Respect*; in a word, it is now *Populus Armigerorum*, A People of Esquires."

For my own part—with deep esteem for every honest, sensible, and amiable man, of whatever degree—I have always thought that the line of demarcation ought to be drawn at what Douglas Jerrold (I forget where) humorously calls "that impassable gulf—the slit in the counter."

J. W. W.

"DAME" AND "LADY."—That much hammered title "esquire" seems to require as much fruitless repetition as if each writer was striking the final blow to settle for ever that title. Will any learned in such points say what is the distinction between "dame" as a title and "lady" as a title? In the Court of Probate I have had papers corrected where I had "dame" to "lady," and *vice versâ*. I have understood that the title "dame" applies not to the widow of a commoner bearing a title of "lord" by courtesy. But generally what is the distinction between "dame" and "lady," and is a countess a "dame"? 82.

COLOSSIANS II. 18, 19 (5th S. viii. 287.)—This is a construction so commonly to be met with in classical authors that one is greatly surprised that DR. KENINGALE COOK should have found the smallest difficulty about it. Τοῦ Θεοῦ is what is termed by grammarians the causal genitive, and follows certain verbs either with or without an antecedent substantive. The one under review is an instance of the former class, and has, in addition, what is called an attributive force. As examples, the following will suffice: ἐμῆς ἀγωγῆς ἀντιτίσασθαι φονον (Æsch., *Agam.*, 1263); Παλαμήδους σε τιμωρεῖ φόνου (Eurip., *Orest.*, 427); τοὺς ἐπικούρους—τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος (Herod., iii. 145).

By this construction, as will be seen, the *object* of the verb is put in the accusative, the *cause* leading to or producing it in the genitive. According to this rule, therefore, applying, as it does, strictly to this passage from the Colossians, the proper rendering of it into English is, "Increaseth with, or in proportion to, the increase which God, the cause of it, supplies." I take it, however, that there is an ellipse before the accusative noun, which, if supplied, would make the sentence to run somewhat thus: αὔξει (κατὰ) τὴν αὔξησιν τοῦ Θεοῦ.

Your correspondent pronounces this passage to be "pantheistic."* I take the gravest exception to this judgment, and enter my most emphatic

* Pantheism, as a system, was first promulged by an ecclesiastic named Almaric, a native of Bene, in the diocese of Chartres. He is accused by his contemporaries of paying greater regard to Aristotle than to Holy Scripture; but later writers suppose him to have drawn his errors rather from the Arabian commentators than from Aristotle himself, and yet more from Plato and Scotus Erigena's book, *On the Division of Nature*. His doctrine was pantheistic—that God is all, and that all is God; that everything issues from the All, and will return to it. Hence he inferred that God was as truly incarnate in Abraham as in Christ; that the Holy Spirit spoke as really through Ovid as through Augustine; that the Trinity only denotes three manifestations of the Deity at three different periods of the world, &c. He wrote in the early part of the thirteenth century. His doctrines were condemned as heretical by Pope Innocent III., and being compelled to retract them, he died soon after of grief and shame. See Robertson's *History of the Christian Church*, vol. iii. p. 342, 8vo, 1866.

protest against it. Assuming that he understands what pantheism is, and the pernicious issues it involves, I would seriously ask him whether he is prepared to show that St. Paul, by his writings, is in any way responsible for such issues; whether, in fact, he anywhere asserts, directly or indirectly, that God is everything, and that everything is God. I trow not; and I assert, as my most deliberate opinion, that Paul was *no* pantheist; the rather that he was the very opposite, and that in this very chapter (v. 8), in which he cautions the Colossians against "philosophy and vain deceit," he puts himself forward as the determined antagonist of this and every kindred system. Nor does this passage, more than any other, give the slightest colour to the view. Like the parallel one in Ephesians iv. 15, 16, it is treating exclusively of the headship of Christ over his Church, and I can give its full and amplified meaning in no better words than those of Hammond (see *Paraphrase, in loco*):—

"Let no man please himself, and condemn you in point of worshipping angels, as mediators to God, as if there were some humility in so doing, undertaking to search into those things which he knows nothing of, having no ground for his doctrine but his own carnal phantasie. Which they are guilty of, who do disclaim Christ, who is indeed the Head of his Church, the only Intercessor to the Father, from whose influences (as in the natural body the animal spirits are from the head conveyed to all the body by the nerves, and thereby all the joints cemented together, for the supplying all the wants of every part, so) the Church by the unity maintained and continued with Christ the head, and by amity, liberality, and charity of one towards another, shall thrive and prosper, and increase to that proportion which God requires (*τὴν αὔξησιν τοῦ Θεοῦ*)."

As to the extraordinary theory propounded in the question, "Does God grow?" I think it will be sufficient to say, as a passing remark (it being a subject not coming within the provisions of "N. & Q."), that as *growing* necessarily supposes *imperfection*, to predicate this of God is tantamount to affirming that he is a Being *not* perfect, and, moreover, that as an *Eternal* Being he never can become so. No one, as I think, can feel much surprise that "the reviewers should complain of this title as somewhat startling."

EDMUND TEW, M.A.

I do not purpose discussing the force of the genitive in this text, but merely desire to show that Noyes has such a weight of authority to support his rendering of the words that it is scarcely fair to speak of him as "deciding for himself," as though he were airing some private and baseless crotchet of his own. Poole (*Syn. Critic., in loc.*) cites Grotius, Davenant, Gomarus, and Zauchius as agreed in rendering "illo incremento quod a Deo est." Beza notes on this passage, "Id est augmento quod a Deo proficiscitur." Wetskin's note is identical: "τοῦ Θεοῦ] quæ est a Deo." Wahl (*Clavis Novi Test.*) explains "Ein durch Gott gewirktes Wachsthum." Alford renders, "The increase wrought by God," he being the first cause of life to the whole. George Pasor, in his *Lexicon to the Greek Testament* (London, 1644), gives, "Augescit Dei augmento (genit. efficientis) h. e. quod a Deo proficiscitur."

Noyes's rendering rests not on his own mere dictum, but has a strong substructure of authority.

JOHNSON BAILY.

Pallion Vicarage.

αὔξει τὴν αὔξησιν τοῦ Θεοῦ, "(the body) increaseth with the increase of God," i.e., says Ellicott (*in loc.*), "the increase which God supplies," *τοῦ Θεοῦ* being the gen. *auctoris* or *originis*. So also does Prof. Lightfoot explain the genitive in his commentary on this epistle (published 1875).

A. L. MATHEW.

Oxford.

LEPROSY (5th S. viii. 401.)—MR. WARD, in his interesting communication on leprosy, seems to me to jump to some conclusions without sufficient grounds.

1st. He tells us that land was in early times (without specifying any particular period) let at a penny an acre. I very much doubt this. If he can produce any instance of so low a rent, I think it will turn out to be a quit rent and not a rack rent, and no certain indication of the full value of the land.

2nd. That about the commencement of the fourteenth century lepers were burnt alive is much too broad a statement. I think it will be found that lepers so executed were accused of poisoning wells, spreading disease, or some such crime. To be a leper was not necessarily to be guilty of treason, or liable to the punishment of the stake.

3rd. MR. WARD boldly states that the plague of leprosy was stayed by a slight change of diet, namely, the introduction of vegetables towards the end of the reign of Henry VIII. Now, will this statement bear the least examination? Is there any reason to suppose that the decline of leprosy in England was sudden? Had it not, on the contrary, been gradually diminishing up to the time when the lepers' proctors were declared by the 39th Eliz. "rogues and vagabonds"? Is it the least likely (if there be any truth in the statement that vegetables were introduced into England in the reign of Henry VIII.) that in a short time the use of vegetables, unknown before, would have become so common as to have materially altered the diet of the lowest class of the community? How will MR. WARD account for the prevalence of leprosy up to the present time in the East, where animal food forms no part, or the least possible part, of the diet of the lower orders? No; the decline of leprosy in this country must be attributed to many causes, amongst which a change of diet is one only.

But the subject is a wide one and worthy the consideration of the learned. A work on the rise, progress, and decline of particular diseases in different countries, written in a philosophic and scientific spirit, and guided by the light afforded by modern research, is a want which it is much to be desired some competent person would supply.

How replete with interest is the study of the causes which have led to the cessation of the plague in civilized* Europe! From this dreadful disease England has been free for more than two centuries (the last epidemic plague was, I believe, that of Winchester in 1666); France for more than a century and a half (the last plague in France was that of Marseilles and some other places in Provence in 1720). It would be presumptuous to attribute this happy immunity to any one cause, but it has long struck me as possible that there may be some connexion between this freedom from plague and the change wrought in the constitution by the use of astringent drinks—tea and coffee—instead of the more heating and inflammatory ones whose place they have taken.

WILLIAM WICKHAM.

Athenæum Club.

WAS ST. PETER A MARRIED MAN? (5th S. viii. 346.)—I should wish, with your permission, to make a few remarks upon this subject. Your correspondent calls the house spoken of by St. Mark "Peter's house," and builds much upon this supposed sole ownership. St. Mark calls it "the house of Simon and Andrew." I am aware that the other Evangelists name St. Peter only. Why this apostle should be called "the hot-headed fisherman," and then the inference be drawn from this somewhat irreverent epithet that he would not have allowed, during his wife's lifetime, her mother to live in a house of which he was part owner, is not clear. Why "the generosity characteristic of his nature" should not have permitted this does not appear.

The question is then asked, "Who gave the evening meal?" &c., and the answer is made to suit the preconceived notion that St. Peter's mother-in-law was "mistress of the house." I venture to think that nothing is said about "who gave the evening meal." We are told that some one διηκόνει, ministered, waited at table; nothing about who ἐποίησε δεῖπνον, a distinction clearly drawn in St. John xii. 2, where Martha διηκόνει, as the healed woman did here, both in token of her gratitude and in testimony of the completeness of her cure.

Then as to the passage 1 Cor. ix. 5, which your correspondent translates, "Have we not power to *marry?*" I think he would find it difficult to produce a passage in which γυναῖκα περιάγειν means "to marry," or in which the words could bear this meaning. That in early times it was not uncommon περιάγειν ἀδελφήν, who was not a wife, is well known.

But, on the whole, the "rendering of the Apostle Paul's words," as well as those of the Evangelist, seems to me not merely "strained," but faulty.

ETONENSIS.

THE DORMANT SCOTTISH PEERAGE OF HYNDFORD (5th S. viii. 429.)—If your correspondent C. E. G. H. will write to me at the address which I append, I shall probably, on knowing his reasons for desiring more detailed information than the ordinary books of reference happen to supply in this case, be able to afford him some assistance. As a matter of fact, none of the printed accounts which I have seen deal at all adequately with the subject. There may, or there may not, be two distinct questions—that of the chiefship of the house of Carmichael, and that of the heirship to the Earls of Hyndford. It is further possible that the descent of the earldom might be decided to be governed by a distinct law of succession from that applying, unquestionably, to the older barony of Carmichael. There is no doubt whatever that the heir male of the Earls of Hyndford is also the heir of the barony of Carmichael, created in 1647, with remainder "hæredibus masculis quibuscunque in omni tempore futuro." There may possibly be a doubt whether such person would also be the heir of the earldom, though I believe it can be shown that at the time of the creation of the higher title, in 1701, the heirs male were likewise the heirs of entail, in which case there can be no doubt of its devolution being identical with that of the barony. There is no doubt that both the earldom and the barony are simply dormant, and there is every probability that the heir of both peerages is the heir male general of the house of Carmichael.

C. H. E. CARMICHAEL.

New University Club, St. James's Street, S.W.

EAR-RINGS (5th S. viii. 361.)—If the "ear-ring" which Abraham's servant bore to Rebekah was for the same purpose as an ear-ring of nowadays, we must sympathize with the juvenile commentator who remarked, "He might as well have given her a *pair* when he was about it"; but those who have studied the etymology of the word rendered as above say that it means primarily a nose jewel; and the alternative reading given in the margin of Genesis xxiv. 22 is a "jewel for the forehead." In telling Bethuel what had passed between him and Rebekah, the servant expressly says, "I put the ear-ring *upon her face*" (v. 47).

ST. SWITHIN.

MR. BARBÉ's interesting paper on ear-rings reminds me of something which has always been a

* I say *civilized* to exclude Russia and Turkey in Europe, neither of which countries has been free from plague for any long period.

matter of great doubt and misgiving to me. I almost fancy there must be a mistake in the translation from the original Hebrew. Gen. xxiv. 22 speaks of "a golden ear-ring." Now, ear-rings being generally in pairs, it strikes me as most peculiar that Abraham should only have given a single one to his man for Rebekah, particularly so as I read in Gen. xxiv. 47 that he put "the ear-ring upon her face." The proper place for ear-rings would of course be the ears, while the nose is the only place where a ring could possibly be placed upon the face. Is it, therefore, not more likely, according to the habits of many Oriental nations, that the ear-ring, or the ring in question, was simply a nose-ring? Unfortunately, I am not able to read up the original Hebrew text, otherwise I should certainly consider the point important enough to do so. Another of your readers will perhaps take the trouble. E. K.

"CAT-IN-THE-PAN" (5th S. viii. 148), *i.e.* a turncoat, from turning the cate, *i.e.* cake or pancake. This expression formed the subject of some communications to "N. & Q." in 1863, commencing with 3rd S. iii. 191, and continued in p. 314 of the same volume, and p. 17 of vol. iv. It arose from the circumstance that Mr. Justice Blackburn had been wrongly reported as having said, on a certain occasion in court, "to do what was called in the old books 'turning the fat in the pan.'" Mr. Justice Blackburn had noticed himself the mistake of the reporter in "fat" for "cat." Several instances of the use of the expression are given. In *Proverbs*, by James Howell, fol., Lond., 1659, English proverbs, p. 14, occurs: "This is to turn the catt in the pan." But Ray has, "To turn cat in pan" (*Handbook of Proverbs*, p. 181, Bohn, Lond., 1855). ED. MARSHALL.

The following extract from Bacon's *Essay of Cunning* will explain this phrase as understood in his time:—

"There is a *Cunning* which we in *England* call, *The Turning of the Cat in the Pan:* which is, when that which a Man sayes to another, he laies it as if Another had said it to him; and to say Truth, it is not easie, when such a Matter passed between two to make it appeare, from which of them it first moved and began." —*Essayes*, ed. 1632, p. 132.

As to the origin of the saying, it is not easy to imagine any connexion between a cat and a pan. I venture to suggest that the word first used was *cate*, meaning a *cake;* and as it is customary to turn over pancakes by a twirl in the pan when one side is done, in order that both sides may be equally cooked, so changing of sides in war or politics by a sudden twirl might have given rise to the proverbial saying as used in the *Vicar of Bray*, also by Tom Durfey in his *Butler's Ghost; or Hudibras, the Fourth Part*, canto i., where *the knight about to hang* himself says:—

"Like Y—k I took the test, and then,
Like S—bury, *turn'd cat in pan:*
Ofttimes afraid my neck would be
The forfeit of my loyalty."

A. B. MIDDLETON.

The Close, Salisbury.

To turn "cat-in-pan" is to change sides on any question, as a cate (pancake) is turned in the frying-pan by the skilful tossing of the cook, so that it may be done on both sides. We may constantly see a like operation performed with more or less adroitness by the "worshippers of success" in war and politics, and without the Vicar of Bray's excuse, that their living depends upon it. Two early instances may be cited:—

"*Caris.* Our fine philosopher, our trimme learned elfe
Is come to see as false a spie as himselfe;
Damon smatters as well as he of craftie philosophie,
And can tourne cat in the panne very pretily;
But Carisophus has given him such a mightie checke
As I thinke in the ende will break his neck."
Richard Edwardes, *Damon and Pithias*, 1571.

"*Idleness.* Now am I newly array'd as a physician: now do I not pass.
I am as ready to cog with Master Wit as ever I was.
I am as very a turncoat as the weathercock of Paul's,
For now I will call my name Duc Disporte, fit for All Soul's.
Yea, so so finely I can turn the catt in the pane
Now shall you hear how finely master Doctor can play the outlandish man."
Marriage between Wit and Wisdom, 1579, sc. 3, Shakespeare Soc. repr., p. 24.

VINCENT S. LEAN.

Does not the context, "in pudding-time," show the *cat* to be that *cate* which exercises the deft hand of the housewife at Shrovetide?

HENRY ATTWELL.

Barnes.

MEANING OF "KEX" (5th S. viii. 169.)—I have heard this name applied by labourers in our Midland counties to *Conium maculatum* (hemlock), to *Anthriscus sylvestris* (chervil), and to the more local *Myrrhis odorata* (sweet Cicely). The hemlock may be taken as its best equivalent, but it is useless to expect exactness in the application of provincial or old English plant names. To an uneducated eye all the three species above named would seem superficially identical. *Kexes* (the plural use is commonest) are, in short, any tall, rankly-growing umbellifers with stout, channelled, hollow stems. Keats talks of "pipy hemlock." This gives the leading idea of *kex*, as used by a countryman. Just as with *bents*, the stem idea enters largely into the connotation of the word, from these soft, feathery grasses (*agrostis, apera, aira*) lasting as dry stalks long into the winter, after their inflorescence has been shed or has withered away. J. LEICESTER WARREN.

In the dialect of Lindsey, and I believe throughout a great part of England, *kex* means the hem-

ut as the people who use the folk-speech botanists, the word is often applied to any mewhat like a hemlock, the stalks of which p hard and dry in the winter. Richard , an Isle of Axholme man, in his *Terence lish*, fifth edit., 1629, speaks of some one serly and dry as a *kix*" (207). This well for hemlock stalks, but cannot mean rass. In *Piers Plowman* (E. E. Text we find :—

th a *kex* or a candel þat cauzte hath fyre & eth." Pass. xvii. l. 119.

erarde's *Herbal* the following occurs :—

locke is called in Greeke κώνειον : in Latine, in High Dutch, *Schirling;* in Low Dutch, *ck;* in Spanish, *Cegutay, Canaheia;* in French, n English, *Hemlocke, Homlock, Kexe*, and *herb*

ord occurs in Nares's and in Halliwell's *es*. They both have the same meaning as given. Halliwell adds that they were es used as substitutes for candles. That s the case is proved by a passage in *The ient of Tottenham* :—

wyves of Tottenham came to se that syzt wyspes, and *kexis*, and ryschys there lyzt h hom ther husbandes, that were tham trouth t."

Percy Reliques, fourth edit., vol. ii. p. 23.

MABEL PEACOCK.

ford Manor, Brigg.

e Laureate's native county the hemlock is he *kex*, and I find from glossaries that the common to various dialects, and that it is to the dry or hollow stalk of any umbel- plant. In Mrs. Francis's list of South kshire provincialisms (E.D.S.) it is noted he form *keck* is a corruption ; the old word lural *kexes*" : therefore Bailey errs when s, "*Kecks*, dry hollow *stalks*." A hollow tick has also been called a *kex*. Mr. ood shows the relationship of the word : *cys*, reeds, canes, *cecysen*, *cegid*, Corn. *cegas*, *gid*, Lat. *cicuta*, hemlock."

ST. SWITHIN.

commonly used in Suffolk for the wild and all similar plants. Bailey gives : , dry hollow stalks of some plants." In *Northamptonshire Glossary* the word is nd defined as "the dried stalk of the hem- ow's parsley, or any other umbelliferous sometimes the plants themselves are so Several quotations and references to ovincial glossaries are there given.

W. D. SWEETING.

orough.

is hemlock (see Webster), and in its Shak- form, *kecksy* (*Henry V.*, v. 2), is to be through the French *ciguë* to the Latin *cicuta*. Tennyson uses it as a destructive plant, having a propensity to grow through and so break the most compact masonry. In the next line he mentions in like connexion the wild fig, or *caprificus*, "splitting their monstrous idols." Persius notices (i. 25) this plant as possessing a somewhat similar tendency, and the Scholiast on Persius remarks : "Nam arbor illa erumpit e muris quantumlibet duris." W. T. M.

Shinfield Grove.

The hollow stalks of hemlock or of cow parsley are called *kexes* in many places. It seems to mean a tube of any kind. "I stuffs a handful of dry salt down their *kexes* when they beant well," said an old shepherd once to me at Hungerford Park, in Berkshire. He was speaking of his surgery of his unfortunate sheep, and meant their throats.

W. J. BERNHARD SMITH.

Temple.

LEEDS POTTERY (5th S. viii. 409.)—"P. W. D. 5" means "Prins Willem de vijfde" (Prince William V.). The Dutch inscription means, "The Orange colour shall never perish." The portraits are Prince William V. and his wife.

E. L.

BASSETT OF UMBERLEIGH (5th S. viii. 247.)—John, son of Col. Arthur Basset, married Susannah, daughter of Thomas Bluett, of Holcombe Rogus, Devon. He died August, 1660, aged thirty. She died April 22, 1662, leaving issue. From Basset family records, Col. Arthur Basset was not living in 1673. He died Jan. 7, 1672 (see Prince's *Worthies of Devon*).

H. DAVIS BASSET.

"THE SHEPHERD OF HERMAS" (5th S. viii. 410.)—Appended is the copy of a title-page of an English version published by us :—

"The Shepherd of Hermas. Translated into English, with an Introduction and Notes, by Charles H. Hoole, M.A., Senior Student of Christ Church, Oxford. Rivingtons, London, Oxford, and Cambridge, 1870." Small 8vo, *4s. 6d.*

RIVINGTONS.

There is a good English version by Archbishop Wake. It has gone through a number of editions. Mine, dated 1840, was the seventh edition. It is published by Bagsters, London, under the title of Wake's *Apostolic Fathers*, &c. W. G. W.

CUTLACK (5th S. viii. 329.)—I do not like writing without positive proof, so I will simply say that I have little doubt that Cutlack and Guthlac are identical. Guthlac and Guthlake are the old English registered forms of this personal name. Their present guise, as surnames, is Goodluck, Goodlack, or Goodlake. But the *London Directory* (mine is for 1870) has Mr. Morley Gutlack, grocer, in its commercial list. A few pages

back is Mrs. Cutlack, court milliner. From Gutlack to Cutlack there is but one step—easily made. C. W. Bardsley.

Manchester.

A Lost Passage from Brooke (5th S. viii. 409.)—The passage occurs in the *Earl of Essex*, 1761, at the close of the first act, where "Sir W. Rayleigh and others of the Commons" are urging the Queen to sanction certain measures, among which the impeachment of Essex, when the spirit of her sire breaks out:—

"Dare not then
To dictate to me farther; I 'm a Briton—
I was born free as you, and know my privilege.
Henceforward you shall find that I 'm your queen,
The guardian and protectress of my subjects,
And not your instrument to crush my people:
No passive engine for cabals to ply—
No tool for faction. I shall henceforth seek
For other lights to truth; for righteous monarchs,
Justly to judge, with their own eyes should see;
To rule o'er freemen, should themselves be free."

J. O.

"Dataler" (5th S. viii. 346.)—This word means, as Kingston rightly conjectures, a day labourer, that is to say, a man or woman who does a "day's tale" of work, but is not one of the regular hands. Not so long ago I was visiting one of our *broos*, and found there, among other folk, a bonny, black-faced lassie digging coals, whose face was new to me; whereupon nodding sideways at her, and pointing with extended thumb (for I was not unacquainted with the usages of polite society in our neighbourhood), I said to the "gaffer": "Waw 's yon?" "Yon?" replied the gaffer; "hoo 's a *daatal* wench." And the by no means rosy-fingered maiden herself confirmed this, for, leaning on her spade, she added, "Yah, Ah 's nobbut a *daat'ler*."

A. J. M.

The *Lancashire Glossary*, published by the Manchester Literary Club, has the following:—

"*Dataller* (South Lancashire), *Daytal-labourer* (Furness), sb., a day labourer. Marshall's *East Yorkshire Glossary* (English Dialect Society's reprint, 1873, p. 25) has: '*Daitle* (that is, day tale), adj., by the day; as daitle-man, a day labourer; daitle-work, work done by the day.' Brockett (*Glossary of North-Country Words*) has: '*Daytaleman*, a day labourer, chiefly in husbandry, one who works by day tale, *i.e.* a man whose labour is *told* or reckoned by the day, not by the week or year.' Compare Icelandic *dagatal*, a tale of day."

A *dataler* in South Lancashire is one who works in or about a colliery, making good roads, putting down rails, and such work as does not belong to the collier proper, who hews the coal and sends it in tubs from his working place. Josiah Rose.

Leigh, Lancashire.

Fragaria vesca (5th S. viii. 329.)—It would appear from the following extracts from botanical works that *Fragaria vesca* is found in every county of England.

Bentham's *British Flora* gives as the habitat of the genus Fragaria, "woods, bushy pastures, and under hedges throughout Europe." Of *Fragaria vesca* Bentham says, "Abundant in Britain." Hull's *British Flora* (1799) and Johns's *Flowers of the Field* both say that the plant is "common, and found in woods," &c., without intimating in the least that it is confined to any particular counties of England.

I have found it plentifully, on banks and in woods, both in Norfolk and Buckinghamshire.

G. H. B.

The chief authority on British phyto-geography is *Topographical Botany*, by Hewett Cottrell Watson, in two parts, Thames Ditton, 1873, in which work Britain is divided into 112 counties and vice-counties, through which the distribution of each British species is traced. As to *Fragaria vesca* (see pt. i. p. 144), Mr. Watson records this species in all the 112 districts except eight, these being Glamorgan, Flint, South Lincoln, West Lancashire, Stirling, Argyle, East Sutherland, Hebrides. The claims, however, of *Fragaria elatior* (Ehrh.), the hautboy strawberry, to English nativity are much contested, and its localities, where not an evident garden outcast, few and far between; but *Fragaria vesca* is in Britain an undoubtedly native and very equally distributed species. Zero.

Probably your correspondent refers to *Fragaria elatior* (the hautboy strawberry), as *Fragaria vesca* (the common wood strawberry) abounds in suitable situations in every county. *Fragaria elatior* is referred to by Mr. T. C. Mansel-Pleydell, in his *Flora* of this county, as growing by the "roadside between Bailey Gate and Upton."

W. R. Tate.

Blandford St. Mary, Dorset.

Dr. Charnock's question should rather have been, In what counties does it *not* grow?

According to the *Cybele Britannica* it is found in every province except S.E. Wales (Glamorgan, Brecon, and Radnor) and the Hebrides, for which two "authority is wanting." T. F. R.

A Stoneing Cross (5th S. viii. 428.)—Surely an error or misprint for "stonen cross," *i.e.* cross of stone. W. F. R.

What does it mean? What but a *stone cross* on the church gable?—as common an expression as a *wooden* something for "of wood." E.

Marguerite of Bretagne (5th S. viii. 428.)—I find in a MS. genealogy of mine the following dates: Nov. 13, 1455, for this lady's marriage; 1469 for her death. This was compiled more than

ars ago, before I was thoroughly aware of
cessity of noting authorities. I hasten to
efore HERMENTRUDE or anybody else pitches
ie, that I am ashamed of myself now; but to
st of my belief—I think I may say certainly
authority was Henning's *Theatrum Geneca-*
m. C. F. S. WARREN, M.A.
ill.

ois II., Duke of Brittany, was born
23, 1435; died Sept. 9, 1488. Married first,
55, Marguerite, eldest dau. and heiress of
is I.—she died Sept. 15, 1469; secondly,
27, 1471, Marguerite, dau. of Gaston IV.,
of Foix, who died May 15, 1487. She was
ther of Anne of Brittany, who erected the
ful monument to her memory (and that of
is II.) now in the cathedral at Nantes.
THUS.

FAMILY OF BRUCE (5th S. v. 424.)—My
ion has only been lately called to the above
ice, where appears a note, signed B., throw-
scredit on the pedigree of the late William
ing Bruce. I propose to examine the ob-
s made in B.'s letter seriatim. He states
hat, in the *Gentleman's Magazine*, 1750,
find that James Bruce of Barbadoes was
r to the Rev. Alex. Bruce of Belfast." I
arefully examined that volume and can find
erence in it to James Bruce of Barbadoes;
find in the volume for 1749, p. 429, in list
ths, Sept. 10, "Hon. James Bruce, Esq., of
does," with no further statement about him.
his being brother to Rev. Alex. Bruce of
t, I should be glad to know what proof B.
roduce that such a person ever existed. I
imately acquainted with the history of the
of Bruce, which has been settled in or near
t for the last two centuries, and am not
that any member of it bore the name of
nder.

second objection to the Garlet pedigree is
t is not found in the Lyon register. But,
g from Seton's *Scottish Heraldry*, p. 79, I
at, at any rate, not very long ago, the Bruces
nnet (of which Garlet claims to be a cadet)
ot registered, in common with many other
guished families mentioned in the same page.
h regard to B.'s third objection, that the
of Garlet were never held by either Rev.
Bruce or by James Bruce of Barbadoes, I
nothing to say, as I am not in a position to
ne into the matter. B. does not give his
ity for stating that "there is on record the
ee (two generations) of Alex. Bruce (not the
a supposed branch of Bruce of Airth, and
n James Bruce, of Barbadoes, contemporary
the Alexander and James of the tabulated
ce referred to."
conclusion, I think it is not unreasonable to ask B. why his objections to the Garlet pedigree were not published during the lifetime of the late Mr. William Downing Bruce. W. B. A.

TASSO AND HIS TRANSLATORS (5th S. viii. 161, 236, 297.)—In my note on Tasso I said I was not aware of more than five English translations of the *Gerusalemme Liberata*; but since I wrote to you I have looked further into the matter, and I find there are more than double this number. I enumerated the versions of Fairfax, Hoole, Wiffen, Bent, and James, and your correspondent MR. WILKINSON has added to these one by the Rev. J. H. Hunt. I now send you the following list, which is, I hope, complete. I have distinguished those in Tasso's own stanza by an asterisk, and the dates refer to the first editions:—

*Richard Carew (five cantos only), 1594.
*Edward Fairfax, 1600.
Philip Doyne, 1761.
John Hoole, 1763.
Rev. J. H. Hunt, 1818.
J. H. Wiffen, 1821.
J. R. Broadhead, 1837.
*Rev. C. L. Smith, 1851.
*Capt. A. C. Robertson, 8th Regt., 1853.
*Hugh Bent (a *nom de plume*), 1856.
H. A. Griffith, Lieut. R.N., 1863.
Sir J. K. James, Knt., 1865.

I have not thought it necessary to include in the above list a few fragmentary translations of a canto or two of the poem, except in the case of Carew. A double interest is attached to these five cantos. They are, I believe, the earliest attempt to render the *Gerusalemme* in English, and they were moreover published during Tasso's lifetime.

J. W. W. objects to my terming Hoole's version "contemptible," on the ground that Johnson spoke in terms of praise of Hoole's powers as a translator. Johnson was undoubtedly both a good and a great man, but I am not aware that he was a sound judge of poetry. I believe he is now generally considered to have been very much the reverse; witness his depreciation of *Lycidas* and Gray's *Odes*, his extravagant estimate of Congreve's description of a cathedral in the *Mourning Bride*, and his rash prophecy that after Hoole's translation Fairfax's would not soon be reprinted. Although Faixfax may not represent Tasso very faithfully, he is well worth reading for his own sake. As I said before, I am not acquainted with Hoole's translation; but I do not imagine I have lost much, as Sir Walter Scott, besides terming Hoole, in the passage quoted from his diary by your correspondent MR. KENNEDY, "a noble transmuter of gold into lead," says, in the fragment of autobiography prefixed to Lockhart's *Life*, that he first became acquainted with Tasso's *Jerusalem Delivered* "through the flat medium of Mr. Hoole's translation." Wordsworth termed him "contemptible"; Leigh Hunt says he is "below criticism"; and Macaulay, in his essay on Addison, calls him

"a very small man,...who had learned how to manufacture decasyllable verses, and poured them forth by thousands and tens of thousands, all as well turned, as smooth, and as like each other as the blocks which have passed through Mr. Brunel's mill in the dockyard at Portsmouth."

Such a weight of testimony to Hoole's demerits is hardly likely to tempt one to read him. On the other hand, Horace Walpole terms Hoole an "admirable poet"; but as Walpole considered Dante "extravagant, absurd, disgusting, in short, a Methodist parson in Bedlam," possibly his opinion as to who is or is not an admirable poet will not be reckoned highly valuable. I believe Hoole's version has not been reprinted since 1810, when it was included (surely unnecessarily) in Chalmers's collection of the English poets.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

PERROTT AND SHARPE FAMILIES (5th S. viii. 369.)—It is not improbable that the James Perrott in question was the younger brother of Sir Richard Perrott, Bart. There were two baronetcies in this family, both of which appear to have died out in a remarkable manner:—first, June 29, 1611, when Sir John Perrott died before his patent was made out; and secondly, in July, 1716, when Sir James Perrott was created a baronet in consideration of his relinquishing certain claims against the government. His nephew and heir, Sir Richard, became admiral to the King of Prussia, and the baronetcy is lost; but he had a brother, James Perrott, in the medical profession, according to Kimber, *Baronetcy*, 1771, iii. 466.

There appears to have been only one baronetcy in the name of Sharp, that of Sharp of Scotscraig, created 1683, Nova Scot., and I think not noted as extinct. In the *Annual Register* for 1780, p. 249, the death of Sir William Sharp, Bart., Major-General in the Portuguese service, and governor of the province of Minho, is mentioned; and in the same work, 1783, p. 240, is a notice of the death of Lady Sharp, widow of Sir Alexander Sharp, Bart. These suggestions may assist H. S. G., especially if there are any armorial bearings on the monument at Earl's Shilton Church. The bearing of the Perrotts was, "Gules, three pears or; on a chief argent, a demi-lion issuant sable, armed of the field." Sir Richard bore a parrot for his crest, according to Kimber.

EDWARD SOLLY.

Has H. S. G. consulted *Perrot Notes*, by E. L. Barnwell, M.A., Lond., 1867?

ED. MARSHALL.

I have carefully looked through Mr. Barnwell's *Notes on the Perrot Family*, but am unable to trace therein the gentleman who is commemorated in the inscription cited, and the name "Sir William Sharpe" is not found in any knightage or baronetage, extinct or extant, to which I have access.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

James Perrott, M.D., was most probably son of Richard Perrott and Rebecca Wyke, and brother to Sir Richard Perrott, Bart., whose uncle, Sir James Perrott, was created a baronet on July 1, 1716, with limitation to the eldest son of his brother Richard. Sir William Sharpe, *Bart.*, is possibly a mistake for Sir W. S., *Knt.* See Kimber and Johnson's *Baronetage*, vol. iii. pp. 465-6.

SYWI.

ANTLERS OF THE RED DEER (5th S. viii. 428.)—The dropped horns of the red deer are very seldom found. Scrope thinks the hinds eat them, and as he knows no reason for their doing so, he concludes they nibble away the horns from wantonness and caprice. Dr. Macdonald's opinion is that the deer either bury the horns or destroy them with their teeth. Some keepers believe that the stags and not the hinds eat the horns, and thus absorb into their bodies the elements required for pushing out new horns. Others maintain that the hinds eat the horns during the period of gestation, the horny substance being of a very nutritious character. Some distinguished professors dispute these theories, and insist that as deer are graminivorous they cannot eat animal food.

HENRY F. POSSONBY.

"CHIC" (5th S. viii. 261, 316, 436.)—I take it, *chic* in its original meaning, when it was only a *terme d'atelier* (Littré), is derived from the German *geschick*, like *loustic*, *frichtiquer*, *donner la schlague*, *mastoc*, and other words used in Parisian slang since 1815. In the sixth scene of Wallenstein's camp, Schiller makes the major say:—

"Nun da sieht man's! Der Saus und Braus,
Macht denn der den Soldaten aus?
Das Tempo macht ihn, der Sinn und *Schick*,
Der Begriff, die Bedeutung, der feine Blick."

A. R.

Athenæum.

AUTHORS OF BOOKS WANTED (5th S. viii. 349, 280.)—

Karl the Martyr.—I have purchased a copy of the periodical mentioned by MR. E. C. DAVIES, but the poem is certainly not in it. Will you kindly enable me to obtain correct information? S.

Miscellaneous.

CHRISTMAS NUMBER.

WILL correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay?

NOTES ON BOOKS, &c.

Democracy in Europe: a History. By Sir Thomas Erskine May, K.C.B. (Longmans & Co.)

THE words with which Sir Thomas May closes his admirable work are these: "A society so strong, so vari

posite, assures the stability of our institutions uitable policy of our laws. In France, the tion of society has been the main cause of ; in England, its sound condition has been tion of political progress and constitutional his passage indicates the "argument" of the ghout. Its subject is one which every year i significance and importance. Of the history n democracy the world has already had de- pters, but in Sir Thomas's volumes that world es a work which resembles the summing-up who reviews the whole evidence of a per- e, and sets all its issues clear for the purpose t. The importance of this book must not be he brevity of this notice. Under any circum- would attract attention and meet with success. ting circumstances it is one of the most im- torical works ever published.

y of the Imperial Assemblage at Delhi, held on January, 1877, to celebrate the Assumption of of Empress of India by Her Majesty the Queen. g Historical Sketches of India and her Princes, Present. By J. Talboys Wheeler. (Long- Co.)

ous ceremony at Delhi deserved a gorgeous and illustration. The imperial circumstance ed both in Mr. Wheeler's splendid volume. indeed contains much of the general history s well as all that could be told, or was worth , of the particular event which established a e in Hindostan. The bright volume is not only letter-press, but also in its illustrations. These rtraits of all the Maharajahs, views of edifices ed for beauty in their time of glory or their ruin, maps, plans, and a dazzling panoramic e Imperial Assembly itself. No doubt many led group will gather round the pictorial his- g the evenings of the now imminent winter.

e Churches of Kent. By the late Sir Stephen ne, Bart. With Illustrations. (Murray.)

forcibly illustrates the use of making a note profitable opportunity presents itself. By his course Sir Stephen Glynne accumulated r a volume of great interest and of no little e. Kent abounds in beautiful churches; em are those of Minster, Herne (Ridley's old Hawkhurst, and indeed many others. Excur- want of an object would do well to take *Handbook for Kent* in their pocket, and, with s in hand, visit the churches where Sir Stephen d add a record of anything new that strikes is already able and pleasant text.

m my Sketch-Book. By E. W. Cooke, R.A., Second Series. (Murray.)

d series of Mr. Cooke's *Leaves* is more pic- graceful, and attractive than the first; and ld hardly go higher than this. They who dered or sojourned in Italy or Egypt may over again their happy time of travel, the it presentment of a place realizing anew many , while those who have mostly tarried at home on things of beauty, and derive from them eas of Venice, the Nile, &c., at very trifling r. Cooke's sketches are accompanied by an g letter-press, brief, lucid, and very much to se.

Facts and Fancies. By James Bonwick, F.R.G.S. an Paul & Co.)

publishing house in Paternoster Square has its course with a promise of success which is sure to be realized. The above is not one of the most important works which Kegan Paul & Co. have issued, but it may be numbered among those best described by the terms agreeable and useful. Works put forth to meet special occasions are often far below the mark required, but *Pyramid Facts and Fancies* is quite equal to the circumstance which has called it forth.

A History of Roman Literature, from the Earliest Period to the Death of Marcus Aurelius. By C. T. Cruttwell, M.A. With Chronological Tables for the use of Students. (Griffin & Co.)

More than a quarter of a century has passed away since Col. Muir published his *Critical History of the Language and Literature of Ancient Greece.* Nearly as great a length of time has gone by since the Rev. Prebendary Brown put forth his very skilfully written volumes on both Greek and Roman literature. The time seems to have come for giving to the public a new work on the latter subject, to be followed probably by one with the literature of Greece for its subject. Mr. Cruttwell, an old Merchant Taylors', has accomplished his task with perfect success, and he has made the study of Roman authors all the easier by his record of the literature of which they were the pride and glory.

Dictionary of English Literature. By W. Davenport Adams. (Cassell, Petter & Galpin.)

This "comprehensive guide to English authors and their works" is at once a book of familiar quotations, a catalogue of the chief books in the language, and a biography, brief but sufficient, of most of the authors. A great deal more is attempted, and very much of it is creditably achieved. Mr. Davenport Adams's labour must have been immense to bring so much information within the seven hundred and odd pages of his double-columned volume.

"The Old Festivals of November.—Seldom is a good word said for the dull, dreary month which has once more drawn to an end. Foreigners believe that the English celebrate it annually with suicide; and few of us do get through it without a fit or two of 'the blues.' Yet if we are to go back into those jovial days when 'merrie' was England's sobriquet, before a rather gloomy fanaticism stamped out the national propensity to mirth and jollity, we shall find that November was almost the month *par excellence* for feasting and good cheer. Perhaps for the very reason that the outer air was dark and that clouds and fogs obscured the sun our ancestors made a point of putting a bright face on things within their castles and town halls. That they succeeded at any rate in driving away dull care during the long evenings of the declining year may fairly be inferred by any one who cares to dive into the musty annals of monastic and secular life in the Middle Ages. In the old ultra-religious calendar November figures as the beginning of a long series of feast days, which continue right through the winter till they come to an abrupt end with the penitential season of Lent. Very few of them are left, or, rather, none at all; for the Lord Mayor's feast on the ninth is a comparatively modern institution, organized on quite a different system from the ecclesiastical and orthodox celebrations of old times. Yet the *éclat* which attends a Lord Mayor's banquet may be only a sort of continuation and reflex of the festivities in the room of which it now stands. The same thing may be said of another and a different sort of celebration—the anniversary of Guy Fawkes. England, which had been so long wont to indulge in boisterous hilarity in the month of rain and fog, was glad enough to find an excuse for a November *fête* day which could not be condemned as superstitious; and thus the festivities of the un-

reformed Church were replaced by a vehement demonstration of an anti-papal tendency.

"Although, however, the ancient Novembrian festivities are a thing of the past in England, some vestiges of them may still be found in parts of the Continent. In Normandy, whence so many of them were imported hither, there may still be seen in the rustic villages and old towns a rather feeble relic of the rejoicings once in vogue. In many communes November is the month for the grand fairs, the season when the products of the year are brought to market, when a sort of chronic harvest-home goes on in the small towns, and some of the money realized by the labours of summer and autumn is appropriated to immediate and genial use in taverns and dancing-booths. The principal jollifications—the fireworks, the 'grands bals,' and the 'festini'—still cluster round the old saints' days; and there is still enough religion to serve in good stead when a pretext is needed for a general holiday.

"The second of these saints' days does not, it is true, savour very strongly of festivity. The first two days of the month are set apart to the memory of the dead; and those who know the festival of the 'Jour des Morts' only from its aspect in Paris find it a melancholy though not a gloomy anniversary. But in a country whose religion prescribes masses for the dead, and believes in the possible rescue of souls even later than at what we call the latest moment, there can be little room for absolute dejection of spirit even on a *fête* day of the dead. Moreover, the Toussaint was once in Paris, and is now in many provinces, a grand day for musical performances. Whatever there may be in it of sadness is instantly counteracted too by the succeeding feast of St. Hubert on the third day of the month. The patron saint of the sportsman is still honoured with enthusiasm, and his day is celebrated with quaint and striking customs both in the château and in the parish church. Soon afterwards comes St. Martin's Day, the Martinmas of our own peasants, and the quarter-day of our north countrymen. This, and not the modern Michaelmas, is the orthodox 'goose day,' and at all the great markets in French provincial towns the farmers' wives may still be seen rivaling one another in the sleekness and whiteness of their best bred and best fatted goose. Goose eating has gone out of fashion in France, and fat geese are at a discount. Consequently, an Englishman who still boasts a robust appetite may enjoy himself very happily on the eleventh in discussing a prize bird purchased for a few francs at Perigord or Strasburg, washed down with its proper accompaniment of rich and old red wine.

"St. Cecilia's Day was a *fête* of a very different and much more spiritual character. Dryden has irrevocably associated the name of the 'heavenly maid' both with music and revelry. The festival was, in the golden age of the drama, the grand show day of the theatrical world. St. Eustace's, in Paris, was the place where they assembled, and the service, conducted by all the best musicians, was attended by more of the fashionable world than are now to be seen at the most popular of *premières représentations*. Last, but not least, amongst the Novembrian feast days was that of St. Catherine, the day of the spinsters. In some of the *pensions* in France there are still remnants of the old honour paid to the patroness of all the marriageable maids. Feasting was on this as on the other occasions the order of the day; but it took the mild form of feasting on cakes and sweetmeats instead of the solid and serious business of discussing fat geese, haunches of wild boar and venison, and draughts of chambertin. Germany is the land of confectionery, and it was in Germany accordingly that St. Catherine was most practically worshipped. Scotland is a worthy rival of the Fatherland in the matter of cakes and all the delicacies which girls are supposed most to affect; but then Scotland has no St. Catherine and no St. Catherine's Day."—*Pall Mall Gazette*, Dec. 3.

Messrs. Tegg & Co. are about to publish a new series of educational books for elementary schools, by the Rev. Dr. Cunningham Geikie. The series will be marked by various distinctive features, designed to simplify the labour of both teacher and scholar, and will ultimately include all departments of elementary education.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

D. R. C.—"Writer," in Scotland, is a term of nearly the same meaning as "attorney" in England, and is generally applied to all legal practitioners who do not belong to the Bar. The body who, in Edinburgh, enjoy concurrently with Writers to the Signet the privilege of conducting cases before the Court of Session, &c., are called Solicitors of Supreme Courts (abbreviated S.S.C.). The peculiar privilege of Writers to the Signet is that of preparing the writs which pass the royal signet.

J. S. S.—St. Ninian, commemorated on September 16, who became, says Butler, the apostle of the Southern Picts, was son to a prince among the Cumbrian Britons inhabiting Cumberland and Galloway. He died on Sept. 16, 432.

W. Walker Scholes (Church Lane, near *Barnsley*) asks for any information as to John Walker, *the Lexicographer*, or his present relatives, and to be *referred to* any books containing articles respecting him.

G. S. (Shand Family.)—See "N. & Q.," 2nd S. i. 389; v. 31; vi. 381. There were three correspondents, G. N.; X. X.; Z. Z., Glasgow. You had better state through our columns that you wish to forward your communication on the subject.

Anthony Griffinhoof.—Earlscourt asks for any biographical particulars, and where he was buried, of Anthony Griffinhoof, who wrote *The Maskers of Moorfields*. He died August, 1814.

L. W. asks for the derivation of the name of the town of Oldham, or after whom it was named. [It is in the parish of Prestwich-cum-Oldham.]

W. H. T. writes:—"I am told that the will of John Hampden, the patriot, has been printed *in extenso*. Where can I find it?"

M. D. ("Academic Costume") will find a table of the hoods proper to the several degrees in the universities in "N. & Q.," 2nd S. vi. 211.

G. A. Schrumpf.—Only the notice of the Heliand was enclosed.

E. A. D., W. F. R., and Etonensis.—We are always glad to hear from you.

F. A. Brooke.—Letter forwarded to St. Bees, Cumberland.

S. H. ("Alas! how easily," &c.)—See *ante*, p. 59.

D. M. Stevens.—Next week.

T. Ratcliffe.—Thanks; under consideration.

G. L. Gomme.—Please incorporate the two notes.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, DECEMBER 15, 1877.

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Notes.

BOOKSELLERS IN ST. PAUL'S CHURCHYARD.

A paper of no little interest might easily be written on the migrations of various trades in the city of London. A street in my own parish is called *Goldsmith Street:* it is near the hall of the Goldsmiths' Company, and was, I suppose, so called from its being inhabited by persons who traded in the precious metals. Even in Maitland's time the neighbouring *Gutter Lane* was "inhabited chiefly by engravers and others who work for silversmiths." Now you may look in vain in *Goldsmith Street* for one inhabitant who belongs to the craft from which it takes its name.

Maitland says that, in 1629, from Old Change to Bucklersbury, on the south side of Cheapside, there were only four shops that were not goldsmiths; and adds that Charles I., having received "information of the unseemliness and deformity appearing in Cheapside by reason that divers men of mean trades have shops amongst the goldsmiths," directed his Privy Council to inquire into the matter, as it was His Majesty's pleasure to have this disorder reformed (*History*, edit. 1760, i. 301). There are many silversmiths' and jewellers' shops still remaining in Cheapside, but it no longer objects to divers men of meaner trades.

St. Paul's Churchyard was once the favoured home of booksellers, but they too have migrated—no great distance, it is true, for they dwell in rich abundance in "the Row," but in the Churchyard itself they are now "rari nantes in gurgite vasto." I have lately been examining a very large series of pamphlets and sermons of the sixteenth and seventeenth centuries, and I have made a few notes of the names of the booksellers who dwelt in St. Paul's Churchyard, and of the signs of their shops. Perhaps you may think the following tabular statement worth printing, as a small contribution to the history of the City and as a record of one of its most important industries. It comprises the date of publication of the particular volumes which I have examined, the sign or locality in the Churchyard of the bookseller's shop, the name of the author (when the subject of the work is not stated it is invariably a sermon), and the name of the bookseller:—

Date.	*Sign or Locality.*	*Book.*	*Publisher.*
1593.	Near the little north Doore, The Blacke boy.	Adams, *Court Lecte.*	—
1609.	Neere vnto Saint Austines Gate at the Signe of the Foxe.	D. Price.	—
1611.	At the Great South dore.	J. Denison.	John Budge.
1616.	The Rose.	D. Dike.	H. Fetherstone.
1627.	Bishop's Head.	W. Russow.	Geo. Lathum.
1627.	—	Dr. Bargrave.	John Logatt.
1627.	The Ball.	Sydenham.	Nich. Fussell.
1636.	The King's Head.	E. Reynolds.	Rob. Bostock.
1638.	—	E. Reynolds.	F. Kyngston.
1642.	Gilded Lion and Crane.	E. Udall.	—
1642.	Green Dragon.	Dr. Gauden.	Andrew Crook.
1646.	Black Spread Eagle at the W. end of Pauls.	Hugh Peters.	R. Raworth for G. Calvert.
1652.	Sun and Fountain.	Fulke Bellers.	John Rothwell.
1657.	Beare, over against the Little N. door.	G. Swinnocke.	N. Webb & W. Grantham.
1659.	Neer the Little N. Door.	*The Quaker disarmed.*	—
1659.	Ad insigne Auratæ Pilæ.	W. Jenkyns.	R. White.
1659.	Rose and Crown.	E. Reynolds, D.D.	Geo. Thomason.
1660.	Green Dragon.	Tho. Hodges.	Andrew Cook.
1660.	" "	" "	J. Best & And. Cook.
1660.	Little North Door.	Thos. Pierce.	Timothy Braithwaite.
1661.	The Bell.	Seth Ward.	Martin, Allestree & Dicas.
1661.	The Crane.	Geo. Newton.	Edw. Brewster.
1663.	King's Head.	Dr. Pierce.	T. Garthwait.
1675.	The Gun, W. end of S. Paul's.	Bp. Laney (of Ely).	Henry Brome.*
1676.	The Bell.	Capt. Graunt, *Bills of Mortality.*	John Martyn.
1677.	Bishop's Head.	Geo. Thorp.	Wal. Kettilby.†

* Whose name I find also in 1678.

† Whose name, sometimes spelt Kittilby, I find also in 1683, 1684, 1685, 1686, 1690.

Date.	*Sign or Locality.*	*Book.*	*Publisher.*
1680.	King's Head.	Will. Battie.	Sam. Carr.
1682.	Golden Lion.	Thos. Jekyll.	Jon. Robinson.
1682.	The Ship.	Dr. Creyghton.	Ben. Took.*
1685.	The Peacock.	Bp. Turner (Ely).	Rob. Clavell.†
1686.	Ad insigne Principis.	S. Smith, *Miscellanea.*	—
1686.	The Phœnix.	Dr. Stillingfleet.	Hen. Mortelocke.‡
1689.	The Old Black Boy.	Archdeacon Beveridge.	W. R. & J. Bullard.
1690.	Rose and Crown.	—	Rich. Chiswell.
1691.	Ad insigne Rosæ Coronatæ.	Camden, *Epistolæ.*	R. Chiswell.
1695.	Prince's Arms.	Dr. Manningham.	Sam. Smith.
1696.	Half Moon.	Dean Talbot.	T. Bennett.
1697.	The Swan.	Life of Bp. Ward.	W. Keblewhite.
1702.	S. Paul's Churchyard.	P. Shelley.	Warren & Bennett.
1703.	Half Moon.	W. Whitfield.	T. W. for Thos. Bennett.
1703.	Rose and Crown.	Dr. Stanhope.	T. Leigh.
1704.	White Hart.	Dr. Talbot.	H. Clark for Tim. Childe.
1705.	King's Head.	Dr. Dane.	R. Wilkins.
1708.	Prince's Arms.	Dr. Manningham.	Ben. Walford.
1709.	Rose.	Dr. Bradford.	John Wyatt.§
1710.	Bishop's Head.	John Walker.	R. Knaplock.‖
1712.	Half Moon.	Dr. Adams.	H. Clements.¶
1716.	Prince's Arms.	Thos. Mangey.	W. Innys.**
1716.	White Hart.	—	H. Clark & Tim. Childs.
1721.	The Rose.	Lew. Stephens.	Jonah Bowyer.
1722.	Bible and Crown.	Bp. Sparrow, *Rationale,* 7th edit.	Chas. Rivington.
1731.	—	Thos. Browne, *Nag's Head Fable.*	Will. Janys.
1734.	West end of S. Pauls.	Dr. Roper.	W. Innys & R. Manby.
1763.	Bible and Sun.	Venn, *Complete Duty of Man.*	J. Newberry.
1811.	(No. 62) Bible and Crown.	Dr. Marsh.	F. C. & J. Rivington.

The list, which might easily have been enlarged, ends with well-known names, names coupled together by Malcolm in his *Londinium Redivivum:*

"Rivington's," he writes, in 1803, "is a most respectable firm of booksellers, on the north side of S. Paul's Church: and, on the same side, Newbery for many years issued shoals of little useful publications for children; a library which I well remember possessing when nearly 4,000 miles from England; and I date my first partiality for literature to have arisen from the *splendid bindings* and *beautiful wooden engravings* of Francis Newbery, whose son and namesake has since honourably acquired a very ample fortune, on the East side of the churchyard, by the sale of Dr. James's Fever-powder and other valuable patent medicines; whilst the widow of another Francis Newbery, of the same family, has also acquired a handsome competence at the North-West corner of the churchyard by uniting the sale of patent medicines to that of a well-selected juvenile library. At this latter shop have the monthly labours of Sylvanus Urban been regularly published for the last thirty years. Johnson's is another large and long-established concern in books; and, of late, the publications of his neighbour Phillips have rivalled those of vèterans in the trade. The rest of the houses [in S. Paul's Churchyard], which are handsome and respectable, are shops for several jewellers, opticians (among whom the house of Dollond is pre-eminently to be named), upholsterers, and other trades" (iii. 197).

It is scarcely fair to your readers to transfer this lengthy piece of Malcolm's writing to your pages; indeed, I should not have transcribed it had he not happened to mention *five* booksellers' shops as representing the craft in St. Paul's Churchyard in his day. Even that scanty number is greatly reduced. The omnivorous "Row" has swallowed up a large proportion of the trade, but even already it is clear that it is not to possess a monopoly of it. Nearly all the booksellers, however, have long since left the precinct in which I take especial interest, girdling round the grand Cathedral of St. *Paul.*

W. Sparrow Simpson.

* Again in 1679 and 1685.
† And in 1689.
‡ And in 1674, 1690, 1706.
§ And in 1711, 1713, 1714.
‖ And in 1711, 1713.
¶ And in 1713.
** *And in* 1723, "at W. end of S. Pauls."

THE HEIR OF LORD WENLOCK.

Public Record Office, De Banco Roll, Easter Term, A° 17 Edw. IV., 2nd Nos., No. 1 dorso.

This record furnishes evidence which upsets most completely the idle assertion of Leland, in his *Itinerary,* to the effect that Thomas Rotherham, Bishop of Lincoln, son of Sir Thomas Rotheram, Knt., acquired Luton, &c., by reason of a kinsman of the bishop's having married the heir-general of John, Lord Wenlock. Lysons saw the king's grant to Thomas Rotherham, Bishop of Lincoln, of a tenement in "le Ryall, London," mentioned below, then in the hands of the Crown, in consequence of the death of Lord Wenlock without issue, as the record itself states (Patent Roll, 15 Edw. IV., part 2, m. 15); also the releases to Bishop Rotherham from the two Lawleys (Close Roll, 17 Edw. IV., m. 19);* and he seems to

* *I.e.*, separate releases from John Lawley and Thomas Lawley his nephew to Thomas, Archbishop of Canterbury ("Thome miseracione divina tituli sancti Crisogoni inthermis sacro sancte Romane ecclesie presbitero Cardinali Cant. Archiepiscopo totius Anglie primate et Apostolice sedis Legato"), and others (feoffees) for the use of Thomas, Bishop of Lincoln. The Lawleys are thus severally described in the document: "Johannes Lawley nuper de Wenlok' in comitatu Salopie, Germain, avunculus Thome Lawley de Wenlok' per Armigeri, videlicet fratrem Willelmi patris predicti Thome"; "Thomas Lawley de Wenlok' in comitatu Salopie, Armiger, consanguineus et heres Johannis Wenlok' nuper Domini Wenlok', militis, videlicet Willelmi, filii Agnetis, filie Thome Wyuell'

argue from the difference in the dates that the bishop had by special grant from the king all those Wenlock estates which by attainder fell to the Crown; but, in order to dispose of any legal right still vesting in an heir-general, that might be again asserted in such a contingency as another change of dynasty, he thought it better to come to an arrangement with the heir-general and his heir presumptive, and purchase their releases, which arrangement was not carried out until some two years later. The author of the *Magna Britannia* does not appear, however, to have been aware of the existence of the record given hereunder.

The following is a summary in English of that portion of this enrolment which is in Latin:—Thomas Lawley, of Wenlok, in co. Salop, Esq., cousin and heir of John Wenlok, late Lord Wenlok, Knt., viz. son of William, son of Agnes, daughter of Thomas Wyvell, brother of Nicholas Wyvell, father of William Wyvell, commonly called William Wenlok, father of the said John, Lord Wenlok, came into court May 19 in this term, and, acknowledging the two following writings, desired them to be enrolled.

The first deed sets out the properties to which the transaction refers, viz. the manor of Gretehamsted' Somerys, with appurts., in the parish of Lutoñ, in co. Bedford; the manors of Lutonmortymere, Kempstoñ, Houghtoñ Conquest, Overstondoñ, Aspleigh', and ffenelsgrove, otherwise called *ffenelslutoñ*, with their appurts., in the said county of Bedford; the hundred of fflytt, with all its appurts., in the aforesaid county; likewise all lands and tenements, rents, reversions and services, meadows, feedings, woods and pastures, with all their appurts., in the parishes, vills, and fields of Bartoñ, Yoñ, Gravenhirst, Netherstondoñ, Stopisley, and Lutoñ, in the aforesaid county of Bedford, or elsewhere within that county; also all lands and tenements, rents, reversions and services, meadows, feedings, woods and pastures, with all their appurts., in the parishes, vills, and fields of Kymptoñ and Waldeñ, in co. Hertford, or elsewhere within that county; also one messuage with its appurts. in le Ryall', London; which said manors, messuage, lands, tenements, and other the premises aforesaid, with their appurts., lately belonged to the aforesaid John Wenlok, late Lord Wenlok, Knt. Dated May 16, A° 17 Edw. IV.

I give the indenture in full. It is in English, and runs as follows:—

"This indenture, made betwene the Reuerent ffader in god' Thomas Bysshop' of Lincolñ oñ the oon partie and Thomas Lawley of Wenlok in the Countie of Shropshire Squyer, cosyñ and heire of Sir Johñ Wenlok, late Lorde Wenlok knyght,* that is to sey son of William, son of Agnes, doughter of Thomas Wyuell', brother of Nicolas Wyuell', ffather of William Wyuell' commonly named' William Wenlok, fader of the seid Johñ Lorde Wenlok, oñ that other partie, Witnessith' that where(as) the seid Thomas Lawley by dede of Reles made, sealid' and delyured' by the sam(e) Thomas Lawley, Cosyñ, the date of which' reles is the xvjth day of May the xvijth yere of the reigne of Kyng Edward' the iiijth, hath' relesid' alle his right', title and clayme of and in alle suche maners, londes and tenementes, Hundredes and reuersions that sommetyme were perteynyng' to the seid Sir Johñ Wenlok, late Lorde Wenlok knyght', within the Sheres of Bedford' and Hertford' and w'in the Cite of Londoñ and within eche of theym, into the possession of the most reuerent ffader in god Thomas of the Holy Chirch' of Rome preest, Cardenall', Archiebyssh[op']of Caunterbury, primate of alle England' and of the Apostyll' See Legate, And into the possessioñ of dyuers other iontly feffid' and seasid' w^{t} the seid' most reuerent fader in god' Thomas Archiebysshop' of Caunterbury of and' in alle the forseid' maners, londes & tenementes, Hundredes and reuersions in theire demeane as of fee to the vse and behoof of the seid Thomas Bysshop' of Lincolñ and his heires, and by the seid reles the seid' right', title and clayme of the seid' Thomas Lawley the Cosyñ is relessid' to the seid moost reuerent ffader in god' Thomas Archebisshop' of Caunterbury and to his seide ioynt feoffes and to theire heires to the vse and behoffe of the seid' Thomas Bysshop' of Lincolñ and his heires With' a Clause of Warantie of the same Thomas Lawley, Cosyñ, and his heires therein conteynyd' ayanst the Abbot of Westminster and his successours as in the seid reles more playnly it apperith', ffor which dede of reles of the seid right' and title the seid Thomas Bysshop' of Lincolñ hath' paid' and content vnto the seid Thomas Lawley a certeyñ somme of money afore hand' wherewith' he holdith' hym wele and truly content & satisfied', And it is ffurthermore couenauntid' and agreed' by the seid Thomas Lawley that he shall' delyuer or do to be delyuered' to the seid' Thomas Bysshop' of Lincolñ or to his assignees or executours, at Mychelmas next commyng' aftyr the date of these presentes or before, alle charters, wrytynges and other

Nicholai Wyuell', patris Willelmi Wyuell vulgariter nuncupati Willelmi Wenlok, patris dicti Johannis Domini Wenlok." In the circumstance of the Christian names of the two archbishops being alike is perhaps to be sought the origin of the title S. Cecilia having been, in later times, tacked on to Archbishop Rotherham. At least the titles S. Ciriacus and S. Cecilia, if ill written, might, I think, be confounded. It will be observed that Archbishop Rotherham could not have been even legate except between the years 1486 and 1500, that is, the dates of the death of Archbishop Bourchier and of his own death; also that never, so far as I am aware, was it customary, when a prelate was really a cardinal, to omit to set that out among his other titles in legal instruments and the public records.

* This mention of John, Lord of Wenlock, as deceased on May 16, A° 17 Edw. IV. (i.e. A.D. 1477), definitely separates him from that other John Wenlock (a person of no mean distinction, as his will shows) whom Peter le Neve, doubting Lord Wenlock's violent death at Tewkesbury, took to be the same. But the will of the other John Wenlock, who left a son and heir, Thomas, was not made until Oct., 1477, some time, it will be observed, after the dates of the documents now printed. The reference to the will is: Principal Registry of the Court of Probate, "Wattis," 33. Another John Wenlok' and Isabel his wife are mentioned in it. On the Close Roll for A° 30 Hen. VI. (membrane 18) both John Wenlocks occur in connexion with a transaction, being described as "John Wenlok' de com' Bedford, miles," and "John Wenlok' de London, miles."

munymentes belongyng' or concernyng' to the forseid maners, londes and tenementes, Hundredes and reuersions or to any of theym to the vse of the same Thomas Bysshop' of Lincolñ and of his seid' feoffes. Also the same Thomas Lawley will' and grauntith' vpoñ this agrement and bargeyñ that if any persone haue eny right' or interesse in any of the seid maners, londes, tenementes or other premysses to the vse of hym or of hys heires in any wyse that may appere by wrytynge or w'out wrytyng' that theire seid interesse thereyn, be it to the possessioñ, title or accion, be and belong' to the seid Thomas Bysshop' of Lincolñ and to his seid feoffees and theire heires to the vse of the same Thomas Bysshop' of Lincolñ and hys heires. In Witnesse whereof' as wele the seid reuerent ffader in god' Thomas Bysshop' of Lincolñ as the seid' Thomas Lawley y^e Cosyñ to these indentours enterchaungeabl[e] haue sette to theire seales, yeven the xviij^th day of May in the xvij^th yere of the reigne of Kyng' Edward' the iiij^th."

JAMES GREENSTREET.

ON THE USE OF THE WORD *SYDYR* (CIDER) BY WICKLIFFE.

In Wickliffe's translation of the New Testament, the passage in Luke i. 15, which in the Vulgate is rendered "vinum et siceram non bibet," is translated, "he schal not drinke wyn ne *sydyr*"; but in Tyndale's and other versions the word *sydyr* is replaced by "strong drink." The question has been asked, How was it that Wickliffe used the word as the representative of the Greek and Latin *sicera* in the fourteenth century, and that such use was not available in the beginning of the sixteenth? The question may be resolved into two:—(1) Why was the form *sydyr* used for the primitive *sicera?* and (2) Why did it cease to be used in the wider sense of "strong drink" after the fifteenth century?

The answer to the first question is that the word is of Oriental (Semitic) origin, and came to Europe by two different routes. It is the Hebrew *shékar*, "potus inebrians" (Gesen.); Arab. *sakar*, glossed by Freytag, "vinum; spec. potus ex dactylis et herbâ *kashoush* appellatâ paratus; tum, potus inebrians." It passed at an early period through Greece to Italy, but in a much later age through Spain to France and other Western countries. In Spain the guttural was displaced, and the word became *sizra*, and then, by dropping the *s* of the compound letter (*z*=*ts*), *sitra* and *sidra*, the modern Spanish form. In France the *z* (or *ts*) was transposed, and the word became *sistra*, still retained in the Breton *sistr*, then *citre*, the Angevin form, and lastly *cidre*, whence we have our *sider* or *cider*.

The next question brings before us some important facts in connexion with our social life and commerce in past ages. In the A.-S. version of the passage, *sicera* is translated beer—"win and bear he ne drinceth"—wine and beer being the chief intoxicating drinks of the time. At a later period we imported many products from the East; *at first through* France, *viâ* Marseilles, and afterwards by a more direct route. Among these imports we find the sweet and confected wines of Syria and other neighbouring countries. Russell, in the *Boke of Nurture* (early part of fifteenth century), mentions, among the sweet wines then used, "Torrentyne of Ebrew," a wine of Syria, and "Greke Malevesyne," a wine of Candia. These appear to have been sparkling, effervescing wines, resembling sherbet, to which the terms *sakar* and *sicera* were applied, and ranking, therefore, with what is now called *cider*. The word, however, was used to denote, as in the East, every kind of intoxicating drink, except the ordinary wine made from the pure juice of the grape, and sometimes including even this. In the *Promp. Parvulorum* (about 1430) the word *sydyr* is glossed by "drynke," *i.e.* intoxicating drink in general. But when the old Eastern (Roman) empire was destroyed in 1453, by the taking of Constantinople, many of our importations from the East ceased, and the word gradually shrank into its present use. It was not, however, restricted at once to the "wine of apples," as Withals calls our "cider" (*pomade* in *Piers Plowman's Vision*, and *pomage* in Lambarde, 1596), but was for some time commonly applied to "perry." Andrew Borde, in his *Dyetary* (1542), says: "Cyder is made of the juce of peeres, or of the juce of aples; and other wyle cyder is made of both, but the best cyder is made of clean peeres." In Baret's *Alvearie* (1580) the word is confined, as in all subsequent dictionaries, to its present meaning: "*Sider*, a kind of drinke made with apples, Sicera, Pomaceum."

The word having been formerly used among us to denote all confected or sweet wines, the wine of apples and pears, and even ale, it is evident that it had at one time, in Western countries, as wide a signification as its equivalent in the East. The A.-S. translation was probably intended to represent, as well as the language would allow, the meaning of a word which had no exact counterpart at that time. In Spain, however, it included ale in its range, according to Isidore of Seville (*Etym.*, xx. 3), in the seventh century.

"Sicera...ex succo frumenti vel pomorum conficitur."

It had no exclusive connexion with the fermented liquor made from apples until a comparatively late period, and must have been commonly used in England during the age of Wickliffe as he employed it; for the author of the *Promp. Parv.* was born in Norfolk, a county as far from any producing what we now call cider as the northern part of Yorkshire where Wickliffe was born. But Tyndale could not use it in the sixteenth century as the equivalent of *sicera*, because in the interval between the two writers the word had received much more limited meaning.

J. D.

Belsize Square.

FOLK-LORE.

Indian Folk-Lore.—I hand you a few cuttings from the *Indian Mail* (1877) which seem to come within the province of folk-lore in "N. & Q."

The following description of an Indore ceremonial for propitiating rain appears in the *Times of India* of July, 1877 :—

"A native correspondent, writing from Indore on the 30th July, says:—'A very interesting ceremony, quite novel in character, took place yesterday at Indore, in which all the folks of the town, from the Maharaja down to the humblest peasant, joined together. Early in the morning the whole town, led by his Highness and the royal family, wended their way to a village called Bangunga, two miles off from Indore, where they were to pass the whole day, it being strictly enjoined that no one should light his kitchen fire, but enjoy a general picnic in the fields. Men, women, and children all were there, to the number, it is said, of 15,000 people. The gathering was to invoke the gods by prayers and poojahs to send down rain. After the poojahs were over the Maharaja took a plough in his own hands and tilled a portion of the ground, and her Highness the Maharani, who played the part of the peasant-wife, waited on her lord in the fields, with his daily meal wrapped up in the folds of her cloth. The gods were really moved by such a pathetic scene; for, immediately after, showers came down, and the crowd dispersed amidst great rejoicings.'"

Subjoined is a cutting describing an Indian custom reminding us of the English Christmas custom of "snap-dragon":—

"An extraordinary entertainment has been given by the Udaipu chief to a large assembly. The place chosen was at the tomb of Kazi Garib Namaz, a Mohammedan saint, who is believed to have died 700 years ago. Vows are made at the tomb of this man, and the dinner was given in fulfilment of a solemn promise made by a wealthy dyer. This man's earnest wish was to be blessed with a son, which the prophet or saint, Kazi Garib Namaz, is said to have granted; whereupon the happy father invested rs. 900 in sugar, ghee, rice, and fruits, which being mixed together in an immense caldron, holding also from 50 to 60 maunds of grain, was set on fire to boil. When this savoury mess was ready to serve, the servants of the Durga, having wrapped themselves in rags and blankets, plunged by turns into the caldron and out again, while the mendicants and others scrambled to collect the drippings and rice, which they ate or carried home as consecrated food, either to sell to their friends or wear round their necks in small bags as a charm against the machinations of the evil one."

I. N.

Dog Bites.—

"At Oldham last week a woman summoned the owner of a dog that had bitten her. She said that she should not have adopted this course had the owner of the animal given her some of its hair, to ensure her against any evil consequences following the bite."

The above is quoted from a newspaper by a correspondent in "N. & Q.," 1st S. v. 581, and reprinted in *Choice Notes*, p. 195. With it, compare the following account of a Chinese belief as recorded in the valuable work of Dr. Dennys :—

"The fact of a dog's hair possessing mystic powers, in Chinese Hakka belief, is illustrated by the following incident, related to me by a distinguished sinologue in this colony. While on his missionary tours in the Canton province he was usually accompanied by a powerful dog, at which, in some of the villages he passed through, the children were somewhat frightened and once or twice very slightly bitten. In such a case the mother would run after him and beg for a hair from the dog's tail, as a charm against the evil one. The hair thus obtained would be put to the part bitten, in the belief that the spirit which the fright suffered by the child had caused to pass into his person would thereby be attracted from it. My informant used sometimes jokingly to say to the applicant, 'Oh! take a hair from the dog yourself'; but, not liking his looks, this offer was usually declined, and the alternative suggested brings into notice another curiously wide-spread superstition. He was asked *to spit in her hand* as a charm against evil." *et seq.*—*The Folk-Lore of China*, by N. B. Dennys (1876), p. 52.

This similarity of belief in the efficacy of the hair of a dog is perhaps worthy of a corner in "N. & Q." William George Black.

1, Alfred Terrace, Hillhead, Glasgow.

The East.—In an article on folk-lore in *All the Year Round* for September it is said that in Swabia there is a popular superstition that the sun leaps with joy thrice on Easter Sunday morning. I have seen children in Ireland held up to the window by their nurses on the same holy-day to see "the sun leaping for joy in the morning." Is this not a remnant or survival of the old pagan sun-worship, like the turning to the east at the reading of the Creed, and the "orientation" principle in building churches? M. A. H.

Hooping Cough.—

"To-day I have heard of a remedy for the hooping cough, practised at this time in this town: it is to pass the child three times under the belly of an ass."—Robert Southey, March 25, 1823, *Letters*, ed. by J. W. Warter, iii. 384.

The town is Keswick. Anon.

Milton Concordances.—Todd, in his *Verbal Index* to Milton's poetical works, assures the reader that his index will be found applicable to every edition, always remembering the circumstance of the first edition of *Paradise Lost* being only in ten books. He confesses that "it is not pretended that in such a multiplicity of references the reader might seek in vain for errours," but submits it for approval. Dr. Cleveland, in his *Complete Concordance to the Poetical Works of John Milton* (1867), announces that in Todd's *Index* he has found 3,362 mistakes, but declares that *his* work he believes to be worthy of reliance. Dr. Cleveland makes no exception in favour of the first edition of *Paradise Lost*, but writes that his *Concordance* "is now published, *adapted for any edition of Milton's poetical works in existence*" (the italics are Dr. Cleveland's). Circumstances recently led me to examine this work with some care, and it became evident very soon that the

claim made is unfounded. Although the first edition of *Paradise Lost* was not excepted, it is (as might perhaps be expected) ignored. Thus, the first edition had the following line :—

"They eat, they drink, and with *refection* sweet,"

which in 1674 was altered to

"They eat, they drink, and in *communion* sweet."

Now, a work professing to be applicable to any edition should have the word *refection*, but Dr. Cleveland omits it. It is to be hoped that the next compiler of a verbal index will bear in mind the fact that the first edition has been reprinted both by Pickering and Stock.

In *Paradise Lost*, bk. vii. 321, "The *smelling* gourd." This was altered by Bentley into "the *swelling* gourd," perhaps with advantage, and he has been followed by many editors (although Dr. Bradshaw in his Madras edit. of last year has *smelling*). Dr. Cleveland gives us *swelling*, but takes no notice of *smelling*, a reading which is to be found in many editions prior to 1867 (the date of his *Concordance*), and is not peculiar to either the first or second editions—in the fifteenth, for example, we have *smelling*. Todd, I admit, has not *smelling* either, but this is no excuse for the later work, which professes to be so much superior. Instances might be multiplied easily, but I will not encumber the valuable space of "N. & Q." with more than one other :—

"On him who had *stole* Jove's authentic fire."
P. L., bk. iv. 719.

Keightley prints *stolen*, but no knowledge of this is vouchsafed by the *Concordance*, which cannot surely in the light of its many omissions be regarded as a trustworthy index to "any edition in existence." WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

"CITY LATIN."—I have come across a small pamphlet of 36 pp. with this title. It was published 1761, and purports to be written by the Rev. Busby Birch. It reached a second edition. Lowndes does not mention it. Allibone does, and sets it down in all good faith to the Rev. Busby Birch, which is evidently a pseudonym. It consists of some very sharp criticisms on the Latin inscription when the first stone was laid for the new bridge at Blackfriars. The writer cites Holyoke's *Dictionary* as we might Freund, and he tries to prove that almost every word and letter is erroneous, and wonders who drew it up, the Reverend Ordinary of Newgate or the Master of Merchant Taylors', Paul's, or Charterhouse. He thinks it would have been better to have done it in English, which he says will probably last as long as the bridge, though built on elliptical arches. He gives the inscription in full, and it does appear to be flagrantly bad. He states at p. 8 that Holyoke styles his book *Vocabularium a Sancto Quercu*, converting his name into Latin, but is this a fact? The catalogues do not show that he does so. Amongst other odd statements in this curious paper mention is made of a certain Rev. George White, who for a time published a Latin newspaper. Is such a thing extant anywhere? This humourist rendered his name into Latin as Agricola Candidus. His news sheet must have been read by the Sphinx only if all his phrases were riddles such as that. The writer remarks that the *Daily Advertiser* refused his pamphlet, and he says he sent to "Jenour over the Door" to know the reason. What does that mean? He talks of "the famed Ashly's motto, 'Pro bono publico.'" Who is Ashly, and what does he mean to assert? Is not "Pro bono publico" a very ancient phrase? The inscription on this foundation stone was in honour of Pitt. Is there any inscription on the present bridge? Birch quotes a barbarous Latin distich from Milton :—

"Quis expedivit Salmasio in suam *Hundredam*
Picamque docuit verba nostra conari?"

Milton, to get his *Hundredam*, must have been reading his Selden rather than his Horace. I since find *City Latin* is attributed to Bonnell Thornton.

C. A. WARD.

Mayfair.

[Copies of the Latin newspaper are in the British Museum.]

CURIOUS NAME.—At the King's Lynn Quarter Sessions in July, 1876, a prisoner was convicted of defrauding his master, *Robinson Cruso*. The s is wanting, but this is of small consequence, as the pronunciation is the same.

JONATHAN BOUCHIER.

TEMPLE BAR.—I make a note of the fact that the process of taking down Temple Bar began on Monday, the 10th inst. The last Lord Mayor of London and his chaplain who passed under it in state were the present chief magistrate of the City, the Right Hon. Thomas Scambler Owden, and the Rev. Dr. Cox, Vicar of St. Helen's, Bishopsgate.

E. D.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ADMIRAL SIR JOHN BALCHIN.—The pleasant little town of Godalming, in Surrey, is situate in one of the loveliest valleys of the south of England, said (so says Aubrey, contradicted by Manning) to have been an episcopal see before the Conquest; now well known in connexion with the Charterhouse schools, recently erected in its neighbourhood; famous fifty years ago for its [illegible] hosiery, its carrots, its peat, its liquorice

bread, and its inns; is said to have been the place of birth in the seventeenth century of two individuals opposite in sex, one of whom obtained an enviable, and the other an unenviable, character and reputation. The latter, named Mary Tofts, of rabbit-breeding notoriety, was undoubtedly born at Godalming. The other, John Balchin, cabin boy and admiral, who served in every intermediate station until he attained the highest rank in the naval service, may have been born at Godalming, but the evidence is not conclusive.

That he was born on July 2, 1669; that he was appointed captain in 1697; tried for the loss of the Chester in 1708; commanded the Oxford in Sir George Byng's expedition to the Baltic in 1717; was made Rear-Admiral of the Blue in July, 1728; Rear-Admiral of the White in March, 1729; Vice-Admiral of the White in February, 1733; Vice-Admiral of the Red in February, 1736; Admiral in March, 1742; Governor of Greenwich Hospital in February, 1744; was knighted in May, 1744; and that he, with his ship the Victory, and all her crew, perished in October in the same year off the coast of Alderney is fairly established.

What I want more particularly to establish, if I can, is the fact that he was born at Godalming.

I have searched the pages of the *Gentleman's Magazine*, the newspapers of the period of his death, Charnock's *Biographia Novalis*, and other sources of information, but find in them no clue to his birthplace. The first mention of his name in connexion with Godalming that I have been able to discover is in Brayley and Britton's *History of Surrey*, 1850, vol. v. p. 210, where those authors state, on the authority of Charnock, that he was born at Godalming on Feb. 4, 1669. Now Charnock, in his *Biographia Novalis*, London, 1795, vol. iii. p. 155, says that he was born on Feb. 2, 1669, but does not give, as I have before stated, the place of his birth. In the Town Hall at Godalming is a portrait of the admiral, presented to the corporation in 1852, I believe by Sir Henry Austen, of Shalford Park, on which is an inscription stating that he was born at Godalming. This inscription, the notice in Brayley and Britton, and a lingering tradition in the neighbourhood, are all that I can find connecting this unfortunate sailor with Godalming. Manning and Bray are silent with regard to him, which is significant. He married Susannah, the daughter of Colonel Appreece, of Washingly, in the county of Huntingdon, a member of a well-known county family, by whom he left one son and one daughter. I am very desirous, for the honour of dear old Godalming, of proving that tradition in this case is truer than history, and shall be exceedingly obliged to any of your readers who will assist me in identifying his birthplace. D. M. Stevens.

Guildford.

"Bibliothèque des Pièces rares."—M. A. Claudin, 3, Rue Guénégaud, Paris, is about to publish a series of ten volumes under the above title. The first of the fourteen pieces which compose the first volume is sufficiently quaint and curious to invite a perusal of the whole work. It is entitled:—

"Antiquités Westphaliennes pour servir de preuve que les soldats de la garde d'Hérode et de Pilate ont été des Westphaliens. Traduit du Manuscrit original de Hilarius Bassus Friso, J.U.C., par Harmen Gergesenus de Soest. Collibus Usipetum, apud viduam Sitzman, anno post redintegratam amicitiam inter Herodem et Pilatum, 1734."

This ingenious pamphlet tends to prove by many quotations from ancient authors that the guards of Pilate and Herod, who crucified Christ and beheaded John the Baptist, were Westphalian Germans incorporated in the Roman army. These Westphalians are further proved to have imported the use of coffee into Germany on their return from Palestine. The whole concludes by some cabalistic calculations in support of the theories advanced. The author no doubt intended to satirize the extravagant results obtained by some contemporary scholars. The pamphlet appeared simultaneously in Dutch and in French, and a German translation was published in 1775. Weller, in his *Index Pseudonymorum* of 1862, says that the author's real name was "Mittelstedt," whilst the *Göttingischer gelehrter Anzeiger* mentions "Lenz" as having composed the *Westphalian Antiquities*. Query, who was Mittelstedt? "Collibus Usipetum" seems to denote Clèves, but is not the name "Sitzman" fictitious? Does it occur anywhere else as the name of a publisher?

G. A. Schrumpf.

Tettenhall College.

"A Narrative of Don Juan von Halen's Escape from the Inquisition."—Could any reader of "N. & Q." lend me, or procure for me the loan of, *A Narrative of Don Juan von Halen's Escape from the Inquisition?* I am too far from the British Museum to seek it there; or, failing obtaining a loan of it, would any one kindly search it at the British Museum for some points I wish information on? If a copy of the work were lent me I would return it within a week, use it carefully, and of course pay all expenses of carriage.

A. W. Hallen, M.A.

Alloa, N.B.

Coins of the Rájas Yúdhisthira and Vikram-Aditya.—

"Les monnoyes aux premiers siècles de la monarchie Indienne présentent l'ère du Rájah Djédaschter (Yúdhisthira); ensuite on y voit celle du Rájah Bekermadjet (Vikram-Aditya); aucune n'offre l'ère du Kaliougum; sans doute parce que celle-ci est factice et moderne."—"Lettre de M. Anquetil du Perron sur les Antiquités de l'Inde à M * * *." Description de l'Inde, par le père Joseph Tieffenthaler, Berlin, 1787, vol. ii. p. 21.

The Kali Yuga era is the same as Sáka Yúdhisthira, commencing with his accession to the throne at Hastiná-púr, the modern Ana-gundi, called also Vijaya-Nagar, which event,* according to the Gauja Agrahara grant by his great-grandson, Janamé-jáya, would appear to have occurred in A.D. 1410.

Vikram-Aditya above referred to is apparently Vikram-Aditya, the son of Mán Singh, Tomara, of Gualiar, who was killed in battle against Bábar, the Moghal invader, in 1526, from whose family the Koh-i-núr diamond was obtained on this occasion.

The five Pándava brothers, of whom Yúdhisthira was the eldest, would appear to have been Pársis, or Fire-worshippers. Are his coins given among those of the kings of the Sassanian dynasty? and can it be ascertained what became of the two specimens referred to by M. Anquetil du Perron? R. R. W. ELLIS.

Dawlish.

SIKES AND SYKES.—My ancestors are believed to have been English (I am American), but I have never heard of any English who spell the name with an *i*, a thing my father was particularly obstinate about. Is there any family in Great Britain holding to the Sikes orthography? I should like to be put in the way of ascertaining the origin of the name and family. SIKES.

"CIVET CAT."—Why is a shop dealing in certain miscellaneous articles thus called?

CLERICUS RUSTICUS.

LEYLANDS OF LANCASHIRE.—I have heard that there is an American branch of this Lancashire family, and that the pedigree has been published. Perhaps some of your readers across the water may help me to a sight of the book or give some information. The name may be variously spelt Leland or Leyland. JOSIAH ROSE.

Leigh, Lancashire.

OLD FRENCH ENGRAVINGS.—The other day I saw a pair of large engravings, finely executed, apparently some hundred and thirty years ago, and should be glad if any correspondent could inform me whether they are valuable or scarce. The one was entitled, "La Mère qui Intercède," and represented a mother asking forgiveness for her children from their father, who holds in his hand a birch rod. The companion print was entitled, "Les Enfants corrigés par l'Affront," in which the same characters are depicted, and one of the children is shown as partly undressed, whilst the other is laughing at him. The mother in this engraving has the birch rod in her hand, but is smiling, and evidently not intending to use it. The painter's name on the corner of both is Schenau, and that of the engraver Ouvrier. Bryan, in his *Dictionary of Painters and Engravers* (Bohn's edition, n.d.), does not mention Schenau, but states that Ouvrier the engraver was born in 1725, and died in 1754, adding that Nagler gives a list of twenty-three prints by him.

VIRGA.

WILLIAM DRUMMOND, a Scotchman, was first governor of the infant colony of North Carolina, a man "of estimable character, unsullied integrity, and signal ability." He afterwards removed to Virginia, where he settled, and, becoming interested in the government, rendered himself extremely obnoxious to the governor (Sir Wm. Berkley) by the lively concern which he always evinced in the public grievances. Taking part in Bacon's rebellion (1676), at the close of the insurrection he "was seized, condemned without any charge being alleged, and although he had never borne arms; and was not permitted to defend himself. Condemned at one o'clock, he was executed at four." "When afterwards the petition of his widow, Sarah Drummond, depicting the cruel treatment of her husband, was read in the King's Council in England, the Lord Chancellor, Finch, *said*: 'I know not whether it be lawful to wish a person alive, otherwise I could wish Sir William Berkley so, to see what could be answered to such barbarity; but he has answered it before this.'"

Can any of the readers of "N. & Q.," from the hints which I have given above, accord me any information with regard to Drummond's ancestry and early life, and also that of his wife?

R. P. R.

Philadelphia, U.S.

HERTFORD, BERKELEY, DERBY, BERKSHIRE, &c.—What is the origin of the pronunciation of these words as if written Harford, Barclay, Darby, and Barkshire? Is there any derivation which justifies the pronunciation, or are the words, strictly speaking, mispronounced?

At one time Croydon was called *Craydon* (*craie*, chalk?); yellow pronounced *yallow*; certainly, *cartainly*; possibly also *parson* and *person* may be the same word. Is there any analogy between the pronunciation of the former and the latter group of words, or is it merely a matter of taste?

A. F. G. LEVESON GOWER.

British Embassy, Constantinople.

PRINTED CALENDARS OF POST-MORTEM INQUISITIONS AND ESCHEATS.—Can you tell me where these are to be seen? In the Bodle there are only about four or five volumes.

W. F. C

SIR THOMAS ROTHERAM, BEDS.—Can readers of "N. & Q." help me to the parer Sir Thomas Rotheram, Knight, who is a as of Bedfordshire and of St. Mary-at-Hill

* *Buchanan's Southern India*, vol. iii. p. 110.

He married in London, at St. Augustine's, Farringdon Within, Feb. 17, 1608-9, Elizabeth, daughter of Francis Evington, of Casewick, co. Lincoln, and of Enfield, co. Middlesex, and by her had issue a daughter, Elizabeth Rotheram, who was living May 18, 1614, and under age July 23, 1617.

EVERARD GREEN, F.S.A.

Reform Club.

"FATHERLAND."—Mr. Lucas Collins, in his *Cicero* ("Ancient Classics for English Readers"), p. 174, reprint 1876, has: "We are born not for ourselves only, but for our kindred and *fatherland*." When did this word first appear in the language? D'Israeli, in his *Curiosities of Literature* (art. "History of New Words"), says:—

"Let me claim the honour of one pure neologism. I ventured to introduce the term of *Father-land* to describe our *natale solum*. I have lived to see it adopted by Lord Byron and by Mr. Southey."

Is the claim a just one? C. M. BARROW, B.A.

NARES'S "HERALDIC ANOMALIES."—Concerning the authorship of this book, which is commonly attributed to the archdeacon, it may interest some of your readers to know that on the title-pages of both volumes of my copy, which bear the bookplate of "Robert Long, Arm.," there is written (underneath "It matters not *who*"), "The Rev. E. Nares, not the archdeacon," and at the foot of the page, "from himself, R. L." I should like to know who the Rev. E. Nares and R. L. were.

HIRONDELLE.

BOOKSELLERS' SIGNS.—The twentieth edition of Dr. Watts's *Psalms of David* was issued in the year 1756, and the title-page bears the imprint:—

"London: Printed for T. Longman, at the *Ship*, and J. Buckland, at the *Buck*, in *Paternoster Row*; J. Waugh and W. Fenner at the *Turk's Head* in *Lombard Street*; J. Ward at the *King's Arms* in *Cornhill*; and E. Dilly at the *Rose* and *Crown* in the *Poultry*. MDCCLVI."

But the twenty-first edition, issued two years later, viz. in 1758, whilst the imprint bears the names of the same publishers, omits the signs of their several shops, as given so carefully in the former edition. Was this the result of some legal enactment forbidding their use at and after the above date, or a probable agreement amongst the advertisers themselves? M. D.

THE POPE'S LIFE.—M. de Ségur is said to have lately written that Mdlle. Lantard, who worked so hard in the cause of soldiers at Marseilles, and received the Legion of Honour, sacrificed her life for the lengthening of the Pope's days. I think I have heard three women have done so. If so, who were the other two? K. H. B.

"THE THIRD PART OF THE PILGRIM'S PROGRESS."—Could you give me any information as to the date and authorship of the above? On the title-page of the sixteenth edition, published 1755, the third part is said to complete the whole progress, and "The Life and Death of John Bunyan, author of the first and second parts," is added; and on a fly-leaf of the same edition of the third part are the words "This is an impostor," as far as I recollect.

In the fifty-first edition, published 1772, the name of John Bunyan appears on the title-page of the third part, though the internal evidence against his being the author is very strong.

C. E. P.

LAKE THIRLMERE.—The most authentic name of this lake is given in Nicholson and Burn's *History of Westmorland and Cumberland*, vol. ii. p. 79:—

"At the foot of Wythburn there is a large and broad meer or lake called *Brackmeer*, well furnished with pike, perch, and eels, being above a mile in length, and near half a mile broad, from the north end whereof issues the river Bure, which falls into Derwent below Keswick."

When was the name changed from Brackmeer to Thirlmere? It has been called Wythburn Water and Leathes Water in several books.

J. F. CROSTHWAITE.

Keswick.

THE TRANSFORMATION OF DAPHNE.—I shall be glad to be furnished with the names of any old painters who have illustrated this classical story besides Albano, Carlo Maratti, Pollajuolo, Louis van Loo, Rubens, Nicholas Poussin, and Silvestre.

WM. UNDERHILL.

AUTHORS OF BOOKS WANTED.—

Thinks I to Myself.—Who wrote this? I always heard it attributed to Archdeacon Robert Nares. In the preface to the tenth edition (1826) it is denied that he wrote it, but in a way which would lead me to fancy it was written by Mr. Edward Nares.

GIBBES RIGAUD.

The following are all anonymous and in the British Museum:—

1. Alfred Dudley, or the Australian settlers. Lond., R. Clarke, 1830. 12°.

2. Alice Grant.....Lond., Darton & Harvey, 1835.

3. Alidia and Cloridan, or the offspring of Bertha, a romance of former times. Lond., Pannier, 1811. 2 vols.

4. Almacks, a novel. Lond., Saunders & O., 1826. 3 vols., 12°; another edit. 1859. The *Literary Gazette* for October 28, 1826, p. 686, says:—"A new novel, said to be (as is the fashion of late) by a lady of high rank in the fashionable world, is in the press, entitled *Almacks*." There was also published the "*Key to Almacks*, reprinted from the *Literary Gazette* of Dec. 9, 1826.....Printed for Scripps, *Lit. Gaz.* Office, 1827," 8°, pp. 16. This is a reprint of the entire criticism, the writer of which believes the work to be by a lady. It is simply a critique, and no "key" is given. The author of *Almacks Revisited* [Charles White], Lond., Saunders & O., 1828, says that his novel was written at the same time as *Almacks*, which latter novel was never read by the author of the former. There is also "The Ball, or a Glance at Almacks, Lond., Colburn, 1829."

5. Almagro, a poem in five cantos [motto]. Lond..... Hodson.....sold by Bohn.....1819.

6. Aloudin, prince of the assassins.....Lond., Charles Tilt (and printed by) Holt, Shalders, 1838.

OLPHAR HAMST.

AUTHORS OF QUOTATIONS WANTED.—

"Securus judicat orbis terrarum."—Whence is this famous theological phrase taken? W. F.

"The longest day the year shall see
Has seen earth's joys and woes," &c. R.

"Amphibious monsters,
Sudden be your fall;
May man undam you,
And God damn you all." E. W.

"Before a hunter tracked the wood,
Or a mariner ploughed the seas,
The isles were green in the solitude
Of their old primæval trees." L. F.

Replies.

THE ISLE OF MAN.

(5th S. viii. 127, 251, 298.)

A long acquaintance with "N. & Q." has led me to look upon it as the source where reliable information may be found, although occasionally some correspondents may, from not duly consulting authorities, give in their replies what is not strictly correct. This I fear is the case in matters relating to the Isle of Man, an ancient kingdom whose history is still so little known by those who write about it.

Being from home, I cannot refer to the query at p. 127, but from remembrance I believe it was an inquiry as to the history of the Isle of Man and what had been printed connected therewith. MR. W. G. WARD might have greatly extended his list of such works, and more particularly those of a more modern date than 1798. On this subject I refer him to the twenty-fourth volume of the Manx Society's Series, 1876, a copy of which was, by the Society, presented to the British Museum, as it did not come under their copyright.

As to the sovereignty, which MR. WARD says "was never purchased by Government," we are told by Coke, in the first part of his *Institutes of the Laws of England*, "The Isle of Man is no part of the kingdom, but a distinct territory of itself"; and he further observes, "This isle hath been an ancient kingdom, and the king's writ runneth not in the Isle of Man, as it appeareth in Calvin's case." This is confirmed in Wood's *Institute*, also by Blackstone, who says, "It is a distinct territory from England, and is not governed by our laws, neither doth any Act of Parliament extend to it, unless it be particularly named therein." This was fully acknowledged by an Act passed in 1729, the preamble of which contains the remarkable declaration and admission by Parliament, "that to *bind the Isle of Man* it must be referred to by *express name.*" With respect to the title of king being publicly disavowed by an Earl of Derby, it did not necessarily follow that the name of king was taken from the earls. They had been so styled in their seals, and were so titled by their superior lords, which many charters vouch for. This is confirmed in Mr. Selden's *Titles of Honour*, for in the transfer of Man from the second Montacute, Earl of Salisbury, to Sir William Scroope, Earl of Wiltshire, in the reign of Richard II., the transfer was stated as including "a crown"; and Walsingham says that the Lord of Man was not only called a king, but that he might be crowned with a golden crown. This is strikingly illustrated by the earliest record in the island, where Sir John Stanley is styled "Knight, king, and lord of the same," as were also several of his successors. The sovereignty was not diminished by the change of name to "lord." He had all the privileges of a sovereign; the power of life or death was in his hands, the appointment of his bishop, coinage of money, treasure trove, &c.

To acquire these privileges the Crown of England, as early as the 12th George I., entered into negotiation for their purchase, in consequence of the amount of smuggling into England from the island of East India and French goods, to counteract which a large amount had to be expended in revenue cutters without avail. It was for the purpose of collecting information on this subject that George Waldron had been sent to the island by the British Government, at an earlier date, to watch and report on the import and export trade of the country, and to collect evidence and give information respecting the various Dutch, Irish, and East India vessels which were then in the habit of frequenting the many ports for the purpose of landing their cargoes, and afterwards having them clandestinely conveyed to various ports, to the great injury of the British revenue, to an extent, as was afterwards stated by the Attorney-General of England, of upwards of 300,000*l.* a year.

To carry into execution the contract of 1726, an Act was passed in 1765, called the Act of Revestment, to purchase the island, under certain exceptions therein particularly mentioned, for 70,000*l.* The patronage of the bishopric and other ecclesiastical benefices, the landed revenue, and other manorial rights, are excepted. These, and any reserved *sovereign* rights, were afterwards sold to the British Crown, as may be seen by the Act of 6 George IV., finally carried out in 1828, for the further sum of 417,144*l.*, a full century after the first overture.

After the revestment in 1765 the various Government officials were appointed by the Crown but the government of the country was continued as it had been from time immemorial, and its laws made and promulgated from the Tinwald Hill in the open air, by the Governor, Council,

twenty-four Keys of the island, subject only to the Crown of England for their ratification.

The latter portions of your correspondent Mona's note are very erroneous. The duties on imports are not the same as in England. What remains of revenue after paying the Government officials, with some other charges, goes to the insular revenue. The House of Keys are now elected by the people entitled to vote.

Much useful information connected with the Isle of Man will be found in the Manx Society's Series, now numbering twenty-six volumes.

William Harrison.

Rock Mount, Isle of Man.

Every ten years, when the census is taken, the number of persons able to speak Manx ought to be noted. Hitherto this has always been neglected. About five years ago I tried to get some information on this point. I was told that the service was in Manx in only two churches, and this only once a month. It would be well if some one residing in Man would put on record in "N. & Q." some statistics respecting the Manx language—the number of persons unable to speak English, the number who speak Manx, to what extent it is taught in the schools, and the number of churches (of all denominations) where it is used.

Thomas Stratton.

Stoke, Devonport.

Douglas Queries (5th S. viii. 308.)—The first query by Hermentrude, as to the parentage of "James, the Black Douglas, who was charged with the conveyance of Bruce's heart to the Holy Land," is easily answered. Sir James de Douglas was generally styled "the good Lord James of Douglas," though better known to the English as the Black Douglas, as his name had become so terrible to the invaders of Scotland that the women used to frighten their children with it, and say to them, when they behaved ill, that they would "make the Black Douglas take them." He was the eldest son of William, Lord of Douglas (1288–1302), called "the Hardy," one of the barons present in the Parliament at Brigham, on March 17, 1290, as "Guillaume de Duglas" (Rymer's *Fœdera*, i. 731), who swore fealty to King Edward I. on July 5, 1291, in the chapel of the manor of Thurston, county of Haddington, and again on June 10, 1296, at Edinburgh (Ragman Rolls, pp. 13, 65, 66), as "nobilis vir dominus Wills. de Douglas, miles." His (second ?) wife, daughter of Sir William de Keth (ancestor of the Earls Marischal), was mother of James, afterwards so celebrated in the Scotish War of Independence, and who fell in battle with the Moors of Spain, at Theba, in Andalusia, Aug. 25, 1330, leaving no legitimate issue, nor, indeed, does he appear to have been married, by any record authority.

2. William de Douglas, Lord of Nithsdale, was illegitimate son of Archibald, "the Grim," Lord of Galloway, and (third) Earl of Douglas (who died in Feb., 1401), and predeceased his father, being assassinated at Dantzig in 1390, leaving an only daughter, Ægidia, by his wife of the same name, the youngest and "beautiful" daughter of Robert II., King of Scots, and his first wife, Elizabeth Mure of Rowallan. This Lady Ægidia (or Giles) de Douglas was twice married: first to Henry de Sancto-Claro, Earl of Orkney, second earl of that line, by whom she had one son and several daughters; and secondly to Alexander Stewart (by papal dispensation, dated April 29, 1418), who is supposed to have been third son of Murdac, Duke of Albany, beheaded along with his father at Stirling, May 25, 1425, which, if it could be established, would open out an interesting genealogical question (cf. Hume of Godscroft's *History of the Houses of Douglas and Angus, passim*; A. Stuart's *Genealogical History of the Stewarts*, p. 449; Douglas's *Peerage of Scotland*; Hay's *Genealogie of the Saintclaires of Rosslyn*; *Orkneyinga Saga*, &c.).

3. Whose daughter the noble "Katherin of Dowglas" was, I regret my inability to state. She is said to have afterwards married Alexander Lovel of Bolunny (Holinshed's *Historie of Scotland*, edit. 1577, p. 384; Bellenden, &c.). It would certainly be desirable to ascertain to which branch of the family this "young virgin" and "madin" belonged. She is not styled *noble* in any history I have examined, though, from her attendance on the queen and royal household, she must almost certainly have been so. A. S. A.

Richmond.

I fear but little is known of this heroic lady's story, beyond the fact of her brave attempt to save her sovereign. Sir Walter Scott only says that her arm was soon broken. Smollett introduces her in his tragedy of *The Regicide*, under the name of Eleonora, and makes her fall by the dagger of the conspirator Grime. We may hope, however, that this was done only for the sake of adding new horror to the scene, for in the tragedy the queen is also murdered, and she, we know, though wounded, lived to wreak a tremendous revenge upon the assassins of her lord:—

> "Heroic maid!
> She to th' assaulted threshold bravely ran,
> And with her snowy arms supplied a bolt
> To bar their entrance;—but the barb'rous crew
> Broke in impetuous—crush'd her slender limb,
> When Grime, his dagger brandishing, exclaim'd,
> 'Behold the sorc'ress, whose accursed charms
> Betray'd the youth, and whose invet'rate sire
> This day reversed our fortunes in the field!
> This for revenge!'—then plung'd it in her breast."
>
> *The Regicide*, Act v. sc. 6.

W. J. Bernhard Smith.

Temple.

In Norval Clyne's *Ballads from Scottish History* (Edmonston & Douglas, 1863), in a note to one of the poems having for its subject the heroism of Catharine Douglas, it is stated that she

"was the daughter of Sir William Douglas of Lochleven and his wife Marjery Lindsay, daughter of David, Earl of Crawford, and, subsequently to the slaughter of James, was married to Alexander Lovell of Bolunny."

The reference is to Boece's *History* and Lord Crawford's *Lives of the Lindsays*. A.

The Douglas who had charge of the king's heart was the "good Sir James," who fell in battle with the Saracens, Aug. 25, 1330. He never married. The Black Douglas was his natural son, Archibald, who afterwards became Earl of Douglas. The Douglas who married Princess Egidia was William, Lord of Nithsdale, a natural son of the Black Douglas. C. H.

The Nanfan Family (2nd S. viii. 228, 294, 357.)—The query raised by Armiger in these pages, eighteen years ago, does not appear to have been answered, "Who is the representative of the ancient Cornwall family of Nanfan?" but much information was given by Mr. John Gough Nichols, T. E. W. (probably the late Sir T. E. Winnington), and others, concerning Sir Richard Nanfan, of Morton Court, Worcestershire, and his connexion with Cardinal Wolsey. Various members of the Nanfan family are mentioned in these communications; but it does not appear from them whether or not the Nanfan family is still in existence. A further note on the subject may perhaps elicit a reply to Armiger's query. I have before me an original copy of Berrow's *Worcester Journal*, No. 4881, October 11, 1787, and among its advertisements is one of a sale by auction, in Worcester, "by T. Nanfan." At the meeting of the Archæological Institute of Great Britain and Ireland, at Worcester, Sept., 1862, Mr. S. Tucker, in his paper, "Families of Worcestershire, Extinct and Extant," briefly mentioned the Nanfans among those "well-positioned families who had belonged, or who still did belong, to the county." In the discussion that followed Mr. Edwin Lees, F.S.A., said that he had that morning received a visit from an old man who described himself as the last descendant of the Nanfans of Birtsmorton, and was armed with books and papers, including one written by Gervaise Nanfan in the sixteenth century, and he requested Mr. Lees's influence in getting back for him the family estates. Mr. D. Parsons considered the man to be a genuine Nanfan, representing the male line, but not having the slightest pretensions to the possession of the family estates. A brief account of "Birts-Morton Court, a moated mansion of the Nanfan family, whose heiress became Countess of Bellamont," together with a description of the Nanfan monuments in the church, will be found in Murray's *Handbook for Worcestershire*, p. 129. Chambers, in his *Biographical Illustrations of Worcestershire* (1820), omits to mention the Nanfan family.

Cuthbert Bede.

St. Joseph (5th S. iv. 450; v. 74.)—I am not aware, and do not think, that the husband of the Virgin Mary has ever been designated "Panther." Voltaire says:—

"Il est dit dans le *Toldos-Jeschut* que Jésus était fils d'une nommée Mirja, mariée dans Bethléem à un pauvre homme nommé Jocanam. Il y avait dans le voisinage un soldat dont le nom était Joseph Panther, homme d'une riche taille, et d'une assez grande beauté; il devient amoureux de Mirja, ou Maria (car les Hébreux, n'exprimant point les voyelles, prenaient souvent un o pour un i)," &c.—*Examen Important de Milord Bolingbroke*, chap. x.

The book cited by Voltaire, first printed in Hebrew at Altorf in 1681, was published in English by R. Carlile (London, 1823, 8vo.), under the title of *The Gospel according to the Jews, called Toldoth Jesu, the Generations of Jesus. Now first translated from the Hebrew.* In chap. i. we read:

"2. For there sprung up a certain profligate worthless fellow, from the lopped-down stem of the tribe of Judah, and his name was Joseph Pandera.

"3. He was of a lofty stature, strong, and of uncommon beauty; and he had passed the greatest part of his life in adultery and uncleanness, in robbery and in violence," &c.

The scandalous story, with every imaginable amplification of detail, will be found in *Chant Quatrième* of the celebrated licentious poem, *La Guerre des Dieux*, under the heading, "Histoire du Juif Panther, de Marie, et de Joseph." See *Œuvres d'Evariste Parny*, Paris, 1808, 5 vols. 18mo. (tom. v. p. 70).

The former, I will not say the Christian, name of this Jewish Lothario being "Joseph" may have led to the supposition that the surname of St. Joseph was "Panther." William Bates.
Birmingham.

"The Dialogues of Pope Gregory I." (5th S. viii. 428.)—Perhaps the following notes may be of service to your correspondent C. F.

The author of the above work was St. Gregory, the first Pope of that name, commonly called "the Great." He was born about 540, made Pope in 590, and died 604. His writings are more numerous than those of any other Pope. The edition printed at Venice in 1487 by Andrea di Torresani de Asola, the father-in-law of Aldus, appears to be the sixth edition of the Italian translation. Fra Domenico Cavalca, the translator, was himself the author of several works, and died 1342. This edition, like other Italian ones, contains a life of St. Gregory.

The *Dialogues* are divided into four books: the first and third treat of the virtuous acts and miracles of the Italian fathers; the second of the life and miracles of St. Benedict; and the

mortality of the soul, also the eternal life lessed, with the miserable condition of the infernal regions.

ialogues were between St. Gregory and on Peter. I do not know whether he was ds Abbot of Fondi, but he is probably the ter who is said to have followed St. Gre- n the convent to Rome, and interposed death to save his writings from the mob, commenced to burn them.

nglish translation, by P. W., was printed in 1608, 12mo. Watt, in the *Bibl. Brit.*, The style of the dialogues is low, and they of fabulous miracles and incredulous

W. Hy. Rylands.

dition of this work printed at Venice, 37, is an Italian version of the original work, as I find in Brunet's *Manuel.* in original was first printed *circa* 1470, ae (Petr. Schoeffer), bearing the title, *rum Libri IV.* It was one of the most books during the middle ages, containing of miraculous stories and legends. An nch version of it was edited last year by (Halle). An Icelandic version, still un- l, is preserved at Copenhagen. An axon version, by King Alfred the Great, rved at Oxford, and will, I hope, be edited ext year. H. Krebs.

Eldon as a Buttress of the Church iii. 447.)—This joke will be found in Joe *Jests* (edit. 1739), No. 60. It is there on a Sir B—ch—r W—y in the begin- Queen Anne's reign.

G. W. Tomlinson.

sfield.

urchier Wrey was the fifth baronet and an married Diana Rolle, succeeded his father in died in 1726. Lord Campbell, in his *Life of on*, applies the ancient story to the latter in : "On an occasion when his merits were dis- nong some lawyers, a warm partisan of the r extolled him as a pillar of the Church. 'No,' nother, 'he may be one of the buttresses, but not one of its pillars, for he is never seen inside '" Campbell accuses his predecessor on the of being bigoted and intolerant, and states certain devout manner he excited a suspicion sy, to which his biographer thinks he was not le. Campbell adds: "He never was present worship in London from one year's end to the eading in mitigation before Lord Ellenborough attended public worship in the country,' he his rebuke, 'As if there were no God in town.'"]

ev. Pharamus Fiennes (5th S. viii. 447.) nus Fiennes matriculated at Oxford, from lege, Dec. 14, 1666, aged nineteen, as son rd Fiennes, of Broughton, co. Oxford, he fees of an "Armiger's" son. The *Catalogue of Graduates* gives him no minor degrees, but assigns him that of B.C.L., April 29, 1674. His parents are named in the following inscription, which is (or was) on a brass plate round a white freestone gravestone in Broughton Church :—

"Here lyeth the body of the Honourable Mary, the wife of Richard Fiennes, Esq., daughter and heire of Andrews Burrell, Esq., of Wisbeach, in the Isle of Ely, and county of Cambridge: She dyed the 17th of Aprill, 1669."

This Richard Fiennes was fourth son of William, first Viscount Say and Sele, and is said to have died in 1674. By a second wife he was father of Rev. Richard Fiennes, who was father of Richard, sixth and last Viscount Say and Sele of that name.

J. L. C.

"The Turkish History" (5th S. viii. 426) may surely be taken literally. Richard Knolles published his *Generall History of the Turkes*, London, printed by Adam Islip, "with title and heads by Lawrence Johnson, an engraver unnoticed by Walpole," in 1603 (*v.* Bohn, *Bibl. Manual*, *s.v.*), and a seventh edition, as it appears to be, with a continuation by Sir Paul Rycaut, was published in 3 vols., folio, London, 1687–1700. The work was therefore popular, and might very well be required by a nobleman for his library in 1715. Dr. Johnson, in No. 122 of the *Rambler*, passes, Bohn says, "a very high (by some thought an injudicious and ill-founded) eulogium on this work" (Bohn, *s.v.*); but if any one will only read the book he will find a narrative, terse, vivid, and far more graphic than Robertson's, Hume's, or Smollett's, and scarcely surpassed by Gibbon, Macaulay, or Carlyle. The coincidence of the name of Islip in the letter with that of the printer of the first edition is curious enough to warrant the query whether any connexion between the families can be traced. E. A. D.

Sallyport at Windsor Castle (5th S. viii. 429.)—The passage discovered near the Garter Tower led out into the fields near the Castle. Another subterranean passage, cut through the chalk rock, was discovered about the year 1862 under the York Tower, which tradition said led to Burnham Abbey. It was evident from its position and character that it was merely a sallyport, connecting the interior of the existing defences (about the time of Henry IV.) with the bottom of the ancient ditch which protected the Castle in those days on three sides. To satisfy antiquarians, however, a detachment of sappers and miners was employed to follow up the passage in 1867, which was found, as was expected, to terminate at the foot of the old counterscarp in a stone gateway. A gallery was then driven through the filled-in ground, across the bottom of the ditch, until the foot of the ancient counterscarp was reached, and on that side, as well as on the escarp side, no trace

of an opening was found. The matter was thus set at rest, although it was not likely that a tunnel would be made under the Thames, through its porous gravel bed, and in a line with the ford which was then the line of direct communication with Burnham, not to speak of such a work being impossible of execution in those days, viz., the construction of a tunnel under a river and through a level country little better than a marsh. A third passage of the same character was also found by the sappers in their search, which led into the eastern ditch. HENRY F. PONSONBY.

CHRISTOPHER MILTON (5th S. viii. 387.)—It was the rule that all who were promoted to the Bench should be of the rank of serjeant. When King James, in 1686, displaced the Lord Chief Baron Mountague, Sir T. Jones, Sir J. Charlton, and Sir E. Neville, they were replaced by Sir E. Atkins, Sir H. Bedingfield, Sir S. Lutwyche, and Serjeant Heath, all of whom had been serjeants for several years. A week later there was a call of new serjeants, when ten were appointed; but of these only two, Christopher Milton and John Powell, were at once advanced to the Bench. Such a sudden rise was not illegal, but uncommon.

Many writers like Toland (*Life of Milton*, 1699, p. 10) err when they say of Christopher Milton that after the civil wars no notice was taken of him till James II., for on the Restoration he was appointed in the new charter of Ipswich Deputy Recorder of that town. Toland adds, with unnecessary ill nature, that he was not a judge long, for "he quickly had his *quietus est*, as his master not long after was deposed for his mal-administration by the people of England." As regards his appointment Phillips, his nephew, says, in his *Life of Milton*, 1694, that Christopher, "for his known integrity and ability in the law, was by some persons of quality recommended to the king, and at a call of serjeants received the coif, and the same day was sworn one of the Barons of the Exchequer."

Johnson (*Life of Milton*, p. 2) says of the termination of his judgeship that, "his constitution being too weak for business, he retired before any disreputable compliance became necessary." The facts as given by Foss appear to be these. He was sworn a Baron of the Exchequer on the 26th of April, 1686 (the very day he received the coif), being then aged seventy-one. On the 17th of April in the following year he was removed to the Common Pleas; and on the 6th of July, 1688, being then seventy-three years old, he had a writ of ease, with a continuance of his salary, on account of his age. This was some months before King James's abdication, and was not a dismissal, but an honourable retirement. EDWARD SOLLY.

There is nothing in the language of Toland, even as MR. WARD quotes it, to imply that the creation of Christopher Milton on the same day a serjeant and one of the Barons of the Exchequer and knighting him was a thing singular. MR. WARD has not stated in what edition the words are as he quotes them. In the "Life" prefixed to Milton's *Prose Works*, 3 vols. fo., Amsterdam, 1698, p. 6, and in the reprint of the "Life," 8vo., London, 1761, p. 5, the words are actually "knighting him *of course*." J. F. MARSH.

Hardwick House, Chepstow.

RECENT INVENTIONS (5th S. viii. 429.)—Content simply to eat my peck of dirt and die, I will not seek to dive into the mysteries opened out by H. W.'s query, but would merely suggest that allusion may possibly be made in the passage referred to—1. To Bouquet de Millefleurs, popularly supposed to be gathered from the drainings of cow hovels; 2. To the aniline dyes (though coal tar might object to be stigmatized as dirt); and 3. To the manufacture of "the best Epping" from Thames sewage. Under certain conditions of tide this hideous compound,

> "Larded with the *grease*
> Of thirty thousand dinners,"

is subjected to anxious scrutiny by the "pickers up of unconsidered trifles" who live along the shore, and butter has been supposed to be the result of their investigations. Whether this is the case or not, I do not know; but, unless I mistake, the "commissioner" of some medical paper has recently absolved them from this charge.

W. F. R.

THE RED DRAGON OF WALES (5th S. viii. 429.)—That rather unreliable book, Brunet's *Royal Armorie of Great Britain*, gives the following account of it (p. 123):—

"The city of *Avalonia* (Glastonbury) bore the standard of the Roman dragon, which had been dedicated to Torridus or Tor by the Latin name *ruber*, or red dragon. The monster was of a fiery *red* colour, allusive to Tor, the god of fire, and has been mentioned by *Asaurus*, a Cambrian bard, who had been taken prisoner by Hengist. This bard composed odes, called *Gododin*, on the slaughter of the Britons by the Jutes, from A.C. 474 to 510, in which he described Hengist, a prince wearing emblems and a golden *torque* or gorget, when he fought against the red dragon, and Arthur, the King of the Britons, who held his court at Avalonia."

It is never borne by the Prince of Wales.

HIRONDELLE.

The red dragon on a green mount was first introduced amongst the royal badges by King Henry VII., our first Tudor sovereign, in allusion to his descent from Cadwallader. It was approved by King George III. in Council, Nov. 5, 1800, the royal badge of Wales. C. F.

"TOBER NA FUOSICH" (5th S. viii. 42 have a dim recollection that Mr. Clough on me he had never seen the name written, an he had made the best attempt he could at

senting the sound. It was said to mean "The Well of the Bairns." T. F. R.

Adverbs: "Overly" (5th S. viii. 406.)—This adverb is used by Bishop Hall, *Satires*, bk. iii. sat. 3:—

> "The courteous citizen bade me to his feast
> With hollow words and *overly* request."

Overly is slight and superficial. Thus Baret in his *Alvearie*, 1575, "'perfunctorie istud facis'; thou doest this *overlie*, or onely for an outward shew." Hall uses the word again in his *Quo Vadis?* (p. 119):—

> "So have we seen a hawk, cast off at a hernshaw, to look and fly a quite other way; and, after many careless and *overly* fetches, to tour up unto the prey intended."

(Note by Singer, Hall's *Works*, Oxford, Talboys, 1839, vol. xii. p. 194.) Halliwell also quotes Hollyband's *Dictionarie*, 1593: "I will doe it, but it shal be *overly* done, or to be ridden of it"; and Sanderson's *Sermons*, 1689, p. 51: "He prayeth but with an *overly* desire, and not from the deep of his heart" (Halliwell, *Archaic Dict.*).
E. A. D.

Wild's Nameless Poem (5th S. viii. 368.)—The poem about which Jabez inquires will be found on p. 127 of Griswold's *Poets and Poetry of America*, Philadelphia, 1856. It is by Richard Henry Wilde, an author whose fame does not appear to have travelled so far as this country. The verses, like a great deal of the poetry in the volume above mentioned, are characterized rather by elegance than vigour or originality. This is said in no disparagement of the Transatlantic Muse; we cannot get an Emerson or Poe, nor even a Longfellow, every day.

Will you also allow me space to add to the very interesting note by Mr. F. Tiedeman (5th S. viii. 383) on "Koscziusko and 'Finis Poloniæ,'" that Lelewel, the great national historian, entirely ignores the anecdote? The story has a very French "ring" about it, the words being probably put into Latin owing to the somewhat exaggerated statements of travellers that dog-Latin was the normal language of a Pole. It was a great deal in use, no doubt, but there are many interesting exceptions. It is not a little curious that all the letters of the uxorious John Sobieski to his wife during the siege of Vienna were written in Polish, although she was a Frenchwoman, and probably had the usual antipathy of her nation to the study of other languages.

Mr. Tiedeman is right in his complaint about the ludicrous way in which Dutch names are treated in this country. Many more could be added to the instance he cites. What shall we say of people talking about the battle of *Steinkirk*, which is neither Flemish nor German, but a grotesque mixture of both? Again, look at the terrible gibberish Scott puts into the mouth of any Dutchmen or Germans he introduces, and how is it possible that a man so well read should have made the burghers of Liège talk Flemish?
W. R. Morfill.

Compare the following, from Alexander Smith's *City Poems* (1857), p. 32:—

> "Round selfish shores for ever moans the hurt and wounded sea."

This may be only a coincidence, but it looks as though Smith had read the "Nameless Poem."
J. W. W.

Scottish Statutes (5th S. viii. 348.)—A notice of the strange mode prescribed for measuring the free space for salmon will be found in the *Antiquary*, at the end of chap. viii. (vol. i. p. 116, ed. 1829). F. S. R.

The White Rose of Scotland (5th S. viii. 381.)—A. S. A. says Margaret Cradock, or Cradoc, married as her *third* husband "Sir W. Bawdrip, Knight, of whom nothing further is known," after the death of her second husband, Sir Richard Herbert. In a pedigree of the Herberts which I have, I find that Sir Richard Herbert of Coalbrook (or Coldbrook), Knight, of Ewias, married Margaret, daughter and heir of Sir Matthew Cradoc, and *widow* of Sir William Bawdriss, Knight, of Penmark, co. Glamorgan. Of this marriage there were two sons, from the elder of whom descend the Earls of Pembroke and Carnarvon; the second being Sir George Herbert of Swansea. S. H.
Epsom.

Quickbeam (5th S. viii. 386.)—I find the following in Elisha Coles's *English-Latin Dictionary*, fifteenth edition, 1749: "The quick-beam, quicken-tree, ornus, sorbus sylvestris Alpina."
W. R. Tate.
Blandford St. Mary, Dorset.

Byron's Friends, &c. (5th S. viii. 389.)—Woodward and Cates's *Encyclopædia of Chronology*, 1872, has the following: "Dallas, Charles Robert, miscellaneous writer; b. in Jamaica, 1754; d. at Havre, 20 Nov., 1824. *Recollections of the Life of Lord Byron*, 1824; *History of the Maroons*, 1803–4."
Laycauma.

"Smashing" (5th S. viii. 349.)—Mr. Brightwell may be assured that "to smash" (=to pass counterfeit coin) is by no means peculiar to the neighbourhood of Birmingham. It is simply a bit of criminals' *argot*, used in all parts of England alike, as your correspondent may satisfy himself if he will attend the Central Criminal Court during the trial of the "Mint cases."
Middle Templar.

Gainsborough's Portrait of Dodd (5th S. viii. 388.)—No doubt the Rev. Mr. Weedon was

wrong in supposing that Gainsborough's was the only portrait of Dr. Dodd, for there is one by J. Russell in the National Portrait Gallery. I don't know whether that is the portrait given in the *Commonplace Book of the Bible.* That work Locke had nothing to do with; the notes attributed to him were by Ralph Cudworth. There are three engravings of him: one by Trotter in a small circle, and another in a small oval, done by Trotter after Dodd's death eleven years, namely in 1788, and an oval-framed one by J. Walker, 1777.

C. A. WARD.

Mayfair.

NURSERY RHYME BOOK (5th S. viii. 369.)—A lady has informed me that she possesses the book inquired for, *Rural Scenes; or, a Peep into the Country for Good Children*, printed by Darton & Harvey, Gracechurch Street, in 1806, but being an old family curiosity, she does not wish to part with it. As the querist may require the remainder of the rhyme, I quote it entire, and shall be glad to procure any other abstract he may desire to have:

"'Pray, my good man, how do you sell your ducks a pair?'
'Four shillings, ma'am; and very fine ducks they are.'
'Four shillings! I wonder you're not asham'd to ask it.
Pray put your fine ducks back again into the basket.
'Tis a vile imposition! Stop a bit, let me see;
Come, will you let me have the pair for three and three?'
'I can't do it, ma'am; I assure you they cost me more.
They 're none of your skinny poultry fed at the barn-door.
Feel the weight of this duck, ma'am; do just feel;
That was fed three times every day with barley-meal!'
'Well, let 's have them; though, indeed, I 'm very unwilling.
Here 's a crown piece; now, can you give me a shilling?'
'Yes, ma'am, a very good one, which I 've just now taken;
And if them there ducks don't please you, I 'm very much mistaken.'
'Well, send them home at once, or I won't deal here again,
To Mr. Smart's, Taylor and Habit-maker, Button Lane.'"

KINGSTON.

Rural Scenes; or, a Peep into the Country, I remember, was in 1 vol. small 8vo., well, though somewhat quaintly, illustrated with steel engravings. I much wish I could procure a copy. If some enterprising publisher would reproduce a facsimile of our old favourite, I think many would find it a refreshing change from the high-pressure religious sentimentality and sensational secular literature which our children feed upon.

E. R. W.

Ann and Jane Taylor were the authors of *Rural Scenes; or, a Peep into the Country*, London, Harvey & Darton, Gracechurch Street, n. d. It contains the delightful doggerel of which MR. STANDERWICK is in search, and much besides which charmed me as a child, and lingers still in odd corners of my memory.

ST. SWITHIN.

I understand that Jarrolds have brought *Rural Scenes; or, a Peep into the Country*, out again somewhat recently, but whether in its original quaintness of expression and of illustrations I know not.

E. A. B.

[MISS J. CURTEIS, Leasam, Rye, Sussex, writes: "If MR. STANDERWICK will send his address, I shall be most happy to lend him the nursery rhyme book he asks for."]

MEDE'S LETTERS TO STUTEVILLE (5th S. viii. 389.)—The letters of Rev. Joseph Mede to Sir Martin Stuteville, which are quoted in Miss Agnes Strickland's *Life of Henrietta Maria*, are printed in *The Court and Times of Charles I.*, edited by the author of *Memoirs of Sophia Dorothea, Consort of George I.*, Lond., 1848, 8vo. The originals of these letters will be found in the British Museum, Harleian MS. 390. MR. KARKEEK should not place implicit confidence in the accuracy of their reproduction.

W. P. COURTNEY.

Queen Anne's Gate, S.W.

ST. LEWIS OF GRANADA (5th S. viii. 368.)—H. A. W. may like to see what is said of Francis Meres in Wood's *Fasti Ox.*, an. 1593, fol. 10.

ED. MARSHALL.

THE FOUNDER OF WADHAM COLLEGE (5th S. viii. 420.)—The printed information about Nicholas Wadham being very scanty, it is possible that even the following few particulars may be of service to MR. G. GARWOOD. John Wadham, of Merrifield, Ilton parish, Somerset, married Joan, daughter and co-heir of John Tregarthian, of Court, St. Stephen's-in-Brannell, Cornwall, and widow of John Kellaway. She died in 1581, and was buried in Branscombe Church, Somerset. Nicholas Wadham, the offspring of this marriage, was born at Merrifield in 1536, but an inscription on his portrait at Wadham says that he was sixty-three in 1595. He was educated either at Christ Church or at Corpus Christi, Oxford, and dying Oct. 20, 1609, was buried at Ilminster. He married Dorothy, daughter of Sir William Petre. She in 1612, in accordance with her husband's desire, founded Wadham College with his property and a portion of her own, and dying May 16, 1618, in her eighty-fourth year, was buried at Ilchester. Nicholas Wadham had no brothers, and left no issue. For an account of the marriages of his three sisters, the inquirer is referred to Prince's *Worthies of Devon* (ed. 1810), pp. 748-752.

THE AUTHORS OF THE "BIBLIOTHECA CORNUBIENSIS."

"SCRY OF FOWLS" (5th S. viii. 147, 293). Surely *scry* means *cry*. Skinner makes a

of his attempted explanation; for, after saying that the word has this meaning, he gives as his authority Dame Juliana Berners, whom he calls Barns, and adds, "vox . . . cætum avium significat." As Mr. Marsh (*ante*, p. 147) truly observes: "The *cry* of fowls is one thing, and a flock of fowls is another." What is the "Yorkshire document" thus vaguely mentioned by Mr. Marsh? And is the picture which it describes accessible? As far as Dame Juliana Berners is concerned, she evidently uses the word *scry* in the sense of *cry*, for she is contrasting the quiet pleasures of the angler with the noises which other sportsmen occasion, "whyche me semyth better than alle the noyse of houndys, the blastes of hornys, and the *scrye* of foulis, that hunters, fawkeners, and foulers can make." I quote her words from the introductory essay to Major's edition of Walton's *Angler*, 1824.

J. Dixon.

Clocks in Spain (5th S. viii. 187, 276.)—The peculiarity mentioned by Mr. Vyvyan is not confined to clocks in Spain, but is often to be met with on the Continent, in the colonies, and elsewhere. Clocks having a double strike are for the most part manufactured at Morez, a village on the borders of France and Switzerland. I have no books of reference with me here, but I am told that the place is in the neighbourhood of Geneva. Two of the principal clock-makers in the district are, I believe, Prost and La Croix. Their work is generally good.

The advantage of the double-striking system seems to me very apparent, as a second chance is thus given of hearing the hour strike, which is especially convenient when applied to church and turret clocks in villages or scattered country districts.

A. F. G. Leveson Gower.

British Embassy, Constantinople.

"Haw-haw" (5th S. vii. 245; viii. 336.)—The modern *haw-haw*, or *ha-ha*, fence, can hardly be connected with the old Northern *haugh*, whatever Walker or others may say. Jamieson's *Scottish Dictionary* has, "*Haugh*, low-lying, flat ground; properly by the bank of a river, and such as is often overflowed. Gael. *augh*, Islandic *hage*, a place of pasture." This is the sense in which it is known in the Scottish Lowlands and in the adjacent border of Northumberland. The change of pronunciation, as much as the leaving off old words, has caused of late much confusion between it and other words. Sir Walter Scott, in one of his novels, describes a tournament, which he says "took place on a *haugh* near the Castle" (on the Border, I think, in Northumberland). So the word should not be considered quite obsolete. It is preserved in the names of many places, where its descriptive fidelity can be traced. On the plain of Philiphaugh a battle was fought, historical in Scotland. In the meadowy valley of Fetherstonehaugh a stone monument was reared to the memory of the fathers, or fore-elders (so the name is accounted for). In the old ballads, and to Wordsworth's time, *haugh* is a word of clear description, and of beautiful association: "Leader Haughs and Yarrow," the meadowy borders of the rivers Leader and Yarrow, each of these names probably given before enclosures were made, and having little to do with ownership. We have not the word, but our equivalent is the Danish *ing*, meadow.

M. P.

Cumberland.

Mandril (5th S. viii. 186, 295.)—The word "mandril" is very common among the Birmingham traders, but not exactly as mentioned by Mr. Radcliffe. I never heard a pick called a mandril, but a mandril is a piece of steel or iron used to fashion any articles made of metal. Thus there are straight mandrils, taper mandrils, &c.

All metal tubes for pencil-cases, or for other fancy articles, are drawn at a draw-bench on steel mandrils. Some are plain, others octagon, hexagon, or any other shape. The mandril is placed inside the metal tube to force it into the various shapes in which the holes in the draw-plate are made, thus forming a strong body which will not give way, while the metal, being softer, is forced into any required shape.

Father Frank.

Birmingham.

Hawarden (5th S. viii. 229, 335.)—It may go far towards settling this question when it is known that Hawarden is pronounced *Hard'n* by Mr. Gladstone's household.

S. R. Townshend Mayer.

An Old Picture (5th S. viii. 349, 375.)—H. H. will find accounts of the following painters in Pilkington's *Dictionary*, whose initials correspond with those of his picture: Lucas de Heere, died 1534; Leonard van Heil, born in 1603; Lawrence de la Hire, died 1656.

J. C. M.

In reply to O. I have proof of the existence of the picture in 1656, which makes it 221 years old. It is unfortunately in very bad condition.

H. H.

The late J. Lionel Williams (5th S. viii. 260, 296.)—It may not be uninteresting to many of the readers of "N. & Q." to know that Samuel Williams, the father of the above, and friend of William Hone, and illustrator of his popular works, was buried in Abney Park Cemetery, nearly opposite his friend, in the same walk or roadway, to the eastward of the chapel. A low monolith-shaped stone bears the inscription, "S. Williams, obt. 20th Jan., 1846, ætat. 76." W. Phillips.

The Order of the Golden Fleece (5th S. viii. 328, 375) was instituted in Bruges by Philip

the Good, 1429. The collar is composed of double steels and flint stones emitting streams of fire, imitated in enamel in their proper colours on gold with these words, "Ante ferit quam flamma micat."

GIBBES RIGAUD.

Magd. Coll.

"TOOT HILLS" (5th S. vii. 461; viii. 56, 138, 298, 358.)—At Romsey

"there are traces of an ancient encampment on Toot Hill to the south-east of the town, a hill remarkable for its position and the extensive view which it commands of the country round."—Woodward's *Hampshire*, vol. i. p. 368.

ALICE B. GOMME.

"THE FIELDFARE," &c. (5th S. viii. 286, 354, 376.)—Snails leave slime, but not worms, though the latter leave tracks. J. P.

"BEEF-EATER" (5th S. vii. 64, 108, 151, 272, 335; viii. 57, 238, 318, 398.)—The use of this name for the king's body-guard may be carried much further back than 1716. May I refer your correspondent to my *History of the British Army* (i. 515), where he will find information on the subject? S. D. SCOTT.

PAGANINI (5th S. viii. 309, 352, 411.)—There is a fair account of Paganini in *Sketches and Anecdotes of celebrated Violinists*, by Dr. T. L. Phipson, 8vo., Bentley, 1877. J. R. B.

SHEEP LED BY THE SHEPHERD (5th S. vii. 345, 477; viii. 79, 218, 377.)—I also, like your correspondent MR. CROMIE, "have been expecting that some Northern farmers would have sent a note on this subject." In default of this, perhaps I may be allowed to quote from my own productions. In the second chapter of the third part of *Verdant Green*, originally published in 1857, I have described the scenery of the Cheviots, and have mentioned some of its characteristics, *e.g.*:—

"To see the shepherd, with his bonnet and grey plaid, and long slinging step, walking first, and the flock following him—to hear him call the sheep by name, and to perceive how he knew them individually, and how they each and all would answer to his voice, was a realization of Scripture reading, and a Northern picture of Eastern life."

I had first observed this in the year 1847, and I have never witnessed the sight elsewhere.

CUTHBERT BEDE.

"STAG" (5th S. viii. 226, 298.)—I have talked with poultry keepers of all classes from Edinburgh to the Land's End. I have heard cocks of various breeds called *stags* in the west of England, but in no other part of the country. ELLCEE.

Craven.

LIME TREES (5th S. viii. 208, 332.)—The linden which stands in front of the Town Hall at Freiburg is said to have sprung from the twig carried by the youth who bore to his townsmen the glorious tidings of the victory at Morgarten in the year 1315. After five centuries and a half the tree still flourishes, but is not now of dimensions to compete with Evelyn's "prodigies."

J. WOODWARD.

Undoubtedly there is a mistake in giving "sixty square yards" as the area of the Matlock lime tree. I have sat under its shade, and marvelled at its enormous size and its great beauty and fragrance, and though I cannot give the exact dimensions, I should say that sixty feet in diameter would be much nearer the mark.

R. HOLLAND.

"LEAD, KINDLY LIGHT": THE CONTRIBUTORS TO THE "LYRA APOSTOLICA" (5th S. viii. 220, 238, 258, 299.)—Dr. Newman has stated to whom the letters refer. He observes:—

"This volume.....was collected together from the pages of the *British Magazine*, in which its contents originally appeared, and published in a separate form, immediately after Hurrell Froude's death in 1836. Its signatures, α, β, γ, δ, ϵ, ζ, denote respectively as authors Mr. Bowden, Mr. Hurrell Froude, Mr. Keble, myself, Mr. Robert Wilberforce, and Mr. Isaac Williams."—*Apologia*, note A, p. 297, ed. 1875.

ED. MARSHALL.

LUCIFER MATCHES (5th S. vii. 469; viii. 93, 298.)—This heading recalls an epigram attributed, at the time of the agitation against the proposed taxation on matches, to the late Chancellor of the Exchequer himself:—

"*Ex luce lucellum*
We all of us know;
But, if Lucy won't sell 'em,
What then, Mr. Lowe?"

H. W.

"A COLT'S TOOTH" (5th S. viii. 348, 417.)—I have a picture, of the date of the end of the seventeenth century, representing an aged but amorous and demure-looking lady, dressed in black, clasping a good-looking and showily dressed young fellow round the waist, while on the canvas above the picture is painted a legend:—

"Plaine doth it appeare by my colt's toothe
That I doe love a lustie youthe."

The lady shows a large tooth prominently.

EDWARD ROWDON.

AUTHORS OF BOOKS WANTED (5th S. viii. 410.)—*Glossary of Terms used in British Heraldry*, 1847, by Henry Gough, Barrister-at-Law. W. H. ALLNUTT.

(5th S. viii. 449.)

Caleb Stukeley.—This novel, which originally appeared in *Blackwood's Magazine*, was written by the late Sa[mu]el Phillips, who died of hæmorrhage from the lungs,—from phthisis, of which he had long been the sub[ject] 1854. Mr. Phillips was for some time on the staf[f] *Times*, to which he contributed those admirable of biography and criticism, subsequently colle[cted] published by Murray (2 vols., 1851, sm. 8vo.), u[nder] title of *Essays from the "Times": being a Select[ion]*

Papers which have appeared in that Journal, uthor of a volume of tales, collected by Rout- 54, under the title of *We're all Low People* l in the last year of his life he produced his *Guide to the Crystal Palace and Park*, which bsequently edited and revised by Mr. Shenton. s received his education at Sidney Sussex mbridge, and before finally adopting literature ion travelled over Europe as private tutor in ily. WILLIAM BATES.

(5th S. viii. 249, 280, 458.)

Martyr.—MR. E. C. DAVIES is right. *Karl* a poem, signed Frances (not Francis) White- ppear in the *Welcome Guest* for 1860 (Houlston vol. i. No. 2, p. 38. If S. will send me his ill call upon him with the volume to convince is wrong, and, if he wishes, I offer to have e for him. S. P.

IS OF QUOTATIONS WANTED (5th S. vii. 300.)—

"Be the day weary," &c.

ship of this couplet by Stephen Hawes, in been shown more than once in "N. & Q."; ot aware that it has been the subject of re- the sentiment may have a French origin. In on of proverbs (*Proverbs*, by James Howell, 1659), under "French Proverbs," "Dictons x," p. 26, there occurs, "Il n'est si grand jour ne à vespre," which is translated, "There is ng but hath its evening." The same proverb e in *Le Livre des Proverbes Français*, par Lincy, Par., 1859, as "Il n'est si grand jour ne au vespre (*soir*) ny temps qui ne prenne *es Français*, xvi^e^ siècle). There are also rbs to a similar effect: "A chacun jour son Il n'y a si long jour qui ne vienne à la nuit"; ans soir" (Gabr. Meurier, *Trésor des Sentences*, . In offering this for insertion, it may be hat the couplet still retains its interest, as it e subject of a query in several serials this ED. MARSHALL.

(5th S. viii. 430.)

r we place our foot, we tread upon a history." inal of this quotation is doubtless in Webster's *Malfi*, Act v. sc. 3:—

lo love these ancient ruins;
e never tread upon them but we set
ır foot upon some reverend history."

ESTE.

"To see good corn," &c.

quoted by MR. PICKFORD from the *Bride of or* are, with a little alteration, part of a song in the *Jacobite Relics* (1819). The editor, g, says he took it from the MS. collection of Moir. NORVAL CLYNE.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Fenian Conspiracy: its Origin, and Ramifications. By John Rutherford. (C. Kegan Paul & Co.)

aid to be stranger than fiction, and certainly onceived by any author of romance could be ange as the truth and reality narrated in this *Secret History of the Fenian Conspiracy.* Mr. 's work not only keeps the reader interested ning to end, but increases his interest in the progresses. We gather from it that while there are honest and sincere patriots in Ireland, there are sordid professional "patriots" who are her worst enemies. Mr. Rutherford, after showing the objects of the Fenian leaders, says of their followers:—"Every one of them had a purpose of his own, which he was determined to realize when the proper time came, whether his chiefs should approve of it or not. There were tens of thousands who cherished fierce passions—of lust, greed, and vengeance—and who meant to gratify them.....There were masses who contemplated the slaughter of all the supporters of English rule and of all its officials. Many would have extended the massacre to all landholders, and there were those who would not have spared a single heretic." Among the striking incidents of the story may be reckoned the alleged secret help given to the Fenians by Russia, and the visit of Prince Napoleon (Jerome's son) to Cork in the Fenian interest. But these are only a couple of incidents out of thousands which make this book one of the most extraordinary ever published.

The History of the County of Monaghan. By Evelyn Philip Shirley, Esq. Part II. (Pickering.)

MR. SHIRLEY'S second part of his *History of the County of Monaghan* is not only well illustrated, but it abounds in valuable pedigrees and in important family history, including that of the MacMahons. This work bids fair to stand at the head of all Irish histories devoted to similar local, social, and family illustrations.

The History of Cheshire. By George Ormerod, Esq., LL.D., F.S.A. Edited by Thomas Helsby, Esq., of Lincoln's Inn. (Routledge & Sons.)

In this, the seventh part of Ormerod's *History of Cheshire*, Mr. Helsby continues to show in the most satisfactory manner his competency for fulfilling the onerous and responsible part of editor. The history of Edisbury Hundred is continued in this part, which is singularly rich in genealogical and historical details, and among the illustrations there are three of Beeston Castle, which are of equal merit and interest.

The Library Journal [monthly]...Vol. II. No. 2 [October, 1877]. College Number... (New York; London, Rivers.)

WE have given so much of the title of this number to enable us to illustrate the observation that though the publication of, and edited by, professed catalogue makers, the editors seem to do their best to puzzle cataloguers. It is one of the principal rules recognized on pp. 77 and 78 of this very number that interpolations in bibliographical title-pages shall be shown by square brackets. It will be observed that in the above title the editors twice make use of [ ], which puts all cataloguers in this dilemma: if they leave it as it is, it will be read incorrectly; if they alter it, it is false. Cataloguers must either omit the [ ] or else put (*sic*) after them. Besides this, their use in the above title is quite unnecessary. This number, as the title expresses, is called a "College Number," and the information respecting American and other university libraries is most interesting. A learned German had the temerity to assert "the superiority of the German over the American library management"; so Mr. Edward W. Hall furnishes a most amusing article on his experience of the library of the University of Göttingen in 1871. It appears that the Göttingen notion of library management is to make rules so restrictive that they will effectually manage to keep students out of the library altogether. The reports from the colleges are signed by their respective librarians, except a particularly careful one from the University of Minnesota. With regard to the conference here, a report of which was expected in this number, we find the following: "The English Conference was a grand success, and its continuous welcome and hospitality to

the visitors from America were most gratifying." Then follows a summary, and a hope that in the November number a full report will appear. "Pseudonyms and Anonyms" are also represented in this number. Particular reference is made to a work of fiction (*The Piedmontese Envoy*, by Mrs. Elton, published in America in 1852), from which some imaginary letters of Milton are reproduced by Allibone and others as genuine. The author of *Supernatural Religion* is said to be Dr. John Muir. We can recommend this number as interesting alike to librarians and students.

"THE LIVES OF THE SAINTS," by the Rev. S. Baring-Gould, M.A.—We are glad to learn that this very valuable work has not only now reached a third edition, but that the publisher (Mr. John Hodges) has announced a reissue of the same in monthly shilling parts.

ROYAL ARCHÆOLOGICAL INSTITUTE.—*Dec.* 7.—R. H. Soden Smith, Esq., F.S.A., V.P., in the chair.—Mr. J. Park Harrison made some remarks upon the recent exploration which had been conducted by him at Cissbury, and exhibited some pieces of chalk inscribed with "rune-like" marks. Major-General Lane Fox took a different view from that adopted by Mr. Park Harrison, both with regard to the use of the galleries that had been excavated and the antiquity of some of the objects found.—Mr. Bain read an interesting paper on the siege of Antwerp by Alexander of Parma, and gave some curious details of the events in this celebrated investment.—Lord Brougham and Vaux exhibited an altar cross, a crucifix, a pyx, a chasse, and a reliquary discovered walled up in the chapel at Brougham.—Mr. Nightingale exhibited a set of beautiful personal relics of Stephen, King of Poland, delicately carved in ivory, and mounted in silver.—Mr. Greaves exhibited rubbing from an ancient cross and font at Hastings.—The Rev. B. B. Oakeley sent a rubbing of an incised monumental slab in Newland churchyard, representing a Verderer of the Forest of Dean, of the time of James I., carrying a bow and wearing arrows in his belt. This was a memorial of an excessively rare kind, there being but three other effigies of foresters in the kingdom.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ALBERT (Jersey).—The comparison and its bathos are to be found in Milton. After the storm described in book iv. of *Paradise Regained*, Satan reappears before Christ, and, "in a careless mood," thus addresses him:—

"Fair morning yet betide thee, Son of God,
After a dismal night. I heard the wrack
As earth and sky would mingle; but myself
Was distant; and these flaws, though mortals fear them
As dangerous to the pillar'd frame of Heaven,
Or to the earth's dark basis underneath,
Are to the main as inconsiderable
And harmless, if not wholesome, *as a sneeze*
To man's less universe."

T. O. X.—

"Why should honesty fly to some safer retreat
From lawyers and barges? 'od rot 'em!
For the lawyers are just at the top of the street,
And the barges are just at the bottom."

—See the *Works* of the Brothers Smith.

L. B.—Many thanks for your article. The subject of Pope Joan and of the Sedes Stercoraria has, however, *been sufficiently* ventilated in the first, second, and third series of "N. & Q.," and it is not desirable to revive the subject except for the sake of bibliographical information which we do not at present possess.

G.—

"Pretty in amber to observe the forms," &c.
Pope, *Prolog. to Satires.*

"Lord of himself," &c.
Byron, *Lara*, cant. i. st. 2.

W. F. C. (Lincoln Coll.)—Wills are now kept at Somerset House, where they may be inspected as heretofore at Doctors' Commons.

CHR. COOKE.—For the Stephens and Hartley nostrums, see "N. & Q.," 5th S. v. 511; vi. 29, 36, 117, 139, 177, 217, 540; vii. 38.

REV. J. WHITTAKER (Bredbury) will find the subject of Easter, 1876, fully discussed in "N. & Q.," 5th S. v. 129, 156, 196.

EDWARD FAIRFAX (*ante*, p. 368.)—We have a letter for you.

C. T. J. M.—The letter was forwarded, and, if we mistake not, a second one also.

L. H. T. (Nice.)—Apply at the Admiralty, Whitehall, London.

J. K. E.—Edward the Black Prince and his wife, the Princess Joan.

W. E.—We shall be happy to forward a letter to our correspondent.

HERMENTRUDE.—Letter forwarded.

E. T. (Patching.)—Next week.

G. P. T.—Not good English.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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THE HISTORY of the IMPERIAL ASSEMBLAGE at DELHI, held on Jan. 1, 1877, to celebrate the Assumption of the Title of Empress of India by H.M. Queen Victoria; including Historical Sketches of India and her Princes Past and Present. By J. TALBOYS WHEELER, Author of "History of India," "Geography of Herodotus," &c.

London: LONGMANS & CO.

LONDON, SATURDAY, DECEMBER 22, 1877.

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Notes.

CHRISTMAS EVE IN A DERBYSHIRE COTTAGE.

During my acquaintance with "N. & Q." I have not seen any mention of Christmas Eve, as it is kept in the house of a pretty well-to-do cottager; and so, therefore, what follows in relation to Derbyshire, my native county, may be of interest to most of the readers of "N. & Q."

For several weeks before Christmas the cottager's household is much busier than usual in making preparations for the great holiday. The fatted pig has been killed, as a matter of course, and Christmas pies, mince pies, and many other good things made from it in readiness for the feast. The house has been thoroughly cleaned, and all made "spick an' span." The lads of the house, with those of neighbours', have been learning their parts, and getting ready their dresses, for the "Christmas guising"; and the household daily talk is full flavoured of Christmas.

The lasses have made their own special preparations, and for two or three days before Christmas Eve have been getting ready the customary house decorations—short garlands of holly and other evergreens for the tops of cupboards, pictures, and other furniture—and making up the most important decoration of all, "the kissing-bunch."

This "kissing-bunch" is always an elaborate affair. The size depends upon the couple of hoops one thrust through the other—which forms its skeleton. Each of the ribs is garlanded with holly, ivy, and sprigs of other greens, with bits of coloured ribbons and paper roses, rosy-cheeked apples, specially reserved for this occasion, and oranges. Three small dolls are also prepared, often with much taste, and these represent our Saviour, the mother of Jesus, and Joseph. These dolls generally hang within the kissing-bunch by strings from the top, and are surrounded by apples, oranges tied to strings, and various brightly coloured ornaments. Occasionally, however, the dolls are arranged in the kissing-bunch to represent a manger-scene.

When the preparations are completed the house is decorated during the day of Christmas Eve. Every leaded window-pane holds its sprig of holly, ivy, or box; the ornaments on and over the mantel-shelf receive like attention, and every ledge and corner is loaded with green stuff. Mistletoe is not very plentiful in Derbyshire, but generally a bit is obtainable, and this is carefully tied to the bottom of the kissing-bunch, which is then hung in the middle of the house-place, the centre of attraction during Christmastide.

While all this is going on the housewife is very busy. "Black-ball" has to be made; the "elderberry wine" to be got out; "sugar, spice, and all that's nice" and needful placed handy. The shop has to be visited, and the usual yearly gift of one, two, or three Christmas candles received. With these last, as every one knows, the house is lit up at dusk on Christmas Eve.

Without the "black-ball" just mentioned, the Christmas rejoicings in a cottage would not be complete. "Black-ball" is a delicacy compounded of black treacle and sugar boiled together in a pan, to which, while boiling, is added a little flour, grated ginger, or spices. When it is boiled enough it is poured into a large shallow dish, and, when partially cooled, is cut into squares and lengths, then rolled or moulded into various shapes. When quite cool it is very hard, and very toothsome to young Derbyshire.

After an early tea-meal the fire is made up with a huge yule-log; all the candles, oil and fat lamps lit, and everything is bright and merry-looking. The head of the family sits in the chimney corner with pipe and glass of ale or mulled elder wine. The best table is set out, and fairly loaded with Christmas and mince pies, oranges, apples, nuts, "black-baw," wine, cakes, and green cheese; and the whole family, with the guests, if any, set about enjoying themselves. Romping games are the order of the eve, broken only when the "guisers"—of whom there are always several sets—or waits arrive. The guisers are admitted indoors, and go through the several acts of their play. At the conclusion "Betsey Belzebub" collects coppers from the company, and glasses of ale and wine are given to the players. The waits, or

"Christmas singers," as they are mostly called, sing their carols and hymns outside the house, and during the performance cakes and ale, wine, and other cheer are carried out to them. So the eve passes on. At nine or ten o'clock is brewed a large bowl of "poor man's punch"—ale posset! This is the event of the night. Ale posset, or milk and ale posset, as some call it, is made in this wise. Set a quart of milk on the fire. While it boils crumble a twopenny roll into a deep bowl, upon which pour the boiling milk. Next set two quarts of good ale to boil, into which grate ginger and nutmeg, adding a quantity of sugar. When the ale nearly boils, add it to the milk and bread in the bowl, stirring it while it is poured in.

The bowl of ale posset is then placed in the centre of the table. All the single folks gather round, each provided with a spoon. Then follows an interesting ceremony. A wedding ring, a bone button, and a fourpenny bit are thrown into the bowl, and all begin to eat, each dipping to the bottom of the bowl. He or she who brings up the ring will be the first married; whoever brings up the button will be an old maid or an old bachelor; and he or she who brings out the coin will become the richest. As may be imagined, this creates great fun. When seven-shilling gold pieces were in circulation, this was the coin always thrown into the posset.

The games are resumed when the posset is eaten, or possibly all gather round the fire and sing or tell stories, whiling away the hours till the stroke of twelve, when all go outside the house to listen whilst the singers, who have gathered at some point in the village, sing "Christians, awake!" or "Hark! the herald angels sing," and so comes to an end the cottager's one hearth-stone holiday of the whole year.

THOMAS RATCLIFFE.

Worksop.

THE CUSTOM OF ADORNING CHURCHES WITH EVERGREENS.

The following letter is from the *Gentleman's Magazine*, Dec. 12, 1767:—

"In the *Palladium* for 1765 was propounded by Mr. J. Lyon, of Margate, this query, 'From whence is derived the custom of putting up laurel, box, holly, or ivy, in churches at Christmas; and what is the signification thereof?' And in the *Palladium* for 1766 we are told it was answered by Nobody.

"Having employed some thoughts on that subject, I should be glad (by means of your magazine) to offer to the consideration of the curious the following conjecture.

"It seems very probable that the origin or first hint of the ancient custom of dressing our churches and houses at Christmas with greens was owing to, or taken from, certain expressions in the following prophecies of the coming of our Saviour: 'Behold, the days come, saith the Lord, that I will raise unto David a righteous branch.'* 'For, behold, I will bring forth my servant, the branch.'† 'Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the Branch, and he shall grow up out of his place.'‡ 'At that time will I cause the branch of righteousness to grow up unto David.'§ 'Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent. In the mountain of the height of Israel will I plant it; and it shall bring forth boughs and bear fruit, and it shall be a goodly cedar.'‖ 'In that day shall the branch of the Lord be beautiful and glorious.'¶ 'For he shall grow up before him as a tender plant, and as a root out of a dry ground.'** 'There shall come forth a rod out of the stem of Jesse, and a branch out of his roots.'††

"For it must be allowed that those passages and expressions in which our Saviour is represented under the type of a branch, a righteous branch, a bough, the branch of righteousness who will reign for ever, &c., in the above-mentioned clear and eminent prophecies of His first appearance in the flesh upon earth, are, in a most lively manner, brought to our memories and strongly alluded to by those branches and boughs of evergreens, &c., with which our churches and houses are adorned, whose gay appearance and perpetual verdure in that dead season of the year, when all nature looks comfortless, dark, and dreary, and when the rest of the vegetable world have lost their honours, do agreeably charm the unwearied beholder, and make a very suitable appendage to the universal joy which always attends the annual commemoration of that *holy* festival.

"It is not at all unlikely but that this custom was further intended as an allusion to those passages of the prophet Isaiah which foretell the felicities attending the coming of Christ, viz., 'The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together to beautify the place of the sanctuary. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting name, that shall not be cut off.'—I am, sir, &c., GOTHIC.

"P.S.—I have met with another opinion concerning the origin of this ancient custom, which you have below in the anonymous author's own words: 'William of Malmsbury, in his book of *Antiquities of Glastonbury*, assures us that Frecuphus affirms, in the fourth volume of his second book, that Philip the Apostle, preaching the word of God in Gaul, which is now called France, chose out twelve of his disciples, whom he sent to Britain to preach the word of life. He appointed Joseph of Arimathea, his dear friend, who buried our Lord, over these as chief. These, according to John Capgrave, who brings Milkin and Merlin for vouchers, came into this land in the year of Christ's incarnation 26, in the time of Arviragus, who gave to them the isle of Avalon, where they built an oratory of wrythen (*sic*) wands, or boughs, which was the first Christian church, if one may so call it, which was erected in Britain. We find this custom was followed in the first times in building the Christian churches in Britain of boughs; and I am apt to think that the custom of adorning our churches at Christmas

* Jeremiah xxiii. 5.

† Zechariah iii. 8.

‡ Zechariah vi. 12.

§ Jeremiah xxxiii. 15.

‖ Ezekiel xvii. 22, 23.

¶ Isaiah iv. 2.

** Isaiah liii. 2.

†† Isaiah xi. 1.

as well as our houses with evergreens proceeds from what has been related."

J. N. Blyth.

[The readers of "N. & Q." may remember that Dean Stanley, preaching a Christmas Day sermon on the Catacombs of Rome, mentioned the putting up of holly, &c., in houses and churches as really a custom of heathens of a former time, who put up green boughs that fairies and forest spirits might come and take shelter under them.]

CHRISTMAS SCRAPS.

Looking over the reports of the Historical MSS. Commission, I came across the following, and thought perhaps you might think them of sufficient value for your Christmas number. A Christmas carol (16 lines), political, beginning:—

"The House of Commons having latelie sent
A member into France from Parliament,
The Lords have instantly dispatcht one thither
That they might have a conference together."

J. Harvey, Esq., i. 63.

Two or three Christmas carols, fifteenth century, and the song of bringing in the boar's head (J. R. Ormsby Gore, ii. 84).

A carol for Christmas Day (four verses) begins:

"Come, come, Cavaliers,
Leave your doubts, leave your fears."

Another (six verses) begins:—

"Boldly, boldly, Christmas here
Still in thine own shape appear,
And make no scruple to come forth
With all thy stratagems of mirth.
None here have a hand
I' th' great work of the land;
But all are at leysure,
With pastyme and pleasure,
To render due honor to Christenmas."

Another (five verses) begins:—

"Brother Roundhead, now forbeare."

M. Wilson, Esq., iii. 296.

In a letter from Thomas Gower to Mr. John Langley, Dec. 28, 1652, the writer says:—

"Here is little worth writing, most of the time being spent in endeavouring to take away the esteem held of Christmas Day, to which end order was made that whoever would open shops on that day should be protected by the State; yet I heard of no more than two who did so, and one of them had better have given 50*l.*, his wares were so dirtyed; and secondly that no sermons should be preached, which was observed (for aught I hear) save at Lincoln's Inn."—*D. of Sutherland*, v. 192.

In the collection of Miss C. Griffith, v. 414—"Proposicions offered to the consideracion of the Honorable Houses of Parliament." Nine satirical proposals for the amendment of usages observed at "the tyme of good tidinges which the kings men commonly call Christmas." The ninth and last of these proposals urges that, having sequestrated for the public use the revenues of the bishops, cathedrals, and many lay-landlords, the Parliament would do well "to sequester all new yeares guiftes, as capons, turkeys, hens, geese, and such things as will live, for the use of the King and Parliament." In the same collection, p. 415, is an indenture of lease for fifteen years, granted by Hugh Lewes, Sept. 20, 1583, of the tenement of lands, &c., called Tuthin-bulche-gwnne, in the township of Eskivioge, at a yearly rent of vs. iiid., payable in equal portions at Michaelmas and the feast of SS. Philip and James, and also of "six capones or sixpence in money price of euery one of the same capones," payable in equal portions at the feasts of Christmas and Easter, "with one dayes worke in plowinge, one day rapinge, and one daye mowinge yerly during the said terme, or els xiid. for plowinge, vid. for repping, and vid. for carringe, or els to carry so many peckes of coales as he hath bene accustomed to do from the said townshippe to the sea syd yerly during the said terme." Again, in Feb., 1598, in an indenture of a lease for twenty-one years, a yearly rent of five shillings and also of "four sufficient capons" to be delivered at every feast of Christmas.

On p. 4 of the earliest Register of the Acts of Wadham College is the following (tr.):—

"On the 12th day of December, 1614, letters were sent to the College, written by Mr. John Arnolde, signifying the liberality of the Foundress, who with full hand poured forth (*effundebat*) 60 pounds to her College; of which the following is a faithful copy:—

"'Good Mr. Doctor,—I have sollicited your sute for your Company unto my Mistris, and I have prevayled so farre with her, as that she hath sent you, to dischardge the carryadge and settlinge of your bookes, with the makinge of your seales, fifty poundes; and withall because yt is the first Christmas that hath byn kept at Wadham College, my Mrs. hath sent you likewise tenn poundes, which must be spent this Christmas in Gawdyes from her, as a token of her remembrance unto the whole Company; these monyes are sent by me in gould, and my mistrisse refers the managinge of yt unto your self, and the acquayntinge of your Company with yt.'"—*Wadham College*, v. 480.

In the accounts of the Corporation of Rye, in the time of Henry Bayly, mayor (Edw. IV.):—

"By the consent of the Mayer and his bretherne, gevyn to the pleyers of Lede (Lydd), the which pleyede here the Sunday after Cristemas halidayes, 16*d.*" (v. 495).

Alice B. Gomme.

CHAUCER AND THE "ARABIAN NIGHTS."

The origin of many of Chaucer's tales seems to be unquestioned; but when his intercourse with foreigners through his employment at the Customs in London is remembered, besides those Orientals he may have met in his journeys to Italy, it is possible that some of his materials may be traced to the tale-tellers of the coffee-houses of the Levant. Thus in Foster's translation of Galland's version of the *Arabian Nights* (5 vols., London, 1802), vol. v. p. 391, in the story of "The Two Sisters who were jealous of their Younger Sister," the latter is beloved for her merits by the Sultan,

disgraced through the false accusations of her sisters, and restored after long misfortunes through the agency of her children, as Constaunce in the *Man of Lawe's Tale* is beloved for her merits by the king, disgraced through the like false accusations of her mother-in-law, and reinstated through the means of her son. The preceding adventures of Constaunce are placed in a region that is not unsuitable to the scenes of the *Arabian Nights*.

In the *Squier's Tale* the feast of the nativity of the king and the presents brought to him are a close rendering of "The Story of the Enchanted Horse," vol. v. p. 224. Even the "Sarray, in the lond of Tartary, where dwelled a kyng, was cleped Cambynskan," suggests the Schiraz, and a title of the same region as the "Enchanted Horse," and the other proper names in the *Squier's Tale* may more closely resemble the original Arabic than anything in the Foster-Galland version. But these are not all the points of resemblance. The mirror of the *Squier's Tale* has the same property as that given by the King of the Genii to Zeyn Alasnam in vol. iv. p. 100. A knowledge of the language of beasts, similar to that of birds possessed by the wearer of the ring of the *Squier's Tale*, is possessed by the merchant in "The Fable of the Ass, the Ox, and the Labourer" (vol. i. p. 24), and power confined to and transferable with a ring is a material incident in several of the tales. Nor are these coincidences or parallels confined to the *Canterbury Tales* or Chaucer's genuine work, for in the spurious *Chaucer's Dream*, besides the general air of marvellousness proper to a dream, at l. 339 begins the account of three apples, the possession of which preserves youth, beauty, and vigour of mind and body. At l. 401 one of these apples, put into the hand of a person at the point of death, has the same beneficial and speedy effect as the apple in "The Story of Prince Ahmed and the Fairy Pari Banou" (vol. v. p. 137); and the elastic barge at l. 1560 bears a close resemblance to the elastic tent of the same story, not only in its peculiar property, but in details; and the king seeking to associate his son with him in government to assure his succession, and the prince seeking the princess, have a general resemblance to "The Adventures of Prince Camaralzaman and the Princess Badoura"; and "the barge" which "needeth neither mast ne rother" has its counterpart in the story of the Calendar, who also meets with a flying horse. It may likewise be noticed that there is not merely the resemblance of incidents but a likeness in style between these undoubted works of Chaucer and some of the tales of the *Arabian Nights*, suggesting at least the probability that he was acquainted with them sufficiently to reproduce them for his own countrymen. C.

[On the Eastern sources of the *Squire's Tale*, see Tyrwhitt. And that Marco Polo was one of those *sources*, see Keightley's *Tales and Popular Fictions*, p. 76, and Mr. Skeat's preface to his *Princesses Tale*, &c., Clarendon Press, 1877, p. xxxiii, &c.]

COINCIDENCES.

There was once a discussion in "N. & Q." as to the announcement of the birth of Christ by the Oracle of Delphi. May not the following passage from the "Isis and Osiris" of Plutarch have given rise to the tradition?—

"Upon the first of these (days) they say Osiris was born, and that a voice came into the world with him, saying, 'The Lord of all things is now born.' There are others that affirm that one Pamyles, as he was fetching water at Thebes, heard a voice out of the temple of Jupiter bidding him to publish with a loud voice that Osiris the great and good was born."

It is curious that in the treatise previous to "Isis and Osiris," "Why the Oracles cease to give Answers," Plutarch should relate the death of Pan as having been announced under Tiberius. Plutarch says that in a vessel going to Italy a voice was heard by the passengers calling for one Thamus. He answered to the call,

"when the voice said aloud to him, 'When you are arrived at Palodes take care to make it known that the great god Pan is dead.' Arrived at Palodes, Thamus uttered with a loud voice his message, saying, 'The great Pan is dead.' He had no sooner said this than they heard a dreadful noise, not only of one but of several, who, to their thinking, groaned and lamented with a kind of astonishment. And there being many persons in the ship, an account of this was soon spread over Rome, which made Tiberius the emperor send for Thamus, and seemed to give such heed to what he told him that he earnestly inquired who this Pan was, and the learned men about him gave in their judgments that 'twas the son of Mercury by Penelope."

We have seen this anecdote referred to the death as the Oracle of Delphi is to the birth of Jesus. It may be remarked that Thamus probably stands for Taumuz or Adonis, the sun, the women weeping for Taumuz or the dead Adonis. According to Justin, Mercury was the *logos* or word in the belief of the heathens. Justin, *First Apology*, chap. xxi., says:—

"We propound nothing different from what you believe—Mercury, the interpreting word and teacher of all—the son of Jupiter."

Chap. xxii.:—

"And if we assert that the word of God was born of God in a peculiar manner, different from ordinary generation, let this, as said above, be no extraordinary thing to you, who say that Mercury was the angelic word of God."

Why Pan should have been the son of Penelope we do not know, but probably there was some allegory in her and her web. Plutarch proceeds to say that Tiberius sent Demetrius to certain sacred islands of Britain to inquire about the death of Pan, where it was said Saturn or the giants or demons were confined in the infernal regions. Tartarus was supposed by some to have been in the extreme and northern confines of the earth.

These islands may have answered to the Æchinades and Palodes, mentioned before, as sacred and divine. Arrived there, there was a similar terrible storm of wind and thunder, when the inhabitants told Demetrius one of the demons or demi-gods was deceased. When Plutarch relates all this in a dialogue between persons, he does not say that it is to show "why the oracles cease to give answers," but to prove that gods were mortal. Yet as the story is told under the above title, we may suppose it to be among the reasons why the oracles had ceased to speak. There are other curious particulars, as given by Plutarch in recording the story, but it is long, and may be seen in vol. iv. of Plutarch's *Morals*, translated from the Greek by several hands, 1704, pp. 19-21. Plutarch vouches for the story as not coming from a "fool or knave," and it certainly is a curious coincidence that it should have happened at the time of the death of Christ, and should have been recorded by Plutarch about a century afterwards. There are other curious coincidences, under Tiberius, to be found in Tacitus, which may have given rise to legends. Tacitus in his *Annals*, bk. i. ch. lxxvi., says, on the occasion of an overflow of the Tiber, it was proposed in the Senate to consult the Sibylline books: "Tiberius opposed it, equally smothering all inquiry into matters human or divine." This would not agree with Plutarch's account of the emperor, or indeed with Tacitus on other occasions. It agrees, however, with what is said of him at another and later time, when there is a question of the Sibylline books (*Annals*, vi. ch. xii.).

Tacitus says "a decree, unanimously voted, passed the Senate concerning a book of the Sibyl that it should be received amongst the rest. Upon which Tiberius wrote a letter, full of chidings and upbraidings, to each and all who had a hand in it. Tiberius said under the name of the Sibyl in the time of Augustus had been circulated innumerable fictions. Augustus ordained that they should all be carried to the city prætor, and after which it was unlawful for any private person to hold them." This may be the law to which Justin referred, saying it was death for any one to have in his possession or circulate a book of the Sibyl (*Apology*, i. 44):—

"But by the agency of the devils death has been decreed against those who read the books of Hydaspes or of the Sibyl, or of the prophets, that through fear they may prevent men who read them from receiving the knowledge of the good, and may retain them in slavery to themselves; which however they could not always effect. For not only do we fearlessly read them, but, as you see, bring them for your inspection, knowing that their contents will be pleasing to all. And if we persuade even a few, our gain will be very great, for as good husbandmen we shall receive the reward from the master."

May not the above historical fact have given rise to the legend of Tertullian, that Tiberius proposed to the Senate that Christ should be received as a god, and, on their rejecting it, that Tiberius decreed that the Christians should not be persecuted? *Apology*, 5:—

"Tiberius accordingly, in whose days the Christian name made its entry into the world, having himself received intelligence from Palestine of events which had clearly shown the truth of Christ's divinity, brought the matter before the Senate, with his own decision in favour of Christ. The Senate, because it had not given the approval itself, rejected his proposal. Cæsar held to his opinion, threatening wrath against all accusers of the Christians."

Eusebius relates the same in his *E. H.* The story is the same in Tertullian and Tacitus, only the one is the reverse of the other.

Justin tells the readers of his *Apology* (the Senate he addresses) to read the books of the Sibyl. Justin refers to one book of the Sibyl which has the advent and acts of Christ. The above occurred in the sixth of the *Annals* of Tacitus, recording the death of Tiberius. The fifth book begins with consuls, each surnamed Geminus, and under them some have said Christ was crucified. So there was time for a written account or gospel to have arrived at Rome, which Justin and Tertullian say did, only it was what we should call apocryphal—the Acts of Pilate. They told the emperor and the Senate to read them as they did the books of the Sibyl, not the Gospels. In the same book vi. of the *Annals*, after the affair of the book of the Sibyl, ch. xxviii., there is an account of the appearance of the phœnix in Egypt. This occurrence is related as happening two years later by Pliny, *Hist. Nat.*, x. 2, 5, and Dio., lviii. 27. They would therefore bring it still nearer to the death of Tiberius. Dio Cassius seems to think there was some relation between what happened in Egypt and what happened at Rome. He says the death of the phœnix was a presage of the death of Tiberius. He does not think it was of any other. But it is remarkable that this death and resurrection of the phœnix is noticed by many of the fathers as the greatest argument for and evidence of the resurrection. It is in the first epistle of Clem. Rom. to the Corinthians, chap. xxv.; note says:—

"This fable respecting the phœnix is mentioned by Herodotus, ii. 73, and by Pliny, *Nat. Hist.*, x. 2, and is used as above by Tertullian, *De Resurrectione*, § 13, and by others of the fathers."

Tacitus is omitted. Another coincidence is curious, though it may be merely verbal. Tacitus says, bk. vi. ch. 45: "Cneius Acerronius and *Caius Pontius* commenced their consulship, the last under Tiberius"; "he died in a short time." Pontius was a name common enough among the Romans; Pilate was not. I do not recollect a Pilate mentioned by any Roman writer till Tacitus in his *Annals*. He, in the well-known passage, speaks of Christ being crucified by Pontius Pilate. Tacitus has there a favourable opinion of

Pilate for exterminating the Christians in Judea, but says that some took refuge in Rome. The contrary we hear from Josephus, who says Pilate was ordered to Rome by Vitellius to answer for his massacre of the Samaritans. It is not impossible, therefore, that this Caius Pontius may have been Pontius Pilate, rewarded instead of punished.

W. J. Birch.

Oxford and Cambridge Club.

[On the silencing of Oracles at and after the birth of our Saviour, see the numerous authorities quoted in "N. & Q.," 3rd S. ii. 331, 360, 419. These really exhaust the subject.]

Christmas Service for the Gift of a Manor.—Adam de Brus was an early owner of Skelton Castle, Yorkshire, where a less ancient edifice now stands, on the site of a fortress built soon after the Conquest by Adam's uncle, Robert de Brus, an ancestor of the Bruces of Scotland, and of many families of England, among whom the name has presented itself in the most fantastic variety of orthography. Adam de Brus's daughter, Isabel, married Henry de Percy, Lord of Petworth, Sussex. Adam presented his son-in-law with a Christmas gift, on what may be called a Christmas condition; that is to say, Adam gave to Lord Henry a manor in Cleveland (Yorkshire), on condition that Henry, and after him his heirs, should repair to Skelton Castle every Christmas Day, "and lead the lady of that castle from her chamber to the chapel to mass, and from thence to her chamber again, and, after dining with her, to depart." From Petworth to Cleveland and back could not be less than six hundred miles. In those early days and at that wintry season the roads were in such a condition that there was much difficulty in getting either in or out of Sussex; moving about in it was nearly impossible. As long as the condition (which has long ceased to be fulfilled) was complied with there must have been much weary travelling, and some excusable expletives as it was being got through. And in course of time, as kinship became wider apart, if any little family differences had arisen between the holder of the Cleveland Manor and the Lady of Skelton Castle, the Christmas dinner was probably a dull one, except for the hurry with which it was brought to an end in order that the unwelcome guest might the sooner be got rid of.

Ed.

Early Cock-crowing at Christmas Time.—It does not appear to be widely known that the cause of cocks crowing is the dawn, or some artificial light that seems to them to resemble it. If they are kept in a dark place till a seasonable hour they will have a quiet night, and their neighbours also. The absence of the knowledge of this single piece of natural history helps to explain the omens, favourable or otherwise, which from the time of Shakespeare to our own attach to the crowing of cocks in the night. Marcellus, after the exit of the Ghost in *Hamlet*, Act I. sc. 1, says:

"It faded on the crowing of the cock.
Some say, that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
This bird of dawning singeth all night long:
And then they say no spirit dares stir abroad.
. . . . . .
So hallow'd and so gracious is the time."

One cause of their crowing is that Christmas being a season when the lights of festivity abound, the cock keeps awake in the night time in sympathy with them. As an instance of the unfavourable omen, I may mention an incident that has come under my own observation. A poor woman in a dangerous illness was greatly depressed by her alarm at hearing a cock crow at night (which she believed was a sign of death); but upon having the above quotation repeated to her, and being told that it was written by the cleverest man that ever lived in England, brightened up, and began to recover immediately.

J. W.

St. Asaph.

A New Reading of "Old Christmas," by Sir Walter Scott.—I suppose that no collection of poems on Christmas would be considered complete without the famous description of Christmas in the olden time given by Sir Walter Scott, in the introduction to the sixth canto of *Marmion*. Among the numerous reprints of the passage beginning with the line,—

"Heap on more wood!—the wind is chill,"

and ending with the couplet,—

"A Christmas gambol oft could cheer
The poor man's heart through half the year"

(our peasantry must have greatly changed since those golden days of gambols!), I have met with a curious and most unfortunate rendering of a word in the following couplet:—

"But, O! what masquers, richly dight,
Can boast of bosoms half so light!"

In the Christmas number of Sharpe's *London Magazine*, Dec. 26, 1846, the extract from *Marmion*, entitled "Old Christmas," was given on the two central pages, the greater portion of which was occupied with two designs from the pencil of H. Warren. By the error of a letter, the word "bosoms," in the foregoing couplet, appears as "besoms"! This occurs in an excellent and most carefully edited magazine.

Cuthbert Bede.

[A few years ago, in one of the popular illustrated almanacs, Christmas Day was entered as falling on the 25th of October.]

A Nottinghamshire Christmas Custom.—Until the last few years, the village children of Hucknall Torkard, Notts, in keeping up the custom (still universal in this part of England) of going from house to house singing carols on Christ-

mas Eve, used to carry with them a large doll, placed in a box decorated with sprigs of holly, and further embellished with apples, oranges, and bits of bright-coloured ribbons. That this was intended for a representative of the infant Saviour in the manger never seems to have entered the minds of those by whom the doll and its accessories were prepared, for the doll was usually attired in as faithful an imitation of the feminine attire of modern times as resources would permit. But that such was the origin of the custom can hardly be doubted. The custom has not been observed in other villages in the neighbourhood, at all events in recent times, but at Hucknall Torkard it has only lately been discontinued.

A. E. L. L.

Highfield, Nottinghamshire.

CHRISTMAS CUSTOMS AT CARRICKFERGUS.—Samuel McSkimin, in his *History of Carrickfergus* (first ed., 1811; second ed., 1823), mentions the following, among other local customs :—

"Late on Christmas Eve, young men and boys assemble and collect carts, cars, gates, boats, planks, &c., with which they block up the Irish or west gate of this town. There is a vague tradition that the custom originated in the Protestant inhabitants shutting the gates on the Roman Catholics when they went out to mass on Christmas Eve. This is probably incorrect, as several old inhabitants informed the writer that no such act was practised during their youth. Be this as it may, party rancour is totally unknown at present.

"Within memory it was common for boys to assemble early at their school-house on the morning before Christmas, and to bar out the master, who was not admitted till he promised a certain number of days' vacation.

"Early on Christmas Day the boys set out to the country in parties of eight to twelve, armed with staves or bludgeons, killing and carrying off such fowls as came in their way. These were taken to their respective school-rooms, and cooked the following day. To this feast many persons were invited, who furnished liquors or other necessaries; the entertainment usually continued for several days. As civilization increased, these marauding feasts became less popular, and the decline of the custom was much hastened by the discovery that the cooks often purloined the best fowls to themselves."

W. H. PATTERSON.

CHRISTMAS CUSTOMS IN TYROL.—

"On Christmas Eve every door in a peasant's house is marked with three small crosses in chalk, 'to keep out the Evil One,' as they would tell you if you asked why."—Grohman's *Tyrol and the Tyrolese* (1876), p. 56.

"Christmas is observed by dispensing the Klaubabrod, a kind of dough cake stuffed with sliced pears, almonds, nuts, and preserved fruits. The making of this is a particular item in the education of a Zillerthaler maiden, who has a special interest in it, insomuch as the one she prepares for the household must have the first cut in it made by her betrothed, who at the same time gives her some little token of affection in return."—Miss Busk's *Valleys of Tirol*, p. 100.

WILLIAM GEORGE BLACK.

THE MISTLETOE.—I understand that the propagation of the mistletoe has generally been accounted a somewhat difficult matter. Henceforward, however, it may be accomplished in a very simple manner. Mr. Wynne, the superintendent of police at Spittlegate, invited me on "Minkle-day," Friday, September 29, 1876, to see mistletoe, in various stages, growing on sundry young apple-trees in his garden. He had frequently tried incising the bark and placing the berry therein, but by that method he had as frequently failed to propagate the mistletoe plant. Seeing a common sparrow one day, after pecking at a piece of fat bacon, fly away, and clean his beak by wiping it on the bark of a tree, it immediately occurred to him that the propagation of the mistletoe was outlined in the sparrow's performance. Accordingly, at Christmas ensuing, having some young apple-trees in his garden, he moistened the end of his thumb in his mouth, and therewith cleaned the bark just under any joint of a young tree, then wiped his thumb dry, and, taking a mistletoe berry, pressed it with that thumb to the cleaned portion of the bark of the tree until the berry stuck to the tree and left his thumb. Nothing more was done. In fifteen months, or the next spring but one, appeared the plumula, slow of growth, not increasing much the next year. He has made it grow on young lime trees and in thorn hedges also, and says that he believes he could propagate it on almost any tree by the simple process already described, but not by incision, and thinks this information will be novel and interesting to many people.

J. BEALE.

THE NATIVITY OF CHRIST.

Lo! God hath ope'd the glist'ring gates of heav'n,
And thence are streaming beams of glorious light;
All earth is bath'd in the effulgence giv'n
To dissipate the darkness of the night.
The Eastern shepherds 'biding in the fields
O'erlook the flocks, till now their constant care,
And light divine to mortal sense reveals
A seraph bright descending in the air.

Hark! strains seraphic fall upon the ear
From shining ones around th' eternal gates;
Glad that man's load of guilt may disappear,
Infinite strength on finite weakness waits!

Why are the trembling shepherds sore afraid?
Why shrink they at the grand, the hear'nly sight?
"Fear not" (the angel says) "nor be dismay'd,"
And o'er them sends a ray of God-sent light.
O matchless mercy! all-embracing love!
The angel speaks, and gladly men record:
"I bring you joyful tidings from above;
This day is born a Saviour, Christ the Lord."

Hark! "Peace on earth and God's good-will to men!"
The angels sing, and heav'n resounds with praise
That fallen man may live with God again
Through Christ, who deigns the sons of men to raise.

When Adam had incurr'd eternal death,
By disobeying God's supreme command,
His seed oft griev'd that He who gave him breath
Did also give the will to fall or stand.

And still might men contemn the will divine
That gave mankind the choice to sin and fall,
Did not our Lord's redeeming mercy shine
In gracious beams that would recover all.

Now death is life, and grief is turn'd to joy,
Since glory shone on that auspicious morn,
When God incarnate came, not to destroy,
But man to save, and manhood's state adorn!

W. F. DAWSON.

Westgate House, Coventry.

A PSEUDO-CHRIST.—In the seventh year of Henry III., 1223—the year that the Friars Minor came first into England, and that in which the king had a mind to pull down the walls of London—the feelings of pious people were shocked, according to an entry in "Gregory's Chronicle" (*Historical Collections of a Citizen of London*, Camden Society, 1876), by "a man that faynyd hymselfe Cryste at Oxenforde; he was cursyde at Aldermanbery this yere of oure Lorde MCCXXIJ." A singularly lenient sentence, considering the temper of the time. ED. D.

COLLECT FOR CHRISTMAS EVE: SARUM USE.—"Deus, qui nos redemptionis nostræ annua expectatione lætificas: præsta: ut unigenitum tuum quem redemptorem læti suscipimus: venientem quoque judicem securi videamus, Dominum nostrum Jesum Christum filium tuum, qui tecum," &c.—Greg., *In Vig. Nat. Dom. ad Nonam. Gelas.*

T. F. R.

[See "N. & Q." 5th S. vi. 513; vii. 15.]

THE TARTARIAN SPIRITLAND.—"In an antique chant, the beautiful girl Swan's Wing had a brother decoyed by a magician to the Spiritland. His horse escaped, told her of it, and brought her to the place, effecting his release. One of the supernatural guardians, in love with her beauty, conducted and explained its occupancies. (1) A fat horse in a sandy vale and (2) a lean horse in a meadow showed the contrast of economical and careless feeding. (3) A thin, powerless man stemming a torrent, and (4) a muscular one stopped by a rivulet, the force of will over brute power.

"A large building contained (5) a room where women were spinning, for having spun on earth after sunset when they should have been at rest; (6) another where women were swallowing hempen balls, their stealings from the cloth they had to weave in this life; (7) another where women held heavy stones they could not cast away, wherewith they had weighted their butter on earth; (8) a room with parties playing music and gambling, their sole occupation on earth; (9) one where men and dogs were always biting each other, the quondam quarrel-breeders; (10) one where couples under the same quilt were struggling to remove it, a type of unhappy marriages; and (11) one where couples were smiling at each other and the rest, showing that true happiness lies in the exertion of a kindly disposition."—From T. W. Knox's *Overland through Asia* in 1866, Trübner, 1871, pp. 474-6.

S. M. DRACH.

23, Upper Barnsbury Street, N.

[Similar retributive justice is to be found in other countries. A (forgotten) German author has declared that the writers of dull books will be incessantly tormented by winged types, which will have the power of stinging. Clergymen who steal their discourses, or who cannot pen intelligible ones of their own, are to pass the whole of their time in the next world in reading all the bad sermons that have been written or preached in this!]

TOYS.—The following note from a Belfast paper of 1738 is *à propos* to the present season of toys:—

"London, March 17th. The chest of toys sent by the Dutchess Dowager of Saxe-Gotha, as a present to Prince George and the Princess Augusta, was not opened at the Custom House, as is usual; but the Commissioners ordered a Land-waiter to attend at Norfolk House to see the contents, which were 300 various toys and amusements, the finest of the kind that ever were seen in the kingdom, and were mostly made at Nuremberg. There is a vast resort of the children of the nobility and quality to Norfolk House to see them."

W. H. PATTERSON.

Belfast.

[Prince George, eldest son of Frederick, Prince of Wales, was born in Norfolk House, St. James's Square, on the 24th of May (O. S.), 1738. The present of toys in the preceding March was, therefore, a little premature. His sister Augusta was born in July, 1737. She married, in 1763, the Duke of Brunswick, and became the mother of Caroline of Brunswick, the wife of George IV. Probably the date "March 17th, 1738," means 1738-9.]

TEMPLE BAR.—Let it be noted, not without regret, in "N. & Q." that the destruction of Temple Bar began this day, Thursday, Dec. 13, 1877.

Last night, at half-past ten, I passed through the Bar, and by the dim light of the street lamps saw men putting up scaffolding across its western front. To-night, at half-past nine, I approached it again from the west, and saw from St. Clement Danes the crowd of upturned faces, on omnibus roofs and on the pavements, who were taking leave of it. Above them, the grey old Bar stood out brilliant against the darkness, illuminated from base to summit by the wild waving flames of mighty gas-jets: workmen were swarming up the ladders of the scaffolding: the windows, west and east, of the chamber over the arch were gone, and dark figures were dimly seen ravaging within. Outside, in their niches, stood Charles I. and Charles II., gazing aloft as usual, calmly indifferent, and, like true Stuarts, incapable of understanding or averting their doom.

So ends the last of the gates of London. And, meanwhile, foreign masons are building the Law Courts close by, because English masons have thrown away, not only their honesty and their skill, but even their independence. A. J. M.

[The first demolishing stroke at the Bar was given on Monday, the 10th inst., so we are informed by an eye-witness. The first stone was placed in the mayoralty of Sir Samuel Stirling, 1670. The work was continued during the mayoralty of his successor, Sir Richard Ford. It was concluded in 1672, when Sir George Waterman was Lord Mayor; and Sir George was the first "King of the City" who passed officially beneath the arch. It

cording to the late Mr. B. B. Orridge, in his use-
k, *Some Account of the Citizens of London and
aders, from* 1080 to 1867 (Tegg), "son of a Vintner
King's Arms, Southwark." The term "Bar" was
from the old posts and chains (so Holborn Bars)
separated the City proper from the county of
sex. Pepys, in January, 1667, says:—"To take
wif and Mercer, and to Temple Bar, to the
ry, and had a dish of meat for them, they having
ed, and thence to the King's House, and there
e *Humorous Lieutenant*, a silly play, I think."]

KSELLERS IN ST. PAUL'S CHURCHYARD.—
ite to be included in my paper (printed
p. 461), a few more names have come under
tice. I venture to send them now, not as
by any means exhaustive of the subject, but
to make the list a little more complete:—

Sign or Locality.	*Book.*	*Publisher.*
White Greyhound.	*Venus and Adonis.*	Rich. Field.
„ „	*Lucrece.*	„ „ for J. Harrison.
ngel.	*Richard II.*	Andw. Wise.
„	*Richard III.*	„ „
reen Dragon.	*Merchant of Venice.*	Thos. Heyes.
un, at the little North door.	*Titus Andronicus.*	Edw. White.
lower de Leuse and Crown.	*Merry Wives of Windsor.*	Arthur Johnson.
wanne.	F. Marburie.	Peter Short.
oxe.	*Richard II.*	Matt. Law.
ide Bull, neere S. Austins Gate.	*King Lear.*	Nath. Butter.
pred Eagle, ouer against the great North doore.	*Troilus and Cressida.*	R. Bonian & H. Walley.
ishops Head.	M. Poole.	Sa. Thompson.
ible and Anchor.	R. Baxter.	F. Tyton & Jane Underhill.
t the little North Door.	Bp. Morley.	F. Garthwait.
he Crown.	W. Lupton.	Jas. Knapton.
hree Crowns.	Dr. Sturmy.	Dan. Midwinter.
alf Moon.	Dr. Sacheverell.	Hen. Clements.
est end of S. Pauls.	Dr. St. John.	W. & F. Innys.

lin (*Typ. Ant.*, iv. 6, quoted in *History of
oards*, fifth edit., p. 7) tells us how the sign
shop descended from father to son, and
that Joan, widow of Reynold Wolfe, the
, bequeathed in her will, dated July 1,
the chapel house, the Brazen Serpent [the
the house], and all the prints, letters, &c.,"
son Robert Wolfe. As Joan desires to be
in St. Faith's-under-St. Paul's, it is not
y that Reynold Wolfe may have lived in
l's Churchyard.
ys records that he and his wife "went to
Paternoster Row, and there bought some green watered moyre for a morning waistcoat" (Nov. 21, 1660); and again, that he and his wife, with Lady Sandwich, went "on foot to Paternoster Row, to buy a petticoat against the Queen's coming for my lady of plain satin" (May 17, 1662). And we learn from Strype, b. iii. p. 195, that "this street, before the Fire of London, was taken up by eminent mercers, silkmen, and lacemen." It is curious to notice how the booksellers and the mercers have changed places. After the Fire, the mercers removed to Covent Garden, Bedford Street, Henrietta Street, and King Street; few will be found there now.

Peter Cunningham adds some interesting details:—

"S. Paul's Churchyard, before the Fire which destroyed the old Cathedral, was chiefly inhabited by stationers, whose shops were then, and till the year 1760, distinguished by signs. At the sign of the White Greyhound, in S. Paul's Churchyard, the first editions of Shakespeare's *Venus and Adonis* and *Rape of Lucrece* were published by John Harrison; at the Flower de Luce and the Crown appeared the first edition of the *Merry Wives of Windsor;* at the Green Dragon, the first edition of the *Merchant of Venice;* at the Fox, the first (?) edition of *Richard II.;* at the Angel, the first edition of *Richard III.;* at the Spread Eagle, the first edition of *Troilus and Cressida;* at the Gun, the first edition of *Titus Andronicus;* and at the Red Bull, the first edition of *Lear*. After the Fire the majority of the stationers removed to *Little Britain* and *Paternoster Row;* but the Yard was not wholly deserted."†

It is pleasant to think that so many works of our greatest dramatist first saw the light within the area of "The Yard."

W. SPARROW SIMPSON.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE "DE IMITATIONE CHRISTI."—Can any reader of "N. & Q." ascertain the date and place, or identify a copy of the above work lacking its title-page, which I thus briefly describe? The size is about three and a half inches by two; the number of pages 282, followed by eight unnumbered pages, containing the "Index capitum." The first numbered page bears the following title: "Thomæ a Kempis Canonici regularis ordinis S. Augustini de imitatione Christi liber primus." Page 1 is preceded (just opposite, on the left hand) by a frontispiece engraving (representing St. Mary with the holy Child, adored by Simeon) and by thirteen unnumbered pages, containing "Elogia Thomæ de Kempis" (by Ignatius, societatis Jesu fundator,

e dates, &c., of the Shakespeare plays and poems
n from Lowndes, edit. 1863.

† *Handbook*, from which also the passages from Pepys and Strype are here cited.

and others). Again, these eulogies are preceded by a "Præmonitio ad lectorem" (four pages), before which four introductory pages are still left, beginning with the dedicatory words, "Jesu Christo, Messiæ, hominis Duci, Doctori, Domino." I suppose it is an Elsevir edition, perhaps that of 1658 (Lugduni Batav.) or of 1660 (Leidæ) quoted by Brunet, although I feel uncertain, considering that its number of pages does not agree with any of the Elsevir editions described by Brunet, Ebert, and Pieters.

H. KREBS.

Taylorian Library, Oxford.

"THE LONG-LOST CHAPTER of the Acts of the Apostles, containing an Account of the Apostle Paul's Journey into Spain and Britain, and other interesting Events. Translated, by C. S. Sonnini, from an original Greek MS. found in the Archives at Constantinople, and presented to him by the Sultan Abdoul Achmet. Lond., Stevenson, 1871."

There is a publication thus entitled. It consists of eight pages 8vo., of which three are occupied by the "Chapter." On p. 2 it is stated that the MS. was discovered in a copy of Sonnini's *Travels*, which was purchased at the sale of the library of Sir John Newport thirty years previously, and that it was never before published. A *Commentary* upon it, which was announced at the same time, was afterwards published, pp. 48, n.d., Lond., Stevenson. By favour of the publisher, Mr. G. S. Stevenson, I learned that the editor of the *Chapter*, and author of the *Commentary*, was Mr. Boyd, of Hackney Wick. On applying to him for information as to the existence of the Greek MS. or a printed copy, I was referred, in a letter written on his behalf, as he was very aged and infirm, for such information to the *Commentary*. But the *Commentary* is anything but critical, and contains nothing on this question.

Can any reader of "N. & Q." say anything about this publication? I can find nothing like it in the collections of apocryphal writings, to which one would in the first instance refer.

ED. MARSHALL.

Sandford St. Martin.

THE SHEPHERDS OF BETHLEHEM.—The credulous, yet real, piety of the Middle Ages has preserved, or invented, for us the names of the Magi who worshipped Christ on his mother's knee, of the penitent thief who was crucified with him, and of the Roman soldier who pierced his side with a spear. Is there any such legendary record relative to the shepherds to whom was vouchsafed the vision of angels at his birth? I ask with the view of learning what manner of life was supposed by the pious minds of the Middle Ages to have prepared and fitted the shepherds for that singular privilege. Have modern critics seen any reason to connect them in any way with the religious sect of the Essenes, or with the external influence of *its teaching*?

J. MICROLOGUS.

THE HOLY VESSELS OF THE TEMPLE AT JERUSALEM.—What is the last authentic trace of them? Deposited after the triumph of Titus in the Temple of Peace, they remained there in safety for nearly 400 years, till, in A.D. 455, Genseric carried them to Carthage with the other spoils of Rome. Recovered by Belisarius in A.D. 534, and conveyed by him to Constantinople, they were sent by Justinian to Jerusalem to adorn the altar of the magnificent church which he had there dedicated to the Virgin Mary. In A.D. 614 they no doubt fell into the sacrilegious hands of Chosroes II. There I lose trace of them. As Chosroes in his attack on Jerusalem was aided by an army of 26,000 Jews, it is unaccountable that in that host none seems to have been found to care for and to secure the preservation of things so sacred and so precious to every Jew, and of whose location at Jerusalem many must have been aware.

R. M. SPENCE.

Manse of Arbuthnott, N.B.

ST. PAUL'S CATHEDRAL: THE OLD SOLDIER.—I have just added to my store of illustrations of St. Paul's Cathedral an engraving (measuring about 8 × 8 inches) which represents, as the inscription beneath the picture informs us, "The *Old Soldier* remarkable for constant attendance at St. Paul's, done from an original painting. C. Mosley, sculp."

Upon this I desire to found one or two queries. Where is the "original painting" to be seen? Where can I find any particulars about the "old soldier"? Was the engraving included among the illustrations to any printed book? What locality is indicated in the picture? It is evidently some square very near the Cathedral: can it be intended for any portion of Doctors' Commons or for Bartholomew Close?

W. SPARROW SIMPSON.

"THE FIFTEENTH."—When was this tax, collected in the sixteenth century, first imposed? Was it intended to be equal to a 15 per cent. property tax? and when was it abolished? It is thus referred to in a minute-book belonging to the town of Melton-Mowbray, Leicestershire, in 1583:

"M^r the fiftenne for the Towne of Melton is vj^li xiij^s iiij^d, w^ch is taxed and Imposed vppon Everye mⁿ inhabytinge in the towne accordinge to the Discressyon of the Sessors."

THOMAS NORTH.

The Bank, Leicester.

ANCIENT ORDNANCE.—What weight of ball was carried by the "hammer-piece" of the Civil Wars? What was the "sling-piece"? Was it an engine for casting stones, or a cannon slung in swivels?

T. W. WEBB.

"JACK AND THE BEAN-STALK."—What is the earliest known edition of *Jack and the Bean-stalk*? The oldest copy which I can find in the

British Museum is undated. It was printed at Paisley, and the Catalogue suggests 1810 as the probable year. Though very much corrupted in these modern copies, the story seems to contain fragments of old ideas, and even here and there a trace of the old language. EDWARD PEACOCK.

Bottesford Manor, Brigg.

"CRY MATCHES!"—I believe this is an American slang exclamation of surprise, and have heard its derivation given as "crime hatches." I think this is unlikely. Surely *cry* is equivalent to XPI, or Christ; but what originated the *matches?* F. R. F.

THOMAS PEIRCE, MAYOR OF BERKELEY, CO. GLOUCESTER.—Can any of your readers help me to the parentage of this Thomas Peirce? His tomb is on the north side of Berkeley Churchyard, and its quaint inscription gives the following particulars:—

"Here Lyeth Thomas pierce whom no man taught.
Yet he in Iron, Brasse, and silver wrought
He Jacks, and clocks, and watches (with art) made,
And mended too when others worke did fade.
Of Berkeley five tymes Mayor, this artist was,
And yet this Mayor, this artist was but grasse,
When his own watch was downe on the Last Day
He that made watches, had not made a Key
To winde it up, but uselesse it must lie
Until he Rise Againe no more to die!
"Died Feb^ry 1635 A.D. æt. 77."

EVERARD GREEN, F.S.A.

Reform Club.

FAMILY OF GARCIN DE LA GARONNE.—William, eighth Lord Fairfax of Gilling Castle, who died 1738, left an eldest daughter, Anne Thérèse, married to Monsieur d'Athenoux. From an old MS. I gather that her daughter married the Marquis de Garcin de la Garonne. Does this family still exist in France, and where? K. H. B.

SERLE'S GATE, LINCOLN'S INN.—The gate from New Square leading into Carey Street is so called. Why? Cunningham does not mention it. The third edition of *Drunken Barnaby's Journal* was published there by S. Illidoc in the year 1723, and it is still a bookseller's. C. A. WARD.

Mayfair.

CATHARINE BORIA, LUTHER'S WIFE.—What is said to be the exact relationship between her and Cardinal Nicholas Schomberg, Bishop of Capua? What were the names of her parents? OTTO.

CAROLS.—Why are the recesses in ancient cloisters termed "carols"? They were formerly used by the monks for retirement for the purpose of study, meditation, and particularly for writing and illuminating. A. D.

CRACKNEL BISCUITS.—"Cracknels" are mentioned in connexion with loaves in 1 Kings xiv. 3. Do the celebrated biscuits derive their name of "cracknel" from the Bible? E. J. C.

"THE MIDNIGHT OIL."—Where does this phrase first occur? Lamb, in his *Oxford in the Vacation*, has, "Short-sightedness (the effect of late studies and watchings at the midnight oil)."

C. M. BARROW, B.A.

Calicut, Malabar.

HUGHENDEN.—Is it generally understood that the proper pronunciation of Hughenden is *Hitchenden?* Locally, it is always so pronounced, and I have seen it thus spelt in several old maps.

S. R. TOWNSHEND MAYER.

ARMS OF ARCHBISHOP HERRING.—Authorities greatly differ. Bedford says, "Az., semée of crosslets, three herrings haurient A." (*Blazon of Episcopacy*, referring to Lambeth MS. 555). Hasted has the same, except that the herrings are six (*Hist. Kent*, fol. ed., vol. iv. p. 757). Moule states that the coat appears in painted windows at Croydon Palace and the Hall, Lincoln's Inn, "Gu. crusilly, three herrings haurient A." (*Heraldry of Fish*, p. 144). Burke's *Armory* and Papworth's *Ordinary* contain both the az. and gu. coats, the crosslets in the latter or, and nine in number, the fish termed lacies. This note is written on behalf of a lady entitled to quarter the arms through Wm. Herring, of Croydon, kinsman to the archbishop, and I trust some correspondent may be able to give the correct blazon. I may add that Glover's *Ordinary*, augmented by Edmondson, 1780, ascribes "Gu. three herrings A." to Heringaud; and "Gu. six herrings A. between eleven crosslets or," to Heringaud or Heringham. But the name of Herring does not occur. If this should prove a prior right to the field gules, azure and not gules must be presumed to pertain to the Herring family. SHEM.

DE MONTFORT FAMILY.—In Smiles's *Self-Help* (1858) I find: "At this day it is understood that the lineal representative of Simon de Montfort, England's premier baron, is a saddler in Tooley Street." What proof can be adduced for this statement? and is the person alluded to still alive? In 1247 I find Sir Peter de Montfort joining his king, Louis IX. of France, in his expedition to the Holy Land; and in 1249, after the battle of Mansourah, mention is made, in Edgar's *Crusades and Crusaders*, of Philip de Montfort acting as ambassador, and seeking for terms from the Saracens. Were these two brothers of Simon de Montfort, Earl of Leicester, or what relationship did they bear to him? M. D. H.

Replies.

WAS ST. PETER A MARRIED MAN?
(5th S. viii. 346, 453.)

MR. E. H. MARSHALL may be congratulated on having settled this question to his *own* satisfaction, but I have very grave doubts as to whether he has done as much by many of his readers. Against his argument there lie, to my mind, two most serious and fatal objections. In the first place it is illogical, proceeding wholly upon a *petitio principii*, a begging of the entire question; and, in the second place, it is based on a misunderstanding of the original text, especially in the quotation from the Corinthians.

MR. MARSHALL assumes that, because Peter's mother-in-law (πενθερὰ) was living in his house, and, after her miraculous restoration to health, waited upon our Lord, from whom she had received such a signal blessing, his wife must, of necessity, have been dead;* and, further, that the mother-in-law was actually the *provider* of the entertainment. Now, surely it is no unusual circumstance for a wife's mother, even in her daughter's lifetime, to be received as a guest or even as a constant resident in her son-in-law's house; nor have we any proof, from the Gospel account of Peter's character, that he was a man who would not tolerate such an arrangement; that he was, in fact, the "hot-headed fisherman," in the sense which your correspondent evidently means that expression to convey. That he was a man of an ardent temperament, and ever forward to give his opinion, is nearly all which, on authority, we are warranted to say of him. But under a rough exterior he was evidently a man of strong affections; of a warm and loving nature, which would have urged him to do the very thing of which he is judged to have been incapable of doing.

Further in support of this novel theory, we are requested to notice,† "Who was it who gave their evening meal to the apostles and their guest? Not Peter's wife, who would have been mistress of the house, but the mother, whose hospitality would have been officious, if her daughter had not been dead." From this inference I dissent *in toto*, and assert, without fear of contradiction, that there is not one word in the original to sustain it; the rather that the only word which bears upon the point at all is utterly subversive of the notion. What, then, is the word? It is διηκόνει, she "ministered to," or *waited upon* (the guests). And that this is always the force of the word, as well in sacred as secular authors, is a fact so patent to the meanest Greek scholar, that it would be only a waste of time and space to quote instances in proof. MR. MARSHALL, therefore, will have to seek for some better authority than this verse furnishes to establish his very decided statement that the mother-in-law was the giver of the evening meal.

The passage from Corinthians (1 Cor. ix. 5) he misapprehends entirely. It has nothing to do with marriage at all. St. Paul does not say in the Greek, nor does the A. V. make him say, "Have we not power to *marry?*" &c. This is MR. MARSHALL'S version. But he says, "Have we not power *to lead about*," or *take about with us*, "a sister, a wife?"‡ &c.—ἀδελφὴν γυναῖκα περιάγειν—on which St. Jerome says: "Non dixit, *mulieres* ducendi, ne de uxoribus dicere putaretur, sed circumducendi, inquit, per provincias, quæ necessaria de suis facultatibus ministrarent." He is not speaking about marrying wives, but of taking about with them through the provinces women who should minister to or wait upon them in all necessary things.

Supposing, however, that ἀδελφὴν γυναῖκα, instead of meaning a *woman who is a sister (sister in Christ)*, does mean a *wife who is a sister*, i.e. who is a Christian, and not a heathen, then as of Cephas or Peter, with "other apostles, and the brethren of the Lord," it is explicitly declared that he took such an one about with him, it follows that his wife must have been alive, or that St. Paul was writing what he knew to be untrue.

Moreover, in our Lord's answer to Peter's question, Matt. xix. 27, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" we have indirect, if not positive, evidence that his wife was not dead; for he says: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or *wife*," &c., shall receive so and so, which leads to the presumption, to say the very least, that among the other things which Peter had forsaken for Christ's sake was

* Eusebius (*Eccl. Hist.*, lib. iii. c. xxx.), quoting from Clement of Alexandria, gives an affecting account of the death of Peter's wife. He says it is reported that when the blessed Peter saw his wife led out to execution (martyrdom) he was filled with exultation, because, at the call of God, she was about to be taken to her heavenly home; and, addressing her by name, he exhorted her, in cheerful and consoling accents, to think upon her Lord. Such, he adds, was the conjugal state of the saints—such the perfect love of the most beloved.

† It is proper to observe that, in the account given of this transaction by the Evangelists Matthew, Mark, and Luke, no mention is made of any entertainment whatever; it is simply said, "she ministered unto them," but in what way we are not told. The same word, διηκόνει, is used by all.

‡ Tertullian, who lived long before St. Jerome, says very much the same. "Non uxores demonstrat ab apostolis circumductas—sed simpliciter mulieres, quæ illo eodem instituto quo et Dominum comitantes ministrabant" (*De Monogamia*, viii.). He does not affirm that *wives* were taken about by the apostles, but simply women, who, after the manner of those who accompanied our Lord, went with and ministered to them.

his *wife*, which he could not have done had she not been alive. I submit, therefore, that whichever may have been the truth—whether, when called to the apostleship, or rather to become a follower of Christ, Peter's wife was alive or dead—Mr. Marshall has failed to substantiate his view of the question from the two passages he has relied on for that purpose; and I venture the opinion that neither affirmative nor negative can be satisfactorily proved from those passages alone.

As to Mr. Marshall's severe and sarcastic stricture upon "Protestant theologians," and the avidity with which they pounce upon these passages for the purpose of hitting "the Pope a mighty blow," I can only say for myself that, from what I know of St. Peter, gathered from authentic and therefore reliable sources, I am convinced that he has, or ever has had, so little to do with the Pope, that I should never think of using him in any way in making (which I have no wish to do) such an aggressive assault upon his Holiness; for which reason I would hope to be allowed exemption from the category of those unfortunates whose "religious prejudice obfuscates their understanding."

In conclusion, if it be true that the passage in the Corinthians—that is, ἀδελφὴν γυναῖκα—means *wife* or *sister-wife*, then it must follow that St. Paul, as well as St. Peter, was a married man; for he could not take a wife about with him unless he had one; and that περιάγειν, in connexion with γυναῖκα, ever signifies to *marry*, as Mr. Marshall seems to think it does, no one who knows anything at all of Greek will for a single moment allow. I do not mean to insinuate by this that Mr. Marshall is unacquainted with that language, but I cannot help feeling pretty sure that he has formed his opinion from the English translation alone, and without any reference to the original text. Edmund Tew, M.A.

Lally Tolendal (4th S. xii. 409.)—Whatever interest an article may possess in itself at the time of its publication, circumstances may arise at a future day to enhance this, and justify its writer in referring to it, and inviting a reperusal. This is what I now do with regard to the paper the title of which heads the present lines; and I feel pretty sure that a glance at the affecting record, for which I now claim a place in these columns, will render needless a request to my readers to refresh their memories by turning to the volume and page I have indicated above. I transcribe the following from the *Times* of Oct. 29, 1877:—

"Inquest.—On Friday night Mr. Bedford held an inquiry at the Vestry Room, Dean Street, Soho, as to the death of the Comte de Lally Tolendal, aged 65, who was found dead in the coal-cellar of the house, 65, Dean Street, Soho. Alexandre Chevallier stated that he was engaged at the offices of La Société de Bienfaisance, and had known the deceased for some considerable time. He had latterly been a pensioner of the society, and received some bread nearly every morning. He never asked for anything, being apparently too well-bred actually to beg, but witness made up a parcel, and gave it to the deceased each time he came, which he acknowledged with a bow, and then left. The witness had understood that the deceased was entitled to 3,000,000 f. (120,000*l.*) upon the death of a relative, but dared not go back to France. He always appeared ill, and was very thin and emaciated. Charles Rams, of Dean Street, a tailor, said he knew the deceased, and had given him shelter occasionally. He had called a week before his death, and the witness allowed him to sleep in a small room partitioned off from his own back kitchen. He went home on Tuesday last, and appeared as usual, but on Wednesday morning he was found dead in his bed. The witness did not think the deceased was starved, although he was short of money, and the witness would not have thought of asking rent of him, he was so poor. Sarah Clarke, a charwoman, said she found the deceased dead in bed on Wednesday, and sent for a doctor. Dr. Saville made a *post-mortem* examination, and found that death had resulted from disease of the heart and semi-starvation. It was not an actual case of starvation. The liver and kidneys were excessively healthy, showing that he must have been very abstemious in his habits. The place where he lay was a mere cellar, and totally unfit for human habitation, and how any one could live in it, even for a night, was a mystery. It was filthily dirty and calculated to breed disease. The deceased was a descendant of the Lallys, who were Barons of Tollenadally, or Tolendale, near the city of Tuam, and who were a powerful clan at the time of the Revolution, the Irish army containing many officers of the name. On the ratification of the treaty of Limerick, the head of the sept, with many countrymen, under the leadership of General Sarsfield, emigrated to France, where the Lallys won fame and promotion in the well-known Irish Brigade. The great-grandfather of the deceased count acquitted himself so gallantly at the battle of Fontenoy, under the command of Lord Clare, as to be made Brigadier-General, and some few years afterwards he was appointed Governor of Pondicherry, where he suffered some severe military reverses at the hands of the English, and was compelled to surrender the capital of the French settlements in India. After some strong remarks against the Sanitary Committee of the parish, the jury returned a verdict in accordance with the medical testimony."

Other reports differ from the foregoing in no essential particular, except that in one it is stated by a witness that deceased was "a most courtly gentleman"; and, further, that occasionally he was understood to visit a "rich Englishman," when he would disappear for some few days, only to reappear, after a little, as poor as ever, although never owning it, and keeping his place of residence a secret. An eloquent and feeling article upon the shocking event appeared in the *Daily Telegraph* of October 30, and one or two meagre paragraphs cropped up, from time to time, in the daily papers. Nothing, however, was to be learned from these, except that the deceased count had been befriended by the Baroness de Rothschild; that a rich widow in France was willing to marry him for the sake of his title, and that he gave some umbrage to his London protectors by not availing himself of the chance; and that at one time, when in health, he could make several shillings a day by mercantile

translation and correspondence. He is stated to have possessed and exhibited papers which were considered authentic; and I am not aware that any doubts have been expressed as to the validity of his pretensions. He might be the grandson, according to the *Times*, or the son, according to the *Telegraph*, of that T. G. de Lally Tolendal whose eloquent defence of his royal master (*Plaidoyer pour Louis XVI.*, à Londres, et se trouve à Paris, chez les Marchands de Nouveautés, 1793, 8vo. pp. 216) I have once more glanced over, *inter scribendum*; who, in 1778, obtained a royal decree declaring the condemnation of his father unjust, and restoring the forfeited honours of his family; to whom the very last lines ever written by Voltaire were addressed in congratulation; who, escaping from the Abbaye in 1792, and taking refuge in England, published *Le Comte de Strafford*, tragédie, Londres, 1795, pp. 138, 8vo., and *Essai sur la Vie de T. Wentworth, Comte de Strafford, &c.*, Londres, 1795, pp. 408, 8vo.; who acquired the friendship of Gibbon, who makes frequent mention of him in his letters, and in one to Lady Sheffield says, "Though Nature might forget some meaner ingredients of prudence, economy, &c., she never formed a purer heart or a brighter imagination"; who returned to France after the restoration, and was made a peer by Louis XVIII.; and who finally died in 1830.

Who then, I would in conclusion ask, was actually the ill-fated gentleman whose sad ending I have here placed on record? What occasioned his poverty, his exile from his own country, and alleged inability to return to it? What was the validity of his pretensions? and what further details can be supplied of his manner of life in this country? My French friends can give me no information whatever on the subject. WILLIAM BATES.

Birmingham.

[See also 3rd S. xii. 308; 4th S. xii. 147, 196; 5th S. vii. 89, 249, 455.]

"RALPH WALLIS, THE COBLER OF GLOUCESTER" (5th S. viii. 388.)—As I have not received a reply to this query, I will endeavour, with your permission, to answer it myself. I find in the Calendar of State Papers (Domestic) for the year 1664 a letter, dated Jan. 18, noted from Giles Webbe to Col. Phillip Froude, in which he says that

"some pamphlets taken from the Gloucester carrier reminded him of Ralph Wallis, an old libeller of Gloucester, now lurking in London; opening a letter from him to his wife finds he has some books and papers to dispose of, and more books almost ready for press which he hopes to get finished. He has many promises for the printing to be collected by James Forbes, a Scot, once a preacher kept by Oliver. Forbes lives at Clapham as a shoemaker. A trap should be prepared for him."

On June 16 he writes again that he is

"troubled Wallis goes on dispersing his books and is not taken. Opened a letter from him wherein he boasts that the Bishop (Nicholson) and Warmestry have done their worst, but he has a friend [who has told him] what passed between them and the devil's bloodhound L'Estrange. He boasts that he will frustrate their intentions. He has some law business, in which he is to receive half his discoveries for his pains, and may be seized about the Westminster Courts. If not, other steps should be taken for proceedings against him."

On June 24 a warrant was issued to the Aldermen of Gloucester to search for the person of Wallis, and detain him "till he answers things objected against him."

At length Wallis seems to have been arrested, for on Oct. 1 appears an examination of Thos. Rawson, journeyman shoemaker in Little Britain, who says that "Ralph Wallis lodged in his house, and brought in many books, *Magna Charta*, *Good News from Rome*, &c., and said that he made several of them without help." Then follows the examination of Ralph Wallis, *alias* Gardiner: "As to religion is a Christian; lived formerly in Gloucester; wrote the books (above mentioned) and *The Honour of a Hangman*." Also the examination of James Forbes, who says he has been "eleven years from Scotland; is a public preacher; formerly lived in Gloucester, and not at Hackney; has not read the books which Mr. *L'Estrange* found in his study, nor *The Sufferer's Catechism*, and cannot tell whence he had them." On Sept. 13 a warrant is issued by the Secretary of State to the Aldermen of Gloucester to search the houses of Toby Jordan, bookseller; William Jordan, apothecary; Edward Eckly, and Elizabeth Wallis, for seditious books and papers; also a warrant to R. L'Estrange to repair to Clapham and apprehend James Forbes, with such books and papers as relate to public affairs, and bring them before himself; and finally, on April 15, 1665, is a letter from the Bishop of Gloucester to Gilbert, Archbishop of Canterbury, complaining that Wallis, "a scurrilous wit, convented at the Council table for a scandalous pamphlet called *Magna Charta*, &c., denies the king's supremacy in ecclesiastical causes, and depraves the Liturgy, and that his scoffs are read with much applause by the people. He sells them publicly in the town and elsewhere, and glories in them, though much favour has been shown him. He boasts of his scurrility."

The last I find of him (unless indeed he was the same Gardiner who was put in the pillory at Gloucester for false testimony against a clergyman, *Observator*, No. 120, Aug. 28, 1684) is in a 4to. pamphlet, published in 1670, entitled *The Life and Death of Ralph Wallis, the Cobler of Gloucester*, &c. This, however, contains little information, except that "he travelled a good deal as an agent between various conventicles." It is full of scurrility, and was probably written by L'Estrange. It is quite consistent with the press of the age that Wallis might have been living when it was published.

The above papers throw much curious light on the religious condition of the country after the Restoration, and also bring before us some persons of celebrity; Toby Jordan being one of the messengers, so graphically described by Clarendon, who bore the answer of the besieged city of Gloucester to King Charles I.; and James Forbes being an eminent Nonconformist minister, who was much persecuted by L'Estrange, "the devil's bloodhound" above mentioned. In the *Observator*, No. 99, Feb. 15, 1681, is the following dialogue:—

"*Whig.* Pray what 's become of James Forbes, the Scotchman who was at Gloucester?

"*Tory.* You mean Cromwell's emissary. He had his quarters beat up thereabout two years ago, and the Meeting House destroyed, so that by little and little that congregation is quite dissolved. But the loyal Aldermen snapp'd a covy of Quakers there upon the 29th Jany. last, and only took the names, lock'd up the doors of the Meeting Place, and gave 'em good Counsell to be obedient to the Laws; and I 'll tell ye how they acknowledg'd the Civility. They sent Mr. Alderman Gythin a letter of Defiance, telling him in plain terms that they were resolved to continue their Meeting, and they were as good as their word; but the worthy Magistrates of the place gave 'em another visit, and committed 24 of them to Prison for refusing the oath of Allegiance."

If any of your correspondents can supply additional information on the subject of this query, I shall be glad to have it. J. J. P.

Temple.

A Prayer Book Query (5th S. viii. 268, 335.)—That the old reading of Isaiah xl. 1–5, which appeared in many Prayer Books for forty years after the publication of the Authorized Version, was taken from Parker's Bible of 1568 cannot be the case, because it is to be found in Queen Elizabeth's Prayer Book of 1559, and also in the two Prayer Books of Edward VI. of 1548 and 1552. Lewis, in his *History of the English Translations of the Bible*, 1818, p. 175, says of King Edward's first Prayer Book: "It should seem that the Bible now [1549] read and used in churches was that which was revised by Archbishop Cranmer, which commonly went by the name of the Great Bible." The precise wording quoted at p. 268 by Mr. Dore does not appear in any of the versions of the Bible which I have examined, but with slight variations it is to be found in many of the editions prior to 1556. Thus in Jugge's edition of 1550 the reading is entire, with the exception that the words "at the heart" are left out, and in Coverdale's Bible, 1535, the reading is entire, with the exception of the words, "O ye prophets" and "at the heart." In the main, one of Cranmer's editions appears to have been adopted, but not quite uniformly; thus in 1549 the Prayer Book has "crieth," and in 1552 "cried." This is not the only epistle which was retained in its older form in the church service, after the time of the Authorized Version and Act of Uniformity. Other parts of the older Bible, too, notably the Psalms, were continued in the Prayer Books. Edward Solly.

Chess (5th S. viii. 269, 316, 438.)—There can be no doubt whatever that the chess law relative to the queening of a pawn is as it is laid down in Staunton's *Praxis*. But the rule, I may observe, is practically a nullity with respect to the bishop and rook, because the queen combines in her own person the powers of these two pieces, and to select either of them in exchange for a pawn that has attained its eighth square, when a queen is always to be had, would obviously be throwing away an advantage.

Mr. Warren is of opinion that a piece covering check ought to lose for the nonce its privilege of checking, because it is an anomaly to allow it. The answer to this proposed innovation is, that the anomaly is one which the nature of chess strategy demands; that the power to give its appropriate check on all occasions is inherent in every piece; and that it cannot be deprived of this freedom of action, even partially, without subverting the principle and practice of the game. I will adduce an example of this. Accepting Mr. Warren's suggested alteration, let us suppose the white king to have been checked, and covered by a knight, who, at the same time, gives the black king, not *quasi* check, but, what is possible, *quasi checkmate*. The conductor of the black men, disregarding this phantom death-blow, serenely proceeds with his play, and thus creates the unspeakable absurdity of a game being fought on by a combatant whose king stands on the board in a position of checkmate.

Mr. Warren says, "The definition of check is such a position of the king that he could be taken if he were not a king." This is a mistake. Check is not a position of the king at all, but merely an intimation to him, by calling his name, that he is attacked by an adverse piece or pawn. This will be better understood if we consider the precise meaning of the word "check." It comes from the Persian *shah*=king, and is found in use among the Arabs and Persians in the same sense as our word "check."

"In fact," writes Prof. Forbes,* "we ourselves frequently use the literal translation of 'shah' in actual play, when, instead of 'check,' we say 'the king,' or simply 'king.' So the French often say 'au roi'; and the Germans beat us all in exactness, for they really possess the identical word 'schach,' which they employ to denote the game itself, as well as our word 'check'; while the term 'schach-matt' (which we have corrupted into 'check-mate') is, both in pronunciation and meaning, the Persian and Arabic expression *pur et simple*."

Hugh A. Kennedy.

Waterloo Lodge, Reading.

A player may have five bishops at once in the same game and on the same colour. A pawn,

* *History of Chess*, p. 45.

when it has reached the eighth square, may be changed for a queen or any other piece; and supposing a player to be able to advance all the eight pawns to the eight squares, although such an extreme case never did occur in actual play, and I believe never will, he could call for eight queens or eight bishops. Of the latter, four would be white and four black, which, with the two bishops he had originally, would be five of each colour, all in play at once. MR. WARREN inquires as to whether a piece or pawn, covering its own king in check, can check the opposite king: there is no doubt but that he can, as the attacking king is covered, and the defending king is not. The question has repeatedly cropped up, and was discussed in the Westminster chess papers two or three years ago, with diagrams showing curious positions resulting; but the chess world has preferred to let the ancient practice of this ancient game remain as it found it, to introducing a change which would render all our chess literature obsolete. C. G. JARVIS.

Piccadilly, Manchester.

FUNERAL SERMON (5th S. viii. 224, 352.)—I possess a copy of this delightful production, printed at Diss in 1854, twenty-second thousand, price 2*d*. The title-page is headed "Though Odd yet True." I have certainly got a good deal of amusement out of this discourse; one enjoys it as one might enjoy an exceedingly bad pun or some execrable verses by a Seven Dials poet. My version is very much the same as the one sent you by L. R. C., only mine ends at the words, "In saying Amen! Amen! Amen! to the prayers of Mr. Cole, Mr. Gibbs, and myself." It is hardly possible to believe that this sermon was actually preached; and yet some of the clergy of former days were so very *outré*, especially in Cumberland and Westmorland, that one would not be much surprised at hearing of any oddity emanating from them. The worthy Mr. Moore, however, appears to have been a Norfolk divine.

A. J. M. can hardly be serious in speaking of the "plain and straightforward divinity" of this sermon. It seems to me that if any one were to search for "divinity" in it, his labours would hardly be more successful than Cockledemoy's search for a cuckoo's nest.

JONATHAN BOUCHIER.

Bexley Heath.

A PACK OF CARDS (5th S. viii. 388.)—There is more than one pack of playing cards such as those which M. H. inquires about. These satires, for such they are, are not particularly rare, but they are scarce. M. H. may consult Chatto (W. A.), *Facts and Speculations on the Origin and History of Playing Cards*, Lond., 1848; Taylor (Rev. E. S.?), *The History of Playing Cards*, Lond., 1865; the *Gentleman's Magazine*, 1849, p. 265; the *Archæological Journal*, 1873, p. 185; *A Descriptive Catalogue of Playing and other Cards in the British Museum*, by Dr. W. H. Willshire, 1877, pp. 266-272; *Catalogue of Prints and Drawings in the British Museum*, by F. G. Stephens, vol. ii. 1870, No. 1066; the indices of "N. & Q." O.

Your querist M. H. will find a very similar pack of political cards described and illustrated by the late T. J. Pettigrew, F.S.A., in vol. ix. of the *Journal* of the British Archæological Association. I do not say that it is identical, since the knaves are not represented by a head of the Pope, but by caricature portraits of Ireton (clubs), H. Martin (diamonds), Hugh Peters (hearts), and Sir H. Vane (spades). This pack of cards was, at the date of its exhibition (1854), in the possession of Mrs. Prest, of Connaught Place, and believed to be unique. It had been purchased by Mr. Prest at the Hague for 35 guineas. I suspect that the two packs emanated from the hands of the opposite political parties. M. D.

A similar pack of cards to those mentioned by M. H. is in the possession of G. H. Nevinson, Esq., of Leicester. It was exhibited by him some years ago at a meeting of the Leicestershire Architectural and Archæological Society.

THOMAS NORTH, F.S.A.

CHEEK = IMPUDENCE (5th S. viii. 436.)—This may be shortly exemplified. Many years ago, the schoolboy phrase in the west of England was "Let 's hev none of your jaw." At the same time in the London dialect the form was "Geev 's nane o' yawr cheek." That one of the two metropolitan dialects here referred to is what prevails in Bowbellia, in which the letter *r* is used superfluously, especially added to a final *w*, not that of Belgravia, wherein the *r* is entirely supplanted by *w*. Again, in Coverdale's Bible (Zurich? 1550), in Judges xv. D., "an olde asses chekе bone," whilst in other parts of the same Bible the same word is variously printed "cheke" and "chawe." Examples, Job xxix. B., Prov. xxx. B., Joel i. A. and other places. Plainly, therefore, *cheek* = chaw = jaw. Other examples show the mutuality of *w* and *k*, as yellow, yolk; fellow, folk = flock (fellow); wallow, walk; crowe, croke; hollow, hulk; also bellow, belch. THOMAS KERSLAKE.

Bristol.

THE WYVILL BARONETCY (5th S. viii. 88.)—Mr. PINK does not state in what part of America the heirs to the Wyvill baronetcy resided in 1774. As I have not access to the pedigree of the Wyvills of Constable Burton, published in the Surtees Soc. collections, I am obliged to state the following, without knowing whether it has any bearing on the case.

The name of Wyvill is not to be found in the index of wills in the city of New York, nor, I think, in Boston, Mass. It is, I believe I am correct in saying, an uncommon name in America. Some were in Pennsylvania in 1712, probably earlier. An Edward Wivell was married in 1745, and the name, though unusual, is still to be found in the State above mentioned.

WILLIAM JOHN POTTS.

Camden, New Jersey.

GEORGE DANIEL (5th S. viii. 329.)—This great literary collector lived and died at No. 18, Canonbury Square.

Charles Lamb's house, referred to in the same query, was the other day still standing on the north side of Colebrooke Row, but little altered in appearance from that when the essayist resided there. The foreground has seen more vicissitude; the New River, into which Charles Lamb's friend, George Dyer, fell, is filled in. W. PHILLIPS.

THE SUNFLOWER (5th S. viii. 348, 375, 431.)—I remember years ago that we had a sunflower in our garden at home, and I had been told that it turned its face to the sun, and often watched to see if it did turn round; but I came to the conclusion, and think it the correct one, that the flower always turns its head southward, but that it does not turn itself round, as upon a pivot, from morning to night. L. RAILTON.

A STONEING CROSS (5th S. viii. 428, 456.)—For *stone*. Archbishop Trench, in his *English, Past and Present*, when noticing adjectives in *en* formed on substantives, and denoting the material or substance of which anything is made, says: "I do not remember to have met *stonen*, but have little doubt of its existence" (3rd ed., p. 160).

Perhaps to some of the readers of "N. & Q." the doings of those Puritan worthies, Dowsing, &c., in East Anglia, may be new. Here is a specimen. Tristram Craske, in a letter to Mr. Sheriff Tofts, at Norwich, May 27, 1643, says:—

"'Tis true what Phineas Puckle told of the scandalous minister at Belagh and his unpurged mass-house. That godly man to whom went the earl's warrant for Norfolk hath substitutes less heavenly-minded than Master Dowsing's. Peradventure thou wilt move him to the *ordinance* having more speedy execution. Master Sherwood, albeit his fasts, is bulky, and was fain leave his cloak and baldrick at a dwelling below the hill, whereon Belagh steeple-house standeth, perked like one of the idolatrous high-places in Israel. And this also reeketh foully of superstition.

"King Edward, of pious memory, brake down the Virgin Mary, with Christ in her arms, in the place prelatics call the chancel, and took away divers popish vestments, cups, platters, and candlesticks. In a window *St. Michael* remains, together with many idolatrous; on the floor three *orate pro animas* (*sic*). In the aisle we saw a picture of *St. Helen*. The screen hath twelve apostles, their faces rubbed out by a godly trooper from Hobbies (Hautbois); he pulled down a stoneing cross. Oh! Master Tofts, the loft yet standeth. Moreover, the sexton saith this malignant will not use a desk, as ordered in time of the man's father."—*Sketches in Ecclesiology*, Norwich, 1846.

G. S.

"HOW DO YE DO?" (5th S. vii. 286, 396.)—This English form of salutation does, after all, indicate a spirit of activity as contrasted with the French and Italian forms.

The meaning of *dow* is in Scotland "to be able." Thus Burns, in his *Holy Fair*, last stanza but one, has:—

"Some swagger hame as best they *dow*,"

i.e. as best they *can*. The signification "thrive," i.e. *valere*, is Anglican or South British. But to Scotland and Northumbria we must go in search of the purest living Anglo-Saxon. So at least it was in the sixteenth century, as wrote M. Casaubon, "Scotica lingua Anglica hodierna purior";* and so in the eighteenth, as wrote Hickes in 1705,† "Scoti in multis Saxonizantes." See these quotations in Horne Tooke, *Diversions of Purley*, part i. p. 201, second edition.

J. WALKER.

Wood Ditton Vicarage.

SNUFF SPOONS (5th S. vii. 428; viii. 275, 396.)—The reference to this subject by MR. ROBERTS might lead readers to the conclusion that the use of snuff-spoons was unknown in Great Britain. I have seen on the Scottish Border, twenty or thirty years ago, these spoons in frequent use by snuffers, who fed their noses with snuff with them as naturally as they would feed their mouths with soup with a spoon at the dinner-table. They were usually made of bone, and had generally a small perforation in the bottom of the cup. They were made of a size to be held in the snuff-box, which was held beneath them by the snuffer, so as to catch any falling particles. They seem now to have gone entirely out of use. C. G.

Kelso.

GOV. THOS. POWNALL (5th S. viii. 111, 258.)—The *Heraldic Journal*, Boston, Mass., 1867, vol. iii. p. 56, contains a brief sketch with particulars of Gov. Pownall not mentioned by Allibone in his very full account of his works. It states that he claimed to descend from the Pownalls or Paganels of Cheshire. The writer seems to question this descent. A woodcut of his arms is there given, stated to have been "copied from those on a portrait engraved by Earlom, and published in London in 1777. They are Pownall quartering Browne, and impaling Churchill." This portrait has escaped the notice of Granger and Noble. Gov. Pownall, who does not seem to have remained a bachelor long after leaving

* *De vetere lingua Anglicana.*

† *Anglo-Saxon Grammar.*

America, "married Aug. 3, 1763, first, Harriet, daughter of Lieut.-Gen. Churchill, and widow of Sir Everard Faulkner. His wife died Feb. 6, 1777, aged fifty-one, and a year or two afterwards he retired from public life. His second wife was Mrs. Askill, of Everton House, co. Bedford." He died at Bath, Feb. 25, 1805, and left no issue by either marriage. He was quite a voluminous writer, and a list of his works will be found in the *Gentleman's Magazine* for 1805. The Pownall coat, as engraved in the *Heraldic Journal*, is, Argent, a lion rampant sable; crest, A jamb argent, holding a key chained.

WILLIAM JOHN POTTS.

Camden, New Jersey.

LATIN AS A UNIVERSAL LANGUAGE (5th S. viii. 67, 132, 355.)—In this matter of Latin pronunciation old fogies like myself are, like my Lord Panjandrum in another case, "on the side of the angels," *i.e.* of the unscientific; and therefore I have much pleasure in reporting an anecdote, not yet, so far as I know, in print, of which the present Bishop of Manchester is the hero. A class of school-girls, says the story, highly educated on the newest principles, were pouring forth to his lordship a list of Latin words, with the English equivalents; and they came to the word which we elders should call *vicissim*. "We-kiss-im," said the girls; "we-kiss-im—by turns." "Oh, do you?" answered the bishop; "then I don't at all wonder at your adopting the new pronunciation."

A. J. M.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 470.)—

"Amphibious wretches,
Sudden be your fall!
May man undam you,
And God damn you all!"

The author was Dr. Archibald Pitcairn, the well-known Scottish writer of medical treatises and Latin verses.

W. T. M.

Miscellaneous.

NOTES ON BOOKS, &c.

The First Prayer Book of Edward VI. compared with the successive Revisions of the Book of Common Prayer. Also a Concordance to the Rubricks in the several Editions.

An Introduction to the History of the successive Revisions of the Book of Common Prayer. (Oxford and London, James Parker.)

MR. PARKER'S two handsome volumes form in reality two substantive works, yet so closely intertwined in their purpose and subject-matter that the one implies the necessity of the other, and both together must be consulted for the full elucidation of the many questions for which they cannot fail to become a standard work of reference. The use made of the First Book of Edward VI. as the norm, to which are referred the various alterations and revisions, enables the reader to judge for himself how far those alterations have been on the whole beneficial. And the great value possessed by Mr. Parker's volumes, apart from their unquestionable erudition, consists in the fact that the several Books are left to tell their own story, and make their own impression upon the reader, in the more specially liturgical volume. The same desire to be impartial may be traced also in the more difficult field of the Introduction, where the personality of the editor is necessarily more visible, while yet the sources of the narrative are carefully given, and they are, as far as possible, contemporary. Thus we find Cosin and Laud speaking for themselves, the one explaining his use of the so-called eastward position, the other giving his account of the compilation of the short-lived Scotch Liturgy of 1637; while the results of a most extensive collation of texts and documents are constantly brought to bear upon events connected with the history of the Prayer-Book. It would obviously be impossible to enter into any detailed criticism of Mr. Parker's volumes without trenching upon ecclesiastical, if not purely theological, questions, which are necessarily foreign to these pages. But the possibility, which seems to be in some quarters considered a growing one, of propositions for a fresh revision being ere long brought forward, lends additional importance to the present work. Its value cannot but be felt by various classes of readers, even though they differ widely from the views of the editor. Dr. Brunel, in a recent and very instructive letter to the *Guardian* on the relation of Convocation to the successive revisions of the Prayer Book, pays a deservedly high testimony to the excellence of Mr. Parker's work. The tenour of the learned chancellor's argument, if we do not misapprehend it, seems to us to prove a little too much. Convocation may not always, under Tudor dictatorship, have exercised what is generally held to have been part of its constitutional functions, as representing the estate of the clergy of the realm. In regard to Elizabeth's Book, the weight of evidence certainly appears to be with Dr. Brunel, and against the supposed discovery of its sanction by what Mr. Joyce himself had pronounced a dubious sacred synod. But that the first and last settlements of a reformed national liturgy, *i.e.* the First Book of Edward VI. and the Sealed Book of 1662, did receive the examination and assent of Convocation as well as of the two Houses of Parliament is abundantly clear, and, to our thinking, renders the constitutional position of those two Books unassailable. The accuracy of the printing of the volumes before us reflects great credit on the Oxford Press of Messrs. Parker. For the benefit of the future edition which, in unison with Dr. Brunel, we heartily wish for this work, we note two small *errata*, both occurring in the First Prayer Book, one at p. 95, where the rubric on the use of "Quicunque vult" in the Scotch Liturgy of 1637 has "*sung*" for *sung*; and the other at p. 244, note *g*, where "Scoth" is printed for *Scotch*. These, however, are but very small spots on the sun. We should not feel that we had done justice to Mr. Parker's loving labours on the history of the Book of Common Prayer if we did not say, as the sum of our view of them, that whatever opinions those who consult his book may hold on controverted rubrical or liturgical questions, they cannot fail to be grateful to him for presenting them with such valuable "Monumenta Historica Liturgiæ Anglicanæ."

Transactions of the Shropshire Archæological and Natural History Society.

A Shropshire Natural History and Antiquarian Society was established in 1835. In 1877 the Shropshire Archæological Society was founded. Last month appeared No. 1, Part I., of the *Transactions* of the united societies under a new name, and in these *Transactions* both archæology and natural history are illu-

trated with ability and success. As we turn over these pleasant pages, we note several passages which refer to the present season. In the "Kytchin Booke of Mr. Talbot of Longford," 1576-7, there is the following entry: "Christmas-eve Haberdyne (salted cod) cut into three pieces, iij (consumed); moddefishe, iij; thornebacke, ij; codd, ij; plaises, iij; tench, j; perches, x; roches, iij." The fare for Christmas Day is thus set down: "Porketts that cam from Upton, ij cut into peces, iij; veale, j; calf cut into peces, x: iij capones, ij" (both consumed), with "ffesantes ij" and "curlewes," which are set down as "presented." Under Dec. 28 it is recorded that "a great many presents are brought in by neighbours." In the inventory of Sir John Lyttelton's Hall, amusement and instruction appear in his parlour in this form: "ij payre of playing-tables; i chest bord with the men; i large prayer-booke; i lyttel mappe set in a joyned frame"; and "bookes more and lesse, xvij." In the churchwardens' accounts (1565) of the Abbey Church estate there is the following entry: "It. payd for wyne to the commu'on on Xmas daye, iiij*d*." At later periods we meet with, "Wyne and bred at Crystmas 1574, xiid."; "For iij peints of wine and a penny bred for the Comun'yon upon Xtmas day last, ao. 1592" (no sum). Claret and Muscadel are the wines that seem to have been used on the above occasions. In a paper by the Rev. R. W. Eyton, M.A., "Notes on Domesday," we read:—"Between the Conquest and the date of Domesday, William levied the tax called Danegeld more than once. He levied it as a war tax. One of the chroniclers says that *after Christmas*, 1083, King William levied a tax of six shillings on every hide of land. This was the geld in question, and the Roll which we have remaining is the collector's account of this levy in the south-western counties." Mr. Eyton may well say that six shillings on every hide was "an extraordinary high rate." It would appear that at the close of the sixteenth century Larry Oldfield and Larry Danne, "bel-founders of Nottingham," cast a second bell for the Shrewsbury Abbey Parish Church. The spelling of some of the records is, at least, capricious: "*vs.*" are set down as paid to a Mr. Pope for "drawing the interregharyes for the com'ission" (1599). We close our notice with the following reference to a well-known name and an unusual disposition of the title of Esquire: "1819, June 7.—Baptized Geo. Bucknell, s. of Arthur and Harriet Shakspear, Esq., of Eyton, Hants." The whole number is full of interest.

Letts, with his usual profuseness, has made life for 1878, public, private, social, and commercial, easy to all persons and all professions by his Diaries, Pocket-Books, and Almanacs.

Messrs. Trübner & Co., of London, and Herr Karl Trübner, of Strassburg, are preparing for publication four chapters of North's *Plutarch*, containing the lives of Caius Marcius Coriolanus, Julius Cæsar, Marcus Antonius, and Marcus Brutus, as sources to Shakspeare's tragedies. *Coriolanus*, *Julius Cæsar*, and *Antony and Cleopatra* will be photo-lithographed in the size of the edition of 1595, with preface, notes comparing the text of the editions of 1579, 1595, 1603, and 1612, and reference notes to the text of the tragedies of Shakspeare. This important work is being edited by F. A. Leo, Ph.D., Prof. and Lecturer at the Academy of Modern Philology at Berlin. This promises to be a splendid work, judging, as we do, from the specimens of fac-simile sheets of the original which have been issued by Messrs. Trübner, who will publish only a limited number.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Ma. N.—Giles Fletcher alludes to the silencing of the Oracles in his *Christ's Victory and Triumph*:—

"The angels carolled loud their Song of Peace,
The cursed oracles were strucken dumb;
To see their Shepherd, the poor shepherds press,—
To see their King, the kingly sophies come:
And, them to guide unto his Master's home,
A Star comes dancing up the orient
That springs for joy over the strawy tent,
Where gold, to make their Prince a crown, they all present."

At a later period Milton thus referred to Oracles in the first book of *Paradise Regained*. It is Christ who speaks to Satan:—

"Henceforth Oracles are ceased,
And these no more with pomp and sacrifice
Shall be inquired at Delphos or elsewhere;
At least in vain, for they shall find thee mute.
God hath now sent his living Oracle
Into the world to teach His royal will,
And sends his Spirit of Truth, henceforth to dwell
In pious hearts, an inward Oracle
To all truth requisite for man to know."

Wm. Pengelly, on "Dog Bites," refers all inquirers to "N. & Q.," 5th S. viii. 465. See on "Hair of the Dog that bit you," "N. & Q.," 1st S. vi. 316, 565; 2nd S. ii. 239, 279; 3rd S. vii. 276. Col. Fishwick quotes the following from Meurier's *Trésor des Sentences* of the sixteenth century:—

"Contre morsure de chien de nuit
Le mesme poil très bien y duit."
"Poil (dit Bacchus) du mesme chien
Est au pion souverain bien."

S. writes ("Karl the Martyr," 5th S. viii. 249, 280, 458, 479):—"Best thanks to Mr. E. C. Davies and S. P. I enclose my address, and shall be much obliged if S. P. will send me the copy that he proposes to make, allowing me to bear all expense. Or, if he will send me the volume, I will write it out myself, and promise to return it within three days." Address J. E. Goodwin, 32, Petworth Street, Cheetham, Manchester.

E. C. B.—Many thanks for the lines on *The Mistletoe*, but is there not a mistake in the following figure of speech:—

"Come, brother, your hand,—nay, refuse it not now,
But pledge me in love 'neath the mistletoe bough."

C. B.—"Smoke Farthynges." See "N. & Q.," 2nd S. vii. 155, 225. At the latter reference there is much curious information.

Double S.—See Isaiah lxv. 20: "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

S. J. H. (Epsom) will find an account of mummers and samples of their songs in "N. & Q.," 4th S. vi. 492; vii. 52, 245; x. 487.

West would get the best information on such a subject by applying to Messrs. Trübner & Co., Ludgate Hill.

Zero.—We have seen it, not scores, but hundreds of times over wet land on Yorkshire moors.

L. H. T. asks where he can find a full account of Devonshire families, especially those prominent in Devon two centuries ago.

J. R. Haig.—The second MS. about the trials will appear; we shall be glad to have the third.

INQUIRER asks where the most elaborate pedigree of the late or the present Lord O'Neill may be found.

"ACTON WEST" has sent no name and address.

EXAMINER should consult a lawyer.

J. S. N. C.—Add an *s*.

ERRATUM.—P. 464, second col., for 1543 read 1453.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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LONDON, SATURDAY, DECEMBER 29, 1877.

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Notes.

THE AGGLESTONE, DORSETSHIRE.

Since I brought under the notice of the readers of "N. & Q." the "Great Stone of Thor" at Thurstaston, Cheshire (5th S. viii. 364), my attention has been called to a relic of a similar description situated near Poole Harbour, Dorsetshire, called the "Agglestone." The locality is very similar to that of its Cheshire congener, being on elevated ground on Studland Moor, about a mile from the village of that name, commanding a view of Poole Harbour on one side and of Poole Bay and the open sea on the other. The stone crowns the summit of a rounded eminence, about eighty or ninety feet above the level of the adjoining land. At a little distance it is surrounded on all sides but the east by rising ground, giving it something of the amphitheatre form. The rounded hill is a natural prominence, but it has evidently been shaped by human hands into its present symmetrical form.

The stone itself is ferruginous sandstone, belonging to the strata overlying the Bagshot sands, and is *in situ*. Its form is that of a truncated cone resting on its smaller end, eighteen feet high, about twenty feet in diameter at the base and thirty feet at the overhanging summit. Its present form is doubtless owing to the effects of the weather on the lower strata, which are softer than the overhanging cap. It is not improbable that human labour has been employed in shaping the stone. There is a perpendicular rent from the summit downwards. There are three shallow hollows on the flat plane at the top.

The situation and description of the monument correspond so closely with other Danish remains elsewhere that, *primâ facie*, there seem strong grounds for ascribing it to the sea rovers, if other circumstantial evidence is found to confirm this inference.

First as to the name *Agglestone* or *Egglestone*. Hutchins, in his *History of Dorset*, and Warne, in *Ancient Dorset*, concur in deriving it from A.-S. *hâlig*. This, however, is inadmissible. *Hâlig*, with its accented *a* and aspirated initial, must have been pronounced by our Saxon ancestors much the same as in modern English, *holy*. If the monument is Danish, it must have been a sacrificial altar. Now Goth. *agls*, A.-S. *egl*, signify suffering, sacrifice. The Danes attained no settlements of any permanence in the south and west of England. Hence the nomenclature of the district was not affected by them, at least to nothing like the same extent as was the result to the north of the Trent. The name was most probably applied by the English inhabitants after the departure of the Danes. Although no extensive or permanent settlements were effected by the Danes, yet their influence on this coast was considerable for a period of nearly three centuries.

Asser, in his *Life of Alfred*, records the first incursion of the Danes in A.D. 786, when an expedition in three ships landed in Weymouth Bay and plundered the neighbourhood. In 833 a much larger force, comprising thirty-five ships, landed at Charmouth, and defeated Egbert in a pitched battle. In 835 another irruption was made with the aid of the West Welsh or Cornishmen, when they were defeated by Egbert. In 872, according to the brass in Wimborne Minster, King Ethelred was defeated and slain by the Danes. In 866-7 a great shipwreck of the Danish fleet is recorded at Peverel Point, Swanwick Bay, in this immediate neighbourhood.

Early in the tenth century, according to Camden, King Edward the Elder and his brother Ethelwald being at war, the former fortified the eminence at Badbury, whilst his brother, who had occupied Wimborne, took refuge with the Danes, who must therefore have had a strong hold on the country. In 1002 Sweyn, the father of Canute, ravaged the county and plundered Dorchester for the last time. It is evident, therefore, that the connexion of the Danes with the county of Dorset subsisted quite long enough to account for any monument of this kind.

Putting together all the circumstances of the case, we are fairly justified in considering the Agglestone to be a Danish sacrificial altar in the days of heathendom. This monument, like

the great stone of Thor, from its secluded situation, remained for a long time entirely unnoticed. At the time of Coker's *Survey of Dorsetshire* in 1732 it was quite unknown, but a short time previous to the publication of Hutchins's *History* in 1774 it had attracted the attention of a gentleman in the neighbourhood, who brought it under notice.

The county of Dorset possesses a large array of primæval fortresses and earthworks. Some of these preserve their Celtic appellation of *Dun*, Camb. *Dyn*, a hill fort, such as Hamel Dun, Eggar Dun, Pilles Dun. A large number take the suffix of *Bury*, as Badbury, Abbottsbury, Chalbury, &c. It is probable that these, if not originally Saxon, had at least been appropriated by the Saxons. The *enceinte* of Wareham, there can be little doubt, is of Roman origin, though frequently ascribed to the Saxons. J. A. PICTON.

Sandyknowe, Wavertree.

"HEBREW, ISRAELITE, JEW."

The Rev. Gustav Gottheil, Rabbi of the Temple Emanu-el, New York, preached a sermon on Sept. 17 last, in which he took the ground that the prejudice of Israelites against being called Jews is an unfounded one, and that the name of Jew is one which any person might be glad to bear. The Rabbi's text was from Jonah i. 8, 9 :—

"Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us: What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am an Hebrew, and I fear the Lord, the God of heaven, which hath made the sea and the dry land."

The subject of the sermon, as announced by Mr. Gottheil, was "Hebrew, Israelite, Jew." He began by saying :—

"I am a Hebrew. This admission was forced from Jonah. He simply designated his nationality, without any reference to the social position he claimed for himself. He was not a tradesman, and he thought little what his fellow men thought of him. Some time ago that name became the subject of public discussion, and for the first time we had to choose by what name we would be called. There are in common use Hebrew, Israelite, and Jew, the latter being the least favoured. The English language, to its disgrace be it said, gave it a dishonourable tinge. Jonah's reason for choosing Hebrew, however, was not that he courted social favours or entrance into privileged circles. Not being engaged in mercantile pursuits, it was a matter of indifference to him whether he was called Hebrew or Jew. He simply stated his nationality; but to avoid mistakes he added, 'I fear the God who made heaven and earth.' Let us consider the origin and historic import of the three names, and it will, I think, become clear that Jew is the most significant and the most honourable of them all.

"Of the name Hebrew two derivations are commonly given—one tracing it to one of Abraham's ancestors, called Eber, and one from a root which means 'to pass on the crops.' Abraham came into Canaan across the Euphrates, and his descendants were known as of trans-Euphraitic extraction. The word 'passers-over' in later *times assumed the* meaning of passing over the Jordan. But, whatever its philological character, this is certain, that it was purely external, if I may say so, and no more, and bore no relation whatever to the intellectual or religious life of the people; just as 'American' is derived from the account of one Amerigo Vespucci having published the first description of the newly discovered continent. It suggests little or nothing as to its history, or the great men who founded the Republic, or the people who fought for her independence. Hence the language, which is the most distinguishing feature of nationality, is called not Jewish nor Israelitish, but Hebrew. Hebrew is the least significant name, embodying nothing peculiar—nothing that is associated with the history, or the mission, or the work, or the aspirations of the children of Abraham. Those, therefore, who would give it pre-eminence over the others have merely the darkness of their ignorance; they may be excellent Christians, but they have read the Bible to little purpose. It is different with the name of Israel. That was solemnly conferred upon Jacob on the night when he wrestled with the mighty being. 'Thy name shall not be Jacob, but Israel,' and it is explained to mean one who strove with men and gods and prevailed. The word embodies the idea of being victorious, and from the bestowal of that name Jacob's eagerness for wealth is abated; he begins to think of the worship of God. His descendants chose that name for themselves—children of Israel—and allowed Hebrew to fall almost into disuse. It only occurs about a dozen times, and mostly in the mouths of foreigners; and Hebrew and Israelite stand in the same relation as Greeks and Hellenes, Ottomans and Turks. Israel or Israelite, on the strength of scriptural testimony, is indicative of severe struggles in the night of trial, and is a title the dignity of which cannot be surpassed. Need we blush to be called by that name? Yet it falls behind the name of Jew, for it recalls the apostasy of the ten tribes from the faith of Abraham and Moses. The name of that tribe to whom the preservation of the Israelitish religion is entirely due, the tribe of Judah, superseded all others, and retains its supremacy to this day; for the Jew is but the Anglicized Judah. That tribe was eminent from the beginning for its numbers, its power, its aristocratic tendencies, and its earnestness in the matter of religion. The Bible, such as we have it now, is due to its energy, culture, and literary skill.....Taking all this into consideration, I ask whether there is any name which we might bear with, I will not say pride (for pride is foolish), but with a more just feeling of satisfaction; whether there is any national or denominational name around which cluster nobler reminiscences, more honourable records of unswerving fidelity to a great cause, a brighter galaxy of illustrious men and women, and richer harvests of heroic deeds? What is there to be ashamed of? Is it that some, known as Jews, act meanly, are sharp in their practices, are counted among usurers, are unmannerly and speak a jargon? Show me the nation that is free from these, and I will yield the point. I doubt whether any have as many mitigating circumstances to plead as have the scattered and still downtrodden children of Israel."

J. LE BOUTILLIER.

Cincinnati, U.S.

SHAKSPEARIANA.

THE RELIGION OF SHAKSPEARE.—I am aware that in selecting this heading I may be opening the way to a controversy in these columns on the much debated subject. But in doing so I only wish to draw attention to an apparent incon-

tency, which struck me with some force at the time I heard it. Not long ago I attended a lecture upon "Shakespeare and the Bible," given by the Rev. Paxton Hood, who is known as a student of the poet. In the course of the lecture the subject of Shakespeare's religion and morals came forward. Mr. Hood made reference to the probability of the poet having been a Roman Catholic, but would not, of course, admit it, and quoted as his principal argument (at least that evening) the speech of King John to Pandulph, in Act iii. sc. 1, which ends:—

"So tell the Pope; all reverence set apart
To him and his usurp'd authority."

This speech, and that immediately following, would never have been put into King John's mouth by a Roman Catholic, said Mr. Hood. But Shakespeare's ideas probably were more liberal than Mr. Hood's; and I take it that when he wished to portray the character of a man, he would not hesitate to use the licence of all poets and authors, which entitles them to make their characters not the mouthpieces of their own particular fancies, beliefs, or opinions, but of those characters they seek to portray. Were Mr. Hood a dramatist, would he always eschew introducing persons whose opinions might, as a matter of necessity, be diametrically opposed to his own, because anything he might choose to put into their mouths might be taken for an expression of his own opinions? And then, says Mr. Hood, the speech commencing "All the world's a stage" is good as a piece of composition, but nothing more. In it a false view of life is taken, and it is not to be accepted as expressing Shakespeare's own opinions, who only wrote it to bring out the character of Jacques, as a cynic and libertine. Mr. Hood's thesis then resolves itself into this, that Shakespeare's opinions are embodied in the speeches he puts into King John's mouth which I have mentioned, but not in the words he puts into Jacques's mouth giving, according to Mr. Hood, a false view of life. But if in one, why not in another? What Shakespeare did in one instance to bring out the character of a man, I hold he did equally in another; and it is no proof of his particular faith if he chose to subordinate religious opinions to dramatic necessity. Few doubt the heterodoxy of Byron, though some of his Hebrew melodies *do* breathe a very beautiful and devout spirit.

R. P. Hampton Roberts.

"Hamlet" edited by Hughs.—The editors of the Cambridge Shakespeare, in their preface to *Hamlet*, after referring to the Players' Quartos of 1676, 1685, 1695, and 1703, say:—

"We have been unable to procure a copy of the quarto edition of the play edited in 1703 by the accurate Mr. John Hughs (Theobald's *Shakespeare Restored*, p. 26), and have therefore quoted the readings of it on Theobald's authority: it is different from the Players' Quarto of 1703."

What was the date and what the form of the edition by "the accurate Mr. John Hughs"? In stating it to have been a quarto, and of the date of 1703, the editors have made, if not two mistakes, at all events two statements not warranted by the authority they cite; and in both they have been followed by Mr. Furness, in his *New Variorum Shakespeare*. The latter goes a step further in his bibliography of *Hamlet*, by calling it a "Players' Quarto," and at p. 35 of his Appendix asserts that "Theobald throughout his *Shakespeare Restored* refers to an edition of 1703 by the accurate Mr. John Hughs," and quotes the Cambridge editors for the statement that it is different from the Players' Quarto of 1703. I have examined not only the cited page of Theobald's *Shakespeare Restored*, but, I believe, every page of that work at which the name of Hughs occurs, and find that in no place does he assign either the above or any other date to it, or speak of it as a quarto. In fact, he implies the contrary by the terms in which he alludes to it in various places, as *e.g.* at p. 52, where he speaks of "*both* the quarto edition of 1703 *and* Mr. Hughs's"; and again, at p. 92, "three editions that I know of, viz. the quartos of 1637 and 1703 and Mr. Hughs's impression." I suppose there can be no doubt that the editor referred to is the same John Hughes who edited Spenser in 1715, and died Feb. 17, 1719–20; but neither Johnson nor other biographers mention his having edited *Hamlet*.

The above remarks will, I hope, prevent future inquirers from following the *ignis fatuus* of an unknown quarto of 1703, other than the Players' Quarto of that date. But there still remains the question, which I have the sanction of Mr. Furness for submitting to your contributors, as to what was the edition referred to by Theobald in 1726. The order in which he uniformly refers to the three editions he made use of seems to imply that it was subsequent to 1703, and the only editions mentioned in the Bibliography and Bohn's *Lowndes*, between that date and 1726, are those of 1710 and 1720, neither of which is in my own library or in the British Museum Catalogue. If there be no mistake as to the identity of the editor, the latter of these two editions, unless it was a posthumous publication, is excluded by the date of his death. The collations of various passages in *Shakespeare Restored* will furnish many test-words for identifying the edition referred to. Mr. Furness points out two of them, namely, "faction" for "fashion" (ii. 2, 329), and "Roaming" for "Wrong" of the quartos (ii. 3, 109).

John Fitchett Marsh.

Hardwick House, Chepstow.

"Tempest," Act i. sc. 2.—I preface these notes by intimating that in future, when I specially quote the First Folio, while strictly preserving the punctuation, I shall not, unless there be particular

reason for doing so, reproduce the archaic spelling.

"*Fer.* My language! heavens!
I am the best of them that speak this speech,
Were I but where 'tis spoken.
Pros. How? the best?
What wert thou if the King of Naples heard thee?
Fer. A single thing, as I am now."

Globe ed., p. 6.

"A *single* thing" has been generally understood to mean "a *simple* person." I believe Ferdinand's meaning to be, "Were the King of Naples here, there would still be *one* and *only one* before you; for 'myself am Naples.'" He calls himself "a thing," rather than a person, on account of his pitiable condition, shipwrecked, and, as he thought, bereaved of father and friends.

"TEMPEST," ACT II. SC. 1:—

"The fair soul herself
Weigh'd between loathness, and obedience, at
Which end o' th' beam should bow." First Folio.

An evident error in the text here has been variously amended. Mr. and Mrs. Cowden Clarke read, "At which end o' the beam she 'd bow"; other editors, "At which end the beam should bow." To make the sense perfect nothing is needed but the insertion of a single letter, *t*:—"At which end o' 't th' beam should bow."

R. M. SPENCE, M.A.

Manse of Arbuthnott.

NEW YEAR'S CUSTOM.—A custom obtains here which I have never heard of being in existence in any other place, and a note of it may perhaps be thought worthy of a corner in "N. & Q." Every New Year's Day morning troops of children are seen running to and fro in the streets from shop to shop, where their salutation generally is, "Please pray Nah New Year's gift?" At the drapers' shops they are each served with a row of pins, with which they afterwards play at several pin games as follows. One popular game is "cover pin." A youngster deposits secretly one or any number of pins in the palm of the hand, all the heads being one way, and then closing the hand the pins are hid from sight. A companion is asked to cover the same with an equal number of pins, and then say "heads" or "heads to points." If the coverer says "heads," and on the hand being opened the heads are all one way, then the coverer wins the lot; but if the heads are "heads to points," that is, heads opposite to the heads in the hand, then the coverer loses, unless he has said "heads to points." Another game is "drop-key." A key is procured, and any number can play at the game. Each player drops a pin or two in his turn through the handle of the key, which is fixed horizontally five or six inches above the table. Each player wins only so many pins as his pin or *pins may cover at each* drop, and so the game goes on any length of time. Another game is called "flush" or "save all." In order to play this game a small octagonal wooden roller, four or five inches long, is required. Its eight sides are marked, two sides each, with I (ones), II (twos), X (crosses) called "flush," and V, called "save all." Any number can also play at this game. Each player having deposited say two pins, then commences to throw the roller in his turn, and if it stands at I the player takes up one pin; if at II, two pins must be deposited to the stock by the unlucky player; if at V, all are saved, there being neither losses nor gains; but if it stands at X, "flush," then the thrower wins the lot.

S. RAYNER.

Pudsey, Yorkshire.

A NEW YEAR'S DAY SERVICE.—In the curious *Travels of Tom Thumb over England and Wales* (1746), under the head of Staffordshire, is the following account:—

"I had an opportunity, while in this county, of seeing the service performed annually to the Lord Hilton by the Lord of Hessington. The latter brings a goose upon New Year's Day to Hilton, and drives it three times about the fire-side, while Jack of Hilton blows the fire. This Jack of Hilton is a hollow brass figure, about twelve inches long, which being filled at the mouth with water, and then exposed to the fire, evaporates the water through a small hole before with such a violent blast as blows the fire very fiercely. After he has done his business, however, the goose is delivered by the same person to the cook, and served up by him when dressed to the Lord of Hilton's table, who presents him, in return, with a dish of meat for his dinner."—P. 43.

Is this Jack of Hilton still in existence, and, if so, does he still perform his New Year's Day service?

CUTHBERT BEDE.

MNEMONIC CALENDAR.—Those who appreciated MR. SKEAT'S mnemonic for 1875 (5th S. i. 5) may be glad to have a like reminder of the first Sunday in every month for 1878:—

Jan. 6. Feb. 3. Mar. 3.
Six threatening threshers warn
Ap. 7. May 5. June 2.
Seven Fife men *to* shun;
July 7. Aug. 4. Sept. 1. Oct. 6.
Seven fought once with *six*,
Nov. 3. Dec. 1.
And *three*pence *won*.

ST. SWITHIN.

A MARRIAGE CUSTOM.—The accompanying description, from the *Pioneer*, of the Nepalese custom of marrying a Newar maiden to the *bel* fruit may be interesting to the readers of "N. & Q.":—

"Surely in the wide world there cannot be found a stranger custom than that of the marriage of a Newar maiden of Nepal to a *bel* fruit. The ceremony is performed in this wise. An auspicious day and lucky moment having been sought for and discovered, the first step taken is to cut the girl's nails (which is perhaps intended as a parable, signifying that a married woman must control her temper). Ablutions and *pooja* ensue, after which the maiden is rubbed with a saponaceous

powder. Then a grinding-stone, with a pestle and some *coral* grain, having been placed before her, she proceeds to grind the grain, and by this manual exercise to divest herself of all her impurities, including the sins of a thousand former births. Washing, dressing, and ornamentation follow, and then the bride is called upon to celebrate a *pooja* in honour of the *isht-devata*, or principal god of the family. An earthen plate, on which is painted the mystic mark of *Swasti*, emblematic of Ganesh, is handed to her, and upon this mark is laid a leaf called *Rajjeunar*, which is so holy that the Raja may eat his meal off it. On the leaf is placed a *bel* fruit, and the god Hari-Hari Vahana Lokeswara* is invoked. The bride next dons a paper cap, and the wife of the family priest, having presented the girl with a suit of clothes, parts her hair, and colours the parting with vermilion. The parents of the bride then place the *bel* fruit in her hands, which they bind with a string made of *sunj*, and in this guise she circulates three times round the family god, after which the *bel* is taken from her hands, and the next morning thrown into one of the sacred rivers of the Nepal valley. From that day forth the girl is a married woman; and what is better, she can never be a widow, inasmuch as her husband, the *bel* fruit, is everlasting. The Aryan sisters of our Newar young friend would not perhaps regard this conclusion as altogether satisfactory; but they may depend upon it that the figurative marriage described in no way precludes a more substantial one. In fact, the freedom enjoyed by the Newars in this respect is almost excessive. It is the custom (or at least was the custom when Dr. Buchanan Hamilton wrote) for a Newar woman to change her husband at will, and when she has a divorce in her mind, her simple procedure is to place two betel-nuts in her bed and abscond. Apart from the oddity of the ceremony with the *bel* fruit, the custom is interesting as a possible trace of that tree-worship which Fergusson shows to have had such extensive ramifications. The *bel* or *wipAal* is the favourite fruit of Lachmi, the goddess of wealth, and also of Shiva. It is therefore peculiarly sacred in the eyes of the people of Nepal, where even a large section of the non-Aryan population are votaries of Shiva. In one of the astrological books, which all Hindus consult before marriage, it is written that, if in the eighth mansion of the horoscope of a girl there is an unlucky star, such as the Sun, Mars, or Saturn, the husband of such a girl, if enjoying no all-powerful constellations in his own horoscope, would soon die, and the girl would be left a widow. Wherefore the astrologers have wisely determined that as the evil effects fall on the husband, an unlucky maiden had better be married to an inanimate object; and what was first designed only for the ill starred became, in process of time, the rule and fashion; for clearly there might be mistakes in horoscopes, and if any bad luck were going around, the *bel* had better catch it. Such is the popular explanation, though it is not altogether satisfactory. Meanwhile a search among corresponding rites and ceremonies in the plains of India might possibly throw light on the origin of the Newars, which has always been more or less of an ethnological puzzle."

H. RIVETT-CARNAC.

Ghazipúr, India.

THE PRINCESS OLIVE OF CUMBERLAND.—When quite a lad—and I am now verging upon seventy—I well remember seeing at the private door of a shop, I think a hosier's, at the Ludgate Hill corner of Fleet Market, a carriage with servants attired in the royal liveries. With the usual curiosity of a boy, I inquired of the bystanders to whom the carriage belonged, and I was told it was the carriage of the Princess Olive of Cumberland. On arriving home I asked my father how it could be that a royal princess should be visiting in such a locality, and his reply was, "Oh, she has been arrested for debt, and is living within the rules of the Fleet Prison." JOHN GREEN.

SPECIMEN OF THE DIALECT AND THEOLOGY OF THE NEGRO OF GEORGIA.—

Uncle Remus's Revival Hymn.

(The Atlanta Constitution.)

Oh! Whar shall we go w'en de great day comes,
Wid de blowin' uv de trumpits an' de bangin' uv de drums?
How many po' sinners 'll be cotched out late,
An' fine no latch to de goldin gate?
No use fer ter wait 'twell to-morrer!
The sun mustn't set on yo' sorrer,
Sin 's ez sharp ez a bamboo brier—
Oh, Lord! fetch de mo'ners up higher!

W'en de nashuns uv de earf is a stannin' all aroun',
Who 's a-gwine ter be choosen fer ter war de glory crown?
Who 's a-gwine fer ter stan' stiff-kneed an' bol'
An' answer to dere name at the callin' uv de roll?
You better come now ef you comin'—
Ole Satan is loose an' a-bummin'—
De wheels uv distrucshun is a-hummin'—
Oh, come along, sinner, ef you comin'.

De song uv salvation is a mighty sweet song,
An' de Paradise win' blow fur an' blow strong;
An' Aberham's buzzum is saf an' it 's wide,
An' dat 's de place whar de sinners oughter hide!
No use to be stoppin' an' a-lookin',
Ef you fool wid Satan you 'll git took in;
You 'll hang on de edge an' git shook in,
Ef you keep on a-stoppin' an' a-lookin'.

De time is right now, un' dis here 's de place—
Let de salvashun sun shine squar' in yo' face;
Fight de battles uv de Lord, fight soon and fight late,
An' you 'll allers fine a latch on de goldin gate.
No use fer ter wait 'twell to-morrer—
De sun mustn't set on yo' sorrer,
Sin 's ez sharp ez a bamboo brier—
Ax de Lord fer ter fetch you up higher.

J. BRANDER MATTHEW.

"LUNATIC" AND "SORE VEXED."—For distinction the adjective *lunatic*, now obsolete, should, in reading the second lessons in the Church service, be pronounced *lunátic*. In the *Monthly Magazine* for Dec., 1810, the propriety of this word is called in question, "now that the theory is abandoned of the moon's having any influence over diseases of the brain." But the history of language shows how abortive would be the attempt to make the colloquial or even the literary use of a word dependent upon its justification. I am unable to say when the "theory" referred to was abandoned by the profession, probably some fifty

* "A Buddhist demigod, who is generally represented as borne upon the shoulders of Vishnu; hence 'Hari Vahana.'"

years before public opinion had forced the profession and the governors of Bethlehem Hospital to discontinue the use of chains and cages. But the "theory" in question is, I apprehend, still held by some educated persons who ought to know better. If it be a fact that a monthly period occurs in the variations of certain forms of mental disease, it has probably kept alive that absurd belief. If these variations were due to lunar gravitation, as some suppose, the accesses ought to be soon after conjunction and opposition, *i.e.* bi-monthly. I have been lately reading a foolish book, entitled *The Natural and Supernatural*, &c., by John Jones of Peckham, 1861. I say "foolish" because the folly is everywhere rank and glaring, though there are evidences of literary ability in the book. At p. 83 I read:—

"The moon, *when vertical*, draws or *sucks up* the waters of the seas, and so creates the tides, showing the enormous power of the influences emanating from it. The same effects are produced by the moon on many human beings, perhaps on all; but developed in force in lunatics by drawing the *juice* or blood in the body upward, and overcharging the brain," &c.

so that the author's notion of the cause of the tides is quite as new and absurd as his notion of the cause of lunacy. A friend of my early days, desiring to possess an autograph of the late Dr. Conolly, of Hanwell, wrote to ask him whether he had found any facts to support the vulgar belief of the moon's influence on the insane. He replied that he had found none, and was convinced that the belief was a mere vulgar error. JABEZ.

Athenæum Club.

A TYPOGRAPHICAL CURIOSITY.—I picked up, two or three months ago, at a book-stall in Leicester Square, for the modest sum of two shillings, a selection of Italian poetry entitled *Il Giardino del Parnaso*, two vols., compiled by G. D. Pierotti. This book is a perfect wonder, by reason of the extraordinary number of misprints it contains, surpassing, I think, anything in my former experience. I do not know how many errors the entire work may contain, but I have counted almost exactly one hundred in an extract from Tasso consisting of about five hundred lines, and about seventy in another from the same poet of about four hundred and seventy lines. Have any of your readers ever met with this book, and does any one know who Signor Pierotti was? As there is a short essay on the Italian language in English prefixed to the first volume, I conclude that the book was printed in this country; but the portion of the title-page containing the name of the publisher has been carefully torn out in each volume, as though he were ashamed, as he well might be, of having been godfather to so discreditable a production. In one of the extracts from Dante, Sordello figures in the argument under the singular disguise of Iardello, and in the text with a small *s*, whilst Virgilio appears as Vigilio. The type is very clear and legible. As I am going through the book, gradually correcting the misprints, the pages are beginning to assume the appearance of what are, I believe, technically known as "dirty" proof-sheets.

JONATHAN BOUCHIER.

A MYSTERY SOLVED.—It is probable that many of the readers of "N. & Q." have been asked by a friend (fem.) to save all the defaced postage stamps which come into their possession, for a friend of the friend, or for a friend of the friend's friend, who is collecting such treasure with some charitable end in view. Few, I will venture to say, have been able to get any very definite notion as to how a stamp which has done postal duty can be valuable in any other sphere, and if they ever heard a rumour, as I have done, that idiots and orphans and other candidates for asylums might be benefited by anything so apparently "played out" as old postage stamps, perhaps they were incredulous, or, at the very least, raised their eyebrows and suspended their judgment. For my own part, I thought the collectors were disquieting themselves in vain, and that their labours, in all likelihood, issued in evil rather than in good. I accepted the suggestion that the old stamps were cleaned and used again, not by the friend, or a friend of the friend, or by a friend of the friend's friend, but by some ill-doer into whose hands they ultimately came; and I remember reading in a newspaper of some case of fraud which was of a nature to strengthen my belief that such was the case. I was therefore surprised to come upon the following letter in the December number of *New and Old* (Hayes):—

"Dear Mr. Editor,—I saw in a number of *New and Old* that some one wanted to know the use of collecting old postage stamps, and I thought your correspondent might care to know that by helping to collect them this summer we have succeeded in getting two poor girls into a blind asylum. The stamps have to be cut and tied in packets, each containing one hundred; these are sold by thousands to decorate the whitewashed walls of Japanese houses in fanciful devices.

"Last June we tied up 27,000 little packets, a work of some patience, but fraught with success in the end. May I suggest this employment to any readers of *New and Old*? If they do not like the work of cutting and counting, let them at any rate save their stamps and send them to our Girls' Orphanage (Miss M., 4, Allsop Mews, Dorset Square, N.W.), and I will gladly do up the packets and forward them to their destination.

"L. M."

"Sold by thousands to decorate the whitewashed walls of Japanese houses in fanciful devices"! It is pleasant to think that Western art can in any way minister to the æsthetic cravings of Japan, a country whose products are doing so much to improve the taste of our own. "One good turn deserves another," saith the proverb.

ST. SWITHIN.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

RECORDS OF THE WEATHER.—As many of the readers of "N. & Q." are in a position to favour me with some valuable items of information, may I be permitted to solicit aid from those who can so readily give it? For some years I have been collecting from all available sources in the British Museum and elsewhere whatever reference is to be found as to the state of the weather at various periods. In days gone by the more striking phenomena of the weather were not unfrequently entered in parish registers, &c., especially where such phenomena resulted in loss of life or in any damage to the church, houses, or crops. To examine all old parish registers and similar records would, of course, be an impossible task for an individual; but there are many local historians, genealogists, and other antiquarian writers who must frequently meet with some such memoranda. The object of such a collection of facts (which may or may not be more or less exaggerated) is an endeavour to find out the laws that govern the weather. One little record lying buried in the registers of a country parish might become the foundation stone of a great edifice. Records of great frosts, floods, droughts, gales, earthquakes, thunder-storms, hail, snows, famines, and likewise pestilences and cattle plagues, &c., have each and all a value, and more especially those of an earlier date than the seventeenth or eighteenth century, which enable us to carry back an account of the weather prior to the invention of meteorological instruments.

Cycles of the seasons are as certain as the laws that govern the heavenly bodies, though we have not as yet been able to fix their period. It is of atoms that the universe was made, so it will be the combined work of many that will enable us to arrive at those meteorological truths which it is so desirable to discover, and which may (when once discovered) prove of so great and lasting a benefit to mankind. Any such memoranda that may be sent to me will be thankfully received.

E. L. LOWE, F.R.S.

Highfield, Nottinghamshire.

DINKEL, ARTIST.—What is known of a miniaturist in water colour of this name, who flourished at the close of the last century? I have in my collection two well-executed portraits in oval, signed "Dinkel, pinx. 1791," representing a gentleman and lady in the costume of the period. The lady bears some resemblance in feature, and more in dress, to the portrait of Madame Roland prefixed to her *Works* (London, 1800, 8vo.); but this is without name of painter or engraver. In my portrait the hair, instead of being arranged in flowing ringlets, is frizzed and powdered, and a broad ribbon, passing over the crown of the head, penetrates the mass, emerging at the nape of the neck, where it forms a handsome bow. The gentleman is somewhat thin and sharp of visage, and has the aristocratic look of the *ancien régime;* his hair is powdered, has two side curls, and is formed into a *queue* behind, and the collar of his coat is trimmed with fur. I should be obliged by information relating either to the artist or to these subjects of his pencil.

WILLIAM BATES.

Birmingham.

INVENTOR OF ROLLER SKATES.—Who made or invented the first pair of roller skates? In the *Standard*, London, Oct. 4, 1877, is a statement that John Spence, of Linlithgow and Edinburgh, made a pair (in 1819?). It is said that roller skates were in use publicly in Paris in 1819 (*Grand Dic. Univ. du XIX^e^ Siècle*, par M. Pierre Larousse, Paris, 1864, &c., 4to., vol. xii. [1874], p. 396). I want references to contemporary accounts of roller skates (1819 or earlier) and to accounts of John Spence and his invention.

F. W. F.

MRS. JUDITH WELD.—Can any of your readers help me to identify Mrs. Judith Weld, whose blue marble is in the floor of the chancel of Gateshead-on-Tyne parish church? It bears the inscription:

"Here sleeps Mrs. Judith Weld, who was to three godly ministers a good wife; to Christ a faithful servant; to the Church a virtuous member: for piety, prudence, and patience, eminent. She departed this life 1656. In Jesu dormio, splendida resurgam."

EVERARD GREEN, F.S.A.

Reform Club.

IMPRESSIONS OF SEALS.—What is the best method of taking impressions of the seals appended to old deeds?

R. R. LLOYD.

St. Albans.

CASPAR NETSCHER.—I have a portrait I purchased as that of an eminent Fleming by this painter. The Fleming is dressed in black, and has on a black coif and a broad white collar, and is sitting in a handsome—apparently—green velvet arm-chair, engaged in deep thought on the contents of a letter in his left hand, which he appears to have just read. On a table, to his left, is an admirably painted marble bust.

As C. Netscher occasionally introduces statuary into his pictures, I do not suppose that he intended this bust to denote the profession of his sitter. Were it so, I think he would have introduced the sculptor's mallet, chisels, &c., as in painting an artist he introduces his palette, pencils, and maulstick. The portrait appears to be that of a Flemish gentleman of distinction, culture, and affluence. C. Netscher died in 1684, aged forty-three. During the greater part of his life he

dwelt at the Hague, where he is said to have been so very eminent a portrait painter, that few persons of distinction visited that city without sitting to him for their portraits.

Can any of your Dutch correspondents kindly tell me of whom my painting is a portrait? The only clue I have to his name are his arms on the picture, viz., "Azure, between three bugle-horns (2 and 1) a chevron, all argent."

H. W. Cookes.

Astley Rectory, Stourport.

Pepys' Island.—In the *English Circumnavigators* (W. P. Nimmo, 1874), "Cook's First Voyage," p. 479, there is the following passage:—

"In leaving this port (Rio Janeiro), Cook, after the example of Byron, sailed over the position which had been assigned by Cowley to Pepys' Island, and finally dispelled all belief in its existence."

Would some correspondent oblige me by giving references to some easily accessible accounts of Pepys' Island? C. M. Barrow, B.A.

"Stone Butter."—In the *Glasgow Weekly Mail* of March 31 appears the following:—

"The quarrymen and miners of parts of Germany are in the habit of spreading on their bread a fine unctuous clay found in the crevices of the rocks, which they call 'stone butter,' and eat with apparent relish."

What clay is this? G. R. N.

Glasgow.

International Law.—I am informed that the British Government, and perhaps others, have established a custom (whether an admitted principle of international law governing all cases or not is what I desire to find out) of demanding, of course with due courtesy, damages of ten dollars in American money for every day a British subject is imprisoned against the law of the country where the false imprisonment takes place, or against the laws of nations. Of course, the amount may be less, and would not be counted in dollars except in America, China, &c. Will some one of your correspondents, learned in legal lore, kindly state what the law or custom is in such matters? also the proper steps (procedure) for enforcing the same? F. Von H. McD.

Heidegger's Invention.—In Mrs. Delany's description of the coronation of King George II. and Queen Caroline in the year 1727 (*Autobiography and Correspondence*, vol. i. p. 138) there is the following passage:—

"The room was finely illuminated, and though there was 1800 candles, besides what were on the tables, they were all lighted in less than three minutes by an invention of Mr. Heidegger's, which succeeded to the admiration of all spectators; the branches that held the candles were all gilt and in the form of pyramids."

May I ask you for some particulars of this invention? Abhba.

Phillimore, the Actor.—In 1787 a Mr. Phillimore acted the part of Antonio in *Twelfth Night* at Drury Lane; and in 1791, when the company temporarily removed to the Haymarket Opera House on account of the rebuilding of Drury Lane Theatre, he was engaged in Cobb's humorous prologue, called *Poor Old Drury*, which was written on the occasion of their first performance in that building. I am desirous of knowing more about this actor, and also wish to gain information respecting his parentage and family.

W. P. W. Phillimore.

Snenton, Nottingham.

[Mr. Phillimore, according to the *Thespian Dictionary*, first appeared at Bristol, under the management of Quick, and was afterwards at Drury Lane Theatre.]

"Tattering a kip."—What is the meaning of the phrase, which occurs in the *Vicar of Wakefield*? One of the many offices which the Vicar's son was expected to perform for his quondam college friend, "Ned Thornhill," was to "assist at tattering a kip when he had a mind for a frolic" (chap. xx.). Fredk. Rule.

Therf Cake.—Can any one inform me of the derivation of "therf cake"? It is mentioned in *Piers the Plowman*, and means "unleavened bread." Is it from Saxon or Danish? A. D.

"Pigeon Paley."—What is the authority for the story that the homely illustration in bk. iii. chap. i. of his *Moral and Political Philosophy* lost Paley a bishopric?—that the illustration had given such mortal offence to George III. that, when asked to make Paley Bishop of Carlisle in succession to Bishop Law, he rejected the proposal with indignation, saying, "What! what! Pigeon Paley a bishop! Pigeon Paley a bishop!"

R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

James Margetson, Archbishop of Armagh.—Who was his wife? Her Christian name was Ann; she survived her husband, and left a legacy to the town of Melton-Mowbray, Leicestershire, which was expended, in about the year 1691, chiefly in apprenticing poor children.

Thomas North.

"Swallow Holes" in Hertfordshire.—While in Hertfordshire the other day, after some heavy rain, I was shown a running stream and a large overflow of water in the meadows, thereby obstructing a path which as a rule is quite dry. Only after even a few hours' rain the water rises up through large holes in the ground called "swallow holes," some of which are large enough to admit of a man being let down with a rope; but the bottom of them has never been found, though I was told they had been investigated to the depth of eighty feet. Can some one tell me the origin

of these "swallow holes," and whether they exist elsewhere in England? I understood that the soil is clay. MAB.

THE COLONNADE AT ST. PETER'S.—I have seen very recently a collection of engravings published at Rome between the years 1660—1674, in six volumes.

Under date of 1664, during the pontificate of Alexander VII., the colonnade in front of St. Peter's is a perfect oval. In 1669 there is another engraving of the same building, with part of the oval removed, and it is as we see it now, imperfect. Can you throw any light upon this? Who removed this part of Bramante's work? J. H.

"SKAL."—Derivation wanted of the Northern drinking salutation "Skål." GREYSTEIL.

ALTON, HANTS.—Why is one part of Alton called Normandy? In the Saxon Chronicle the place is known by a different name.

W. H. R. M.

JOHN HOOK in 1643 was elected a member of the Committee of Defence for the County of Hampshire. I wish to ascertain if he was the John Hook who was ejected from the rectory of Kingsworthy, near Winchester, in 1662. *Vide* ex query, 5th S. vi. 447. H. G. C.

Basingstoke.

THE THREE FROGS ON THE BANNERS OF KING CLOVIS.—What is the meaning of the three frogs on the banners of King Clovis, as represented on the old tapestry in the cathedral of Notre Dame at Rheims? Were frogs in those days the arms of the king of France, and, if so, when did lilies supersede them? E. L.

RICHARD WARNER, OF WOODFORD ROW, ESSEX.—Is there a printed catalogue of the books which the above bequeathed to Wadham College, Oxford? If so, where can I obtain a copy, or see one?

E. J. TAYLOR, F.S.A. Newc.

Bishopwearmouth.

HERALDIC.—A terra-cotta dog was lately purchased in Florence. It wears a cloak bearing the following arms: Azure, a bend argent between a crescent, star, and crescent bendwise, and (apparently) three chevronels. The shield is surmounted by a viscount's coronet. On the other side of the dog the coat is repeated reversed (*i.e.* sinister appears as dexter). The dealer from whom the dog was bought said he believed the arms to be English. I should be obliged if any of your readers could tell me whose the above arms are.

C. W. J.

AUTHORS OF QUOTATIONS WANTED.—

Who is the author of the saying, "Omne ignotum pro magnifico"? The following variation of it occurs in *Redgauntlet*, and is put by the author in the mouth of the sapient Mr. Justice Foxley: "'*Omne ignotum pro terribili*, as we used to say at Appleby school; that is, every one that is not known to the justice is a rogue and a vagabond. Ha!—ay, you may sneer, sir; but I question if you would have known the meaning of that Latin, unless I had told you.' I [Darsie Latimer] acknowledged myself obliged for a new edition of the adage, and an interpretation which I could never have reached alone and unassisted."—C. vi. JOHN PICKFORD, M.A.

[Mr. H. T. Riley (*Dict. of Class. Quot.*) ascribes it to Tacitus, and says that "mirifico" is sometimes quoted for "magnifico."]

Napoleon's Midnight Review.—Where are these lines to be found?

"There is a drummer with a grisly hand."
"Moscow's shining wastes of snow."
"Tyrol's mountain slopes." ESTE.

"Pity is akin to love."—This saying, commonly used as a sneer upon an incipient courtship, finds philosophical expression in Butler, who puts it thus (*Sermon upon Human Nature*, i.), "Compassion is momentary love." Can any reader of "N. & Q." help me to the origin of the adage? EDWARD H. MARSHALL.

Replies.

PRINCESS CECILY, DAUGHTER OF EDWARD IV.
(5th S. viii. 348.)

This cannot be considered a reply, in the strict acceptation of the word, to the query regarding the later descendants of the second obscure marriage of a princess of the royal house of Plantagenet, but it gives a fuller account of her career and marriages than the inquirer, C. H., states. Cecilia, third daughter of King Edward IV. and Elizabeth Woodville—his queen "of low degree"—was born towards the end of the year 1469 or early in 1470, but no chronicler records the date of her birth; and on Oct. 26, 1474, when her father speaks of her as being "four years of age," she was affianced to James, Prince of Scotland, then a child of nineteen months (having been born on March 17, 1473), as appears from the notarial attestation of his proxy, David, fifth Earl of Crawford, and John, fifth Lord Scrope of Bolton, her proxy, on that day, at Edinburgh; which treaty was ratified by King James III. on Nov. 3, and immediately afterwards by King Edward IV. at Westminster (Rymer's *Fœdera*, xi. 814, 815, 821, 824, 833). She now was designated "Princess of Scots," and in 1481, when eleven years of age, the Scotish king pressed for the conclusion of her marriage with his young son and heir, sending an embassy to England for that purpose.

But all this projected alliance ended with the death of her royal father in April, 1483, or rather previously, as on June 12, 1482, her hand was transferred to Prince Alexander Stewart, Duke of Albany, brother of King James III., the marriage to take place when he can "make himself clear from all other women, according to the laws of the

Christian Church" (Rymer's *Fœdera*, xii. 156, 160, 165, 167, 173). This was certainly a necessary proviso, as the duke, then in open rebellion to his brother and sovereign, and arrogating the title of Alex. IV., King of Scots, was then married (for the second time) to Anne, Dame de la Tour d'Auvergne, since January, 1480. Cecilia's first marriage took place some time in 1487, with Sir John Welles, eighth Baron and first Viscount Welles, by whom she had two daughters, Elizabeth and Anne, of whom the former died in her father's lifetime, and the second shortly after his death. Viscount Welles died Feb. 9, 1498, aged about fifty-two years, when the title became extinct; and his widow, according to the only two autographs known to be in existence, signed herself "Cecyl Wellas." Her second marriage, in 1503, was with a person of such obscure birth, that research has been hitherto baffled in every attempt to obtain authentic information in reference to him—a circumstance which leaves this union without a parallel in the annals of English royalty. "One Kyme, of Lincolnshire," is the usual term by which he was designated, and John is given as his Christian name in most histories; but from an entry in the Parliamentary Rolls (vol. vi. p. 543) it is certain that it was Thomas, and the name is variously spelt Kyme, Kymbe, Kime, Keme, or Kene. He was from the Isle of Wight; but nothing whatever is known of his origin or the time of his death, which must have been subsequently to that of his wife, his entire history being involved in impenetrable obscurity. The princess was in Herefordshire in December, 1506 (Boke of Payments, 21 & 22 Hen. VII., vol. A., 6-18, Chapter House Documents, Roll House), and her death occurred on Aug. 24, 1507 (Inquisitions, 23 Hen. VII., No. 96, Rolls Chapel, and Patent Roll, 24 Hen. VII., pt. i. m. 3), her remains being interred in the Cistercian Abbey of Quarrer, or Arreton, Isle of Wight, which monastery was demolished at the dissolution of the religious houses in the reign of her nephew, King Henry VIII., and no trace of her monument now remains.* The following notices of the two children she had by Thomas Kyme, a son and daughter, and their descendants, are compiled from two pedigrees given in Mrs. Green's life of Cecilia (*Princesses of England*, vol. iii. pp. 404-436), one copied from Harleian MSS. (1139, fol. 37), and the other in the College of Arms, furnished by Garter.

Thomas Kyme (also styled, but erroneously, "Sir John Kene, Knt., of the Isle of Wight," or "Johannes Keme, de Insula Vectis miles"), married to Cicilie, daughter of Edward IV., King of England, and relict of John, Lord Viscount Welles, left issue:—

1. Richard Keme, of the Isle of Wight, who married Agnes ——, by whom one daughter: 1. Agnes Keme, wife of Francis Baldwyn, only son of John Baldwyn, of Southampton, and Agnes Vane his wife (daughter of Thomas Vane, Alderman of Southampton), by whom she had also one daughter: 1. Frances Baldwyn, who married Sir Oliver Leader, or Leder, but died issueless in the year 1558, and ended this branch of a royal descent. A proof of the correctness of this pedigree is found in the Chancery Records (Bills and Answers, *temp.* 2 Eliz., B. B. 24, No. 27), where John, son of Thomas Baldwyn, claims, as cousin and heir-at-law, the advowson of a church left by Sir Oliver Leader to his wife Lady Frances, who died without issue. The pedigree names this John Baldwyn as living in 1602, and as the son of Thomas, half-brother of Francis, Lady Leder's father, and consequently her cousin; which shows that Sir Oliver Leder predeceased his wife, and also that John Baldwyn of Southampton had two wives, Agnes Vane being apparently his first.

2. Marjery Kyme, wife of John Witherby, or De Wytherby, by whom she had one daughter: 1. Cecilia (or Elizabeth) Witherby, married John Brooke, and left also one daughter: 1. Agnes Brooke, who was twice married, first to John Duffield, and secondly to Robert Peeters, by whom she had no issue; by her first husband she left one daughter: 1. Agnes Duffield, who was also twice married, first to Robert Turnour, and secondly to Robert Witherington; this lady being, as stated by C. H., the great-great-granddaughter of the Princess Cecilia.

The Harleian pedigree, which carries down the descent two steps further than that in the Heralds' College, does not occur in Cooke's (Clarencieux) Visitation of Hampshire, 1576, but was added by Smyth (Rouge Dragon) in his augmented copy of that Visitation, made in 1602. It is omitted from the Visitation by Philpot (Somerset Herald) in 1622, and also from the later visitations of that county, probably because no male heirs of that branch of the family of Keme, or Kymbe, then remained. These notes are, almost throughout, taken from Mrs. Green's work above referred to, and pretend to no originality; the inquiry is,

* This abbey was built, in 1132, by Baldwin de Redvers, afterwards Earl of Devon (1137-1155), and occupied by Cistercian monks (Gervas first abbot), being dedicated to the B. V. M. Its yearly revenues at the dissolution were 134*l.* 3*s.* 11*d.* (Dugdale), 184*l.* 1*s.* 10*d.* (Speed), and it was granted to John and George Mills, 36 Henry VIII., A.D. 1545-46. Its later abbots were Richard Totenham, who succeeded Thomas London in 1508, and William, in 1521 (Tanner's *Notitia Monastica*, fol. ed., 1744, p. 161, and Willis's supplementary list of "Principals of Religious Houses" at end of that work; Dugdale's *Monasticon Anglicanum*, vol. i. pp. 760-63, and also Stevens's translation of it, vol. i. p. 91). It was originally dedicated in honour of God and St. Aboria of Quarrer, the latter being a female saint whose name I *cannot* find in any known martyrology or hagiography, *and which therefore demands* a query.

however, an interesting and curious one, and deserving of further investigation, as illustrating the obscure and neglected descendants of a royal princess of England. A. S. A.

Richmond.

"The Shepherd of Hermas" (5th S. viii. 410, 455.)—What is most curious about this work is the different estimation in which it has been held. Irenæus quotes it as Scripture; Clem. Alex., the most learned of the fathers, speaks of its divine statements; Origen says it is divinely inspired. Tertullian, on the other hand, the contemporary of Clem. Alex., abuses the book and the author of it. Eusebius says it was a book of elementary instruction among the early Christians, and was read in the churches even down to his time. But, from the way he speaks of it, it would appear he did not so much approve of it.

Baron Bunsen said at one time it was an absurd book; at another time he compares it to the *Divina Comœdia* of Dante and the *Pilgrim's Progress*. In a book just come out, by F. W. Newman, *Religion not History*, we see it stated, p. 7: "*The Shepherd of Hermas*, widely current as Holy Scripture—we now justly despise—the moral sentiment of the churches at length rejected." P. 17 to the same effect: "The spiritual sentiment and prevalent moral soundness of the Church, it may well be believed, did on the whole reject the inferior and baser books and accepted the superior, as it at length rejected *The Shepherd of Hermas*, but accepted the epistles of Paul." I cannot, however, see the *Pastor* was contrary to morality when it writes on morality, and was so accepted by the fathers. One of the three books of which it is composed is called the Commandments.

What is most remarkable in the work is that there is no mention of Jesus or Christ in it. Though there is this second book on Commandments, it never mentions by name the Old or New Testament for them. There is the third book on similitudes or parables, which never refers to the parables in the Gospels. There are, however, two passages in the Commandments which are similar to those in the Gospels. Commandment the fourth, against fornication and adultery, there is what is said by Jesus, Matt. v. 32, xix. 9. At the end of the Commandments, chap. vi., there is a slighter similarity to Matt. x. 28 and Luke xii. 5. In preceding chap. iv. there is a passage that may be from Old or New Testament, Isa. xxix. 13 or Matt. xv. 8. But the person who delivers these commandments and similitudes is the Shepherd, or the angel of repentance, who came to Hermas in the first book of visions, and who seems to have undergone many transfigurations. Similitude 39 similar to Matt. xviii. 3.

So far from the work being immoral, I should say the whole of it was written for the purposes of morality, what would be called ascetic or extreme. The work is throughout an allegory, and it might be said of it what is said of Freemasonry, morality veiled in allegory. It is as moral as the *Pilgrim's Progress*, and probably owed its popularity to being a narrative fiction, as the *Pilgrim's Progress*.

If *The Pastor of Hermas* was, as Eusebius states, a book of elementary instruction, the education in Christianity must have been formerly very different from what it is now. We have the Gospels, or New Testament, besides creeds, &c., to teach us our religion. In not referring to the life and doctrines of Jesus we might compare *The Pastor of Hermas* with the epistles of Paul. The similitudes of the former are similar to some in the latter, and there are sentiments common to both. Similitude 16, Romans vi. 1–4.

The Pastor of Hermas does quote apocryphal books of the Old Testament by name, Eldad and Modad. It speaks of the authority of the Church, as other fathers. It apparently alludes to controversies in the Church as to the conduct of members, and is condemned by Tertullian for the part it takes. It resembles the epistles of Paul in not speaking of eternal punishments, but affirms a purgatory, or state of probation, for sinners in after-life, when they may be saved. It speaks frequently of the "son of God," as the *logos* is spoken of in other fathers who do not mention Jesus or Christ. But, as far as I have searched, there is no mention of the *logos* in the *Pastor*. The book is unique, and may be said to be unlike any other in Christian literature. The *Pastor* resembles the fourth Esdras, and by some has been ascribed to the author of it. The *Pastor* has two passages similar to two in the fourth Esdras. Finally, at the end of Clark's translation it is said that one manuscript states that Hermas was Paul, or the book was written by Paul: "The writer goes on to show that Hermas is Paul, appealing to Acts xiii. 12." What that has to do with it I cannot conceive. It may be said, as some have lately of the occurrence of similar passages, that there were some the common language of all Christians, without writers having adopted them the one from the other. It may also be said that the Gospels and New Testament may be understood throughout, though they are not mentioned.

W. J. Birch.

An English edition of this book, midway in point of time between Abp. Wake's and Mr. Hoole's, is to be found in William Hone's *Apocryphal New Testament*, published early in this century. Edward H. Marshall.

The Temple.

Blooming or Varnished Pictures (5th S. viii. 268, 353.)—This does not seem to depend so much on the kind or quality of the varnish as it does on

the conditions under which it is applied. A picture should never be washed with plain water alone; neither should any of the ordinary kinds of soap be made use of, as these can seldom be wholly got rid of again, but always leave more or less of a hygrometric tendency. The best plan is to take equal parts of lime water and raw linseed oil, shaken together into an emulsion (like cream), and applied with a stiff hog's-bristle brush, rubbing it on with a spiral motion, until all the dirt has been worked out, when it may be wiped off with a soft linen cloth, and the surface afterwards cleared with soft linen or a dry silk handkerchief. This treatment will not only clean the painting, but it will also revivify and freshen up the colours without the possibility of doing any injury. The picture being now ready for varnishing, it should be placed in a warm, dry room of about eighty degrees temperature, and receive a very thin coat of mastic varnish, applied by a kind of scumbling movement, rather than laid on like a coat of paint. If needed, a second coat may be added on the following day, but still under the same conditions of dryness and warmth.

It is safest not to use the common mastic varnish of the shops, but to obtain some of the best picture varnish, as supplied by the artists' depôts, which is but very little more expensive; and, if too thick, it should be diluted with about equal parts of the best highly rectified spirit of turpentine, thoroughly incorporated by the heat of a water bath before being fit for use. I have treated a number of paintings in this way, which have never subsequently shown the slightest trace of bloom; and it is quite evident that the chief point to be attended to is to have a clean and dry surface free from grease, and sufficient warmth to make the varnish flow freely when being used, and to set as soon as possible afterwards.

W. K. Bridgman.

Norwich.

Some years ago I visited a gentleman who possessed a fine collection of the old masters, and personally took great delight in keeping his pictures in high order. They were all clear and transparent, and appeared as polished mirrors. He disapproved of pictures being highly varnished, and said that his plan was to remove, as well as he could, all the old varnish, without *injury to the glazing* put on by the artist, and that nothing was required but rubbing the picture with Florence oil in small quantity by the friction of the thumb, by this method removing the superfluous oil, and by the continued friction the face of the picture attained a high polish, which it retained without *blooming*. The ladies of the family assisted in this interesting process, and he said the thumbs of the ladies were better than his own. If I recollect rightly, he remarked a piece of bacon skin, the salt being washed out, was occasionally in use with the Florence oil. The old varnish was removed by slightly rubbing a small portion of the picture with sand-paper, as a commencement to get off a trifle of the varnish, and then he only used the pulverized varnish as a medium to take off the remainder, which was occasionally removed by a damp sponge, and rubbed dry with an old silk handkerchief to ascertain how the work progressed. The entire picture became thoroughly clean under this process, and was finished with the thumb friction. This connoisseur believed that Florence oil restored the brilliancy of the original colouring, whilst varnishes were highly destructive. Certain it is I have never seen old paintings of greater beauty before or since. J. B. P.

Barbourne, Worcester.

The best cure for this is patience and perseverance in the course the inquirer suggests—rubbing lightly and rapidly with a good old silk handkerchief from which the hems are torn off, or with clean cotton wool, on a damp day, aiding the process by lightly breathing on the picture from time to time. As to the use of damar varnish, followed by a coat of mastic varnish, I question the advisability of this course. With a valuable collection of pictures I should prefer taking advice before taking any course of my own. In the case of damar, I should think the surface would be soft and brittle. If oil is used in the varnish the painting will become discoloured. J. R.

St. Paul's Cathedral: The Old Soldier. (5th S. viii. 490.)—The death of the person thus designated in June, 1749, is recorded in vol. xix. of the *Gentleman's Magazine*, p. 284, in the obituary column, on the 4th inst. :—

"The Old Soldier, known by that name, and by his constant attendance for many years on divine service at St. Paul's, where he was much respected, and honoured with an upper seat. He was a trooper in Queen Anne's wars, and always behaved well."

There is a letter in his name in the *Weekly Miscellany*, Jan. 10, 1741, which was reprinted in the *Gentleman's Magazine*, vol. xi. p. 25, and which is dated from the Barbican, Nov. 8, 1740. In this he is said to be "a soldier, a private sentinel, grown old and grey-headed in the service of his country, who has for many years past been a constant attendant upon divine service at St. Paul's Cathedral, and commonly known there by the name of the Old Soldier." The purport of the letter is to complain of the very meagre congregations at St. Paul's, which at the first attendance on Lady Moyer's lecture in 1740 consisted of only forty-five, men, women, and children, not counting a few Dutch skippers, who evidently came to stare at the building. The "Old Soldier" proceeds to express his sorrow and indignation on this strongly, and contrasts it vigorously with what would have been the case had Lady Moyer

left her money to found a lectureship on "Pagan whimseys" or Popish so-called miracles. It is most improbable that this was a genuine letter, but its insertion shows that in 1740 the "Old Soldier" was a very well-known character at the cathedral. EDWARD SOLLY.

PAUPERS' BADGES (5th S. viii. 347.)—The following is the form of a "Licence to begge," as used in the reigns of Elizabeth and James I. :—

"To T. T. C. and J. J., esquires, justices for the conservation of the peace of our soveraigne Ladie the Queene's Majestie, within the countie of etc. assigned, greeting. Whereas the bearer hereof, M. N. of B. in the sayd countie, beeing a verie poore man and blinde, by reason whereof hee is not able to labour nor yet to live of himselfe without the charitable reliefe of others, and being now resident in the said town, is therefore now to be relieved. And being likewise informed that the said towne is at this present charged with more poore and impotent folks than it is well able to relieve; know ye, therefore, that wee the saide Justices have licenced and allowed the said poore man and his leader to goe abroad to beg, gather, and receive the charitable almes of well disposed people, inhabiting within the Hundred of, &c., in the said countie, requiring you not to molest or trouble the said poore man or his leader for so doing, but desiring you rather to relieve them in their necessitie, as to you shall seeme meete. This our licence to remain in force one whole yeare next ensuing the date hereof."

The paupers' badges of old brass or bronze are to be met with sometimes in collections. In the Museum of the R. I. Academy there is a circular badge three inches in diameter, inscribed "No. Parish of Tidavnet, 1742." Tidavnet is in co. Monaghan. The parish is called after St. Damhnat, a virgin, who has been identified with St. Dympna, patroness of the church of Gheel, in Holland, and who was daughter of King Damen, of Oriel, in Ireland. Another very artistically finished beggar's badge, in the same collection, belonged to St. Ann's parish, in the city of Dublin. I have also seen a badge which belonged to the parish of Hillsborough, co. of Down, engraved on reverse, 25. I have an oval brass badge three inches by two and a half, with four loops, with legend "Chappel of Kilcow, 1707." This place is near Downpatrick. A very curious badge in the Belfast Museum, dated also 1707, bears the abbreviated names of six small parishes in the south end of the peninsula of the Ards, in co. Down.

W. H. PATTERSON.

Belfast.

The brethren at that quaint old institution, the Leicester Hospital at Warwick, wear a stuff gown with a metal badge of the Bear and Ragged Staff on the left sleeve. They are fined if discovered outside the hospital without this gown.

HIRONDELLE.

At Kineton, in Warwickshire, is a charity consisting of the distribution of coats and gowns to a certain number of poor people every year. The coats are made of a coarse drab cloth with white pewter buttons, and the gowns of a peculiar blue spotted print. This was looked upon in the town as being a badge of poverty, although I believe that some parties occasionally, by interest or some other way, obtained a coat or gown that were in better positions than many who, for lack of interest, had to go without. L. RAILTON.

BARKSHIRE OR BERKSHIRE (5th S. viii. 468.)—Some years ago, when glancing through Twysden's *Decem Scriptores* to gather stray information, one of the notes which I took was as to the origin of the name of the county of Berkshire. In John of Brompton's *Chronicle*, which descends only to the death of Richard I., and is therefore an early authority, he states it to have been named from a bare oak ("bar oc") in the forest of "Wyndesore," under which the people were accustomed to assemble. WM. CHAPPELL.

"GUTTA CAVAT LAPIDEM NON VI SED SÆPE CADENDO" (4th S. ix. 82, 167, 269, 306, 326, 370, 414, 494, 542; x. 76.)—The first place in which this proverb, expressing a metaphor which occurs several times in early writers, is found is the fragment of Chœrilus, *circ.* A.C. 440 (p. 169, ed. Naeke, Lips., 1817):—

πέτρην κοιλαίνει ῥανὶς ὕδατος ἐνδελεχείῃ.

This line is quoted by Galen, *De temp.*, l. iii. c. 4, tom. iii. p. 84 C, ed. Charter, in reference to iron which is blunted by the frequent use of it in cutting wax; and in *De loc. affect.*, l. i. c. 2, tom. iii. p. 387 A, to show how very slight affections, though not apparent, may undermine the health. It is also cited by Simplicius, a later writer. The Latin form, as it occurs in the proverb cited above, is stated by Burmann, in his note on Ovid, *Epp. ex Pont.*, iv. 10, 5, to be inserted in a MS. of Claudian (MS. Leid.) before the line, *In Eutrop.*, i. 83,

"Indomitasque mora pretio lenibat avaras,"

which is the earliest occurrence that he had discovered, and I do not know that any one has certainly pointed out an earlier.

But MR. HEDLEY, in "N. & Q.," 4th S. ix. 494, refers to a very early occurrence of the line in the *Mystical Annotations on the Psalms*, by Richard of St. Victor (*ob. c.* A.D. 1172):—

"Quid lapide durius, quid aqua mollius? Veruntamen Gutta cavat lapidem non vi sed sæpe cadendo."
Opp., ed. Migne, p. 389.

It is possible that this may be even an earlier use than that in the MS. of Claudian.

The simile is made use of several times by Ovid:—

"Gutta cavat lapidem; consumitur annulus usu."
Epp. ex Pont. iv. 10, 5.

"Nil igitur mirum, si mens mihi tabida facta
De nive manantis more liquescit aquæ.
Estur ut occulta vitiata teredine (al. putredine) navis,
Æquorei scopulos ut cavat unda salis."
Ibid., i. 1, 67.

"Utque caducis
Percussu crebro saxa cavantur aquis;
Sic ego continuo Fortunæ vulneror ictu."
Ibid., ii. 7, 39.

"Quid magis est saxo durum? quid mollius undâ?
Dura tamen molli saxa cavantur aqua."
Art., i. 475.

He also uses this expression in description:—

"Imminet æquoribus scopulus; pars ima cavatur
Fluctibus." *Metam.*, iv. 524.

The metaphorical use is also found in Lucretius:

"Stillicidi casus lapidem cavat." i. 314.

"Nonne vides etiam guttas in saxa cadentes
Humoris longo in spatio pertundere saxa?" iv. 1282.

And also Palingenius (*circ.* A.D. 1500):—

"Non stilla una cavat marmor, neque protinus uno est
Condita Roma die."
Zodiacus Vitæ, xii. 460, ed. Tauch.

The proverb, with a second line, occurs in *Loci Communes*, "Carm. Prov.," p. 16, Lond., 1599:—

"Gutta cavat lapidem non vi sed sæpe cadendo:
Sic homo fit doctus non vi sed sæpe legendo."

ED. MARSHALL.

Sandford St. Martin.

TENNYSON'S "IN MEMORIAM" (5th S. viii. 387.)—Till I read DR. GATTY'S note I did not in my ignorance think it could be matter of doubt that Longfellow was the poet referred to in the opening stanza of *In Memoriam*. If one wished to give the key-note to his poetry, he could not do better than quote this stanza of Tennyson's. Opinions differ as to Longfellow's rank as a poet, but there can be but one opinion as to the healthful bracing atmosphere which breathes from his verse. *Excelsior!* is the burden of his song. In his *Ladder of St. Augustine* he has much improved on the original. St. Augustine had said: "De *vitiis* nostris scalam nobis facimus, si vitia ipsa calcamus." With Longfellow not vices only, but

"All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend."

I am afraid DR. GATTY will search through Goethe in vain for the clear trumpet-call *Excelsior!* He is more likely to find it in Jean Paul Richter. He somewhere grandly calls follies and errors the "soiled steps to the Grecian temple of our perfection." R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

DR. GATTY'S suggestion as to the reference in sect. xl., where the poet speaks of "the howlings from forgotten fields," is to me very singular. I had always imagined the allusion was of a classical nature, to those "fields" of mystic dread over which the spirits of the departed were supposed to range, uttering wild shrieks and cries. Taking DR. GATTY'S literal view, I can quite see that the poet might wish to forget the "howlings," but he says he had forgotten the "fields," which in themselves must have been harmless enough. But on the other hand, if the allusion be to a pagan myth, forgetting the fields means a dismissing of the story as unreal.

About the individual hinted at in sect. i., I could make out, I believe, a list of nearly a dozen persons that might have been intended; but as it is naively remarked that the Laureate himself is probably in doubt, no one else can be expected to solve the perplexing question. In the matter of the "sea-blue bird of March," I may add that there is reason for supposing that the author of *In Memoriam* was not positive here also, for in certain editions of the poem the text runs thus, "the blue sea-bird of March," which alters the case materially. Taking the present reading, the allusion fits the kingfisher well enough, the bird being common on those brooks which have been so exquisitely described in this and in other portions of the Laureate's works.

J. R. S. CLIFFORD.

THE OLD CONSTABLES' AND WATCHMEN'S LOCK-UP HOUSES (5th S. viii. 368.)—It may safely be said that whilst "every parish" did not possess a lock-up, such necessary places for the temporary incarceration of disturbers of the public peace and other offenders were found in very many places. I will mention one in a market town, and one in a village. In Melton-Mowbray, Leicestershire, the lock-up occupied the site, or nearly so, of the first police station, and close by stood the stocks; in Rothley, in the same county, the "round house" was standing in the centre of the village a few years ago, and probably stands there still, although no longer used.

I have before me extracts from the constables' accounts of another parish, where I find many charges for "Hue and Cry." Was this a kind of printed gazette, sent to the constable, giving a description of certain offenders who were "wanted"? There is also a payment to a publican for "lodging a mad Bess," *i.e.*, I suppose, a lunatic: when and how did this term originate? THOMAS NORTH.

MR. WARD'S allusion to the round houses of London has recalled to my mind a saying which may be worth preserving in "N. & Q."

Carlton House, the residence of George, Prince of Wales, was remarkable for its *pillared* screens, while the Duke of York's mansion, close adjoining the Horse Guards, was conspicuous by its *round* dome; which gave occasion to some wit of the time to say that the Prince of Wales was in the *pillory*, and the Duke of York in the *round house*. I should like to know who was the author of this jest.

Can the public-house in Wardour Street have been so named in compliment (?) to the Duke of York? The date of the sign would settle the question. Z. Z.

THE RUSSIAN NATIONAL HYMN (5th S. viii. 289.)—Having obtained from an authentic source the original text of the Russian National Hymn, I endeavour to render it in the following version :—

"Guard thou, O Lord, the Czar and his mighty sceptre!
Let him rule with glory, to our glory.
Let him rule in spite of the enemy.
Guard thou, O Lord, the Czar, the Czar of true faith, O guard him!"

H. KREBS, Librarian.
Taylorian Library, Oxford.

"THE WHOLE DUTY OF MAN" (5th S. viii. 389.)—Almost at the same time your correspondent W. M. M. addressed his inquiry to "N. & Q.," E. S. B. wrote to the *Literary Churchman* to ask who was the author of the *Whole Duty of Man*, and is answered in the present number (Dec. 1, 1877) as follows :—

"John Ischam was the author, not only of 'The Whole Duty of Man, laid down in a plain familiar Way, for the use of All, but especially the meanest Reader: Necessary for all Families, with private Devotions for several Occasions,' but also of 'The Causes of the Decay of Christian Piety, or an Impartial Survey of the Ruines of Christian Religion, undermined by Unchristian Practice,' published 1675; and of 'The Gentleman's Calling,' published 1677; all of which were 'printed by R. Norton, for Robert Pawlet, at the Sign of the Bible in Chancery Lane.'

"I should be very glad to learn where particulars may be found of the life of this admirable author and devout Churchman.—Faithfully yours, P. R. OGLE."

I have myself a folio volume, in fine condition, entitled—

1. "The Works of the Learned and Pious Author of the Whole Duty of Man. Printed at the Theater in *Oxford*, and in *London* by *Roger Norton*, for *George Pawlett*, at the Sign of the Bible, in *Chancery Lane*. Anno Domini MDCLXXXIV."

With a neat engraving of the Sheldonian Theatre upon it. Opposite is a finely engraved frontispiece of Moses, with his face veiled, descending the Mount, and presenting the two tables to the adoring multitude. In the right-hand corner is "MBurg. sculp." ; in the clouds a flying cherub bears a scroll with the words, "The Works of the Author of the Whole Duty of Man."

2. "Private Devotions for several Occasions," &c.
3. "The Causes of the Decay of Christian Piety, &c. London, Printed by *Roger Norton*, for *Robert Pawlet*, at the Sign of the Bible in *Chancery Lane*, near *Fleet Street*, 1683." With "Private Devotions referring to the Before-going Treatise."
4. "The Gentleman's Calling. Written by the author of the Whole Duty of Man."

Printed as the foregoing, but with the addition of a little engraving on the title-page of a man receiving gifts from heaven, with the inscriptions, "Peace," "Plentie," "Thou shalt Labor."

The second part contains these additional (so called) "tracts" :—

5. "The Ladies Calling." With a curious preface.
6. "The Government of the Tongue."
7. "The Art of Contentment."
8. "The lively Oracles given to us."

There are two engraved headings, with royal emblems to the prefaces : one contains a medallion of the king—James II. Does your correspondent W. M. M. wish to form a collection of the different editions of this work? J. BOYD.
Moor House.

THE PODMORE FAMILY (5th S. viii. 349.)—Entries relating to a family of this name will be found in the registers of Adbaston, co. Stafford; and in the churchyard there are some monuments to members of this family. Erdeswicke (1st edit., p. 52) mentions that, in Domesday, Podmore appears as one of the members of the manor of Sugenhall. Probably the Adbaston family took their name from this place.

W. F. MARSH JACKSON.

This name is not in Lower. In regard of arms, Burke gives (Dublin, granted in Ireland, Aug. 20, 1683), Vert, on a pile wavy erm., a Moor's head couped ppr. Crest—Out of a mural coronet ar. a hand holding a record, all ppr. H. W.
New Univ. Club.

If ANTIQUITAS consults the map of Staffordshire, he will find, about three miles north-east of Eccleshall, a small hamlet so named. In a map which once passed through my hands, I have found the name spelt Puddlemire. The derivation of the name thus suggested (perhaps not a very probable one) I submit to his consideration. P. P. C.

KATHERINE RALEGH (5th S. viii. 309.)—It will, I think, be found that the mother of Sir Walter Ralegh was not buried in Exeter Cathedral, but that the monument, which tradition and biographical notices have assigned to her and her second husband, was, in fact, erected to the memory of "Sir John Gilbert and Lady," and the connexion between Katherine Ralegh and the said Sir J. Gilbert may be learned from the following statement of (supposed) facts :—

Sir Walter Ralegh was the son of Walter Ralegh, Esq., of Fardel, near Plymouth, by his third wife, Catherine, daughter of Sir Philip Champernowne, of Modbury, relict of Otho Gilbert, of Compton, the father, by her, of Sir John Gilbert, Sheriff of Devon (*temp.* Eliz.). Catherine Champernowne was, consequently, the mother of Sir J. Gilbert, by Otho Gilbert, Esq., her first husband, and the mother of Sir Walter Ralegh, by Walter Ralegh, Esq., her second husband. The wife of Sir John Gilbert, the "Lady" above referred to, was the daughter of Sir Richard Chud-

leigh, of Ashton, and was, of course, the daughter-in-law of Catherine Ralegh.

E. C. Harington.

The Close, Exeter.

French Proverb (5th S. viii. 406.)—The French proverb is also found in these forms: "Chacune (*sic*) maison a sa croix et passion" (Le Roux de Lincy, *Le Livre des Proverbes Français*, sér. xiv. tom. ii. p. 270, Par., 1859). "Nulle maison sans croix et passion" (Gabr. Meurier, *Trésor des Sentences*, XVI^e^ Siècle), *ibid.*, p. 358.

Ed. Marshall.

A Jacobite Contrivance (5th S. viii. 328, 375.)—Among what is perhaps the largest collection of Jacobite relics now existing, belonging to a well-known Perthshire family, I have seen the following Jacobite contrivance. A square board was laid on a table before me. The board had painted on it what seemed a grotesque figure in Highland costume, of greater breadth than height. On the other side of the board was placed an upright cylinder of polished steel, on which was at once seen a charming portrait of Prince Charles Edward Stuart. Mag.

Brisbane of Brisbane (5th S. viii. 208, 293, 397.)—There is in existence a privately printed memoir (in 4to.) of the late General Sir Thomas Makdougall Brisbane, Bart., of Makerstoun, Roxburghshire, which will give some genealogical information. A very long account of the general, with, I think, some genealogical notes, appeared about fifteen or twenty years ago in the *Kelso Chronicle*. Sir Thomas was not only a most distinguished military officer, but was an ardent and accomplished student of astronomy and meteorology. C. G.

Kelso.

"Infants in hell but a span long" (2nd S. xi. 289; 5th S. vi. 256, 316, 352; vii. 19, 214, 512.)—It may not be uninteresting to note what I should have noted in my earlier contribution had I then come across it, that the phrase "span-lang bairns," used by Burns and the other writers quoted in the above references, is to be found in Lamentations ii. 20: "Shall the women eat their fruit, and *children of a span long?*"

W. T. M.

Shinfield Grove.

Tasso and his Translators (5th S. viii. 161, 236, 297, 457.)—As a last word, my view is, that Dr. Johnson was deficient in sympathy for the higher orders of poetry, and that what he could not relish he, in the strong self-assertiveness of his nature, was inclined to depreciate. At the same time he was, beyond doubt, a most accurate judge of mere literary merit; and when Dr. Johnson praises any work, I cannot but think that he had good grounds for so doing, notwithstanding that later critics may call the same work contemptible.

J. W. W.

Inquisitions Post Mortem (5th S. viii. 426.)—What is the date of Roger Mortimer's death? I read in Vincent's *Discoverie of Errours*, &c., that Roger M., second Earl of March, died in 33 Ed. III., which stands corrected in a marginal note by Vincent to "A° 34 Ed. III." (1360). Edmund M. his son, third earl, died in Cork, A° 5 Ric. II. (1381). T. W. W. S.

Perrott and Sharpe Families (5th S. viii. 369, 458.)—There is a most interesting article on Sir Richard Perrott, a *soi-disant* baronet, in the last volume (the eighth) of the *Herald and Genealogist*, p. 314. The statements of Kimber and Johnson are shown to be quite unreliable.

W. C. Heane.

Curious Names (5th S. viii. 127, 237.)—Crucifix is a name of Huguenot refugee origin. In the same registers in which it occurs I recently came on a name even more remarkable and less pardonable, that of L'homme-dieu. H. W.

[The name Christ, which is not an unfrequent one, is really a German name, equivalent to Christian. Germans bearing the name, on settling in London, have sometimes changed it to Grist.]

Kalamanca Cats (5th S. viii. 349, 416.)—

"Calamanco.—In commerce a woollen stuff manufactured in Brabant and Flanders, particularly at Antwerp, &c. It is commonly woven wholly of wool; there are some [calamancos], however, wherein the warp is mixed with silk, and others with goats' hair. There are calimancos of all colours, and diversely wrought. Some are quite plain, others have broad stripes adorned with flowers; some with plain broad stripes, *some with narrow stripes*, and others watered.

"This has been also no inconsiderable branch of the woollen manufacture in England, both for home wear and exportation; but of late it has declined."—Rees's *Cyclopædia*, vol. v. London, 1819.

I have italicized the variety of calamanco with narrow stripes as that most likely to have suggested the feline analogy. Apparently as early as 1819 this stuff was going out of fashion. In the *Tatler* we read of "a red coat flung open to show a *calamanco* waistcoat." In a *Dictionary of Trade Products*, London, Routledge, 1858, this stuff is stated to be still made at Bradford. Zero.

The British Race of Kings and Queens (5th S. viii. 169, 229, 317.)—I beg to observe to Mr. Scott that the traditional founder of Ireland, Heber Scott, ancestor of the kings of Scotland of the house of Feargus, has his genealogy fully developed in all the old Irish chronicles of undisputed authority. The genealogy I refer to is far more complete than that given by Mr. Scott, and was partially introduced in my article on "The Title of Prince," published *ante*, p. 256. I

brought it there up to Pheniusa Pharsa, who was the son of Baath, son of Magog, son of Japhet, son of Noa. This is the pedigree as it is brought forward in the old Irish chronicles. PETRUS.

EARLY SEVENTEENTH CENTURY MS. SERMONS (5th S. viii. 281, 356.)—The first extract from these sermons, as given by DR. SPARROW SIMPSON, is a version of one of the tales in the *Gesta Romanorum* (which I am at present editing for the Early English Text Society). It is No. 45 of the printed Latin editions (see *Gesta Romanorum*, ed. Herman Oesterley, 1872, vol. ii. p. 342), and No. 42 in Sir F. Madden's edition for the Roxburghe Club, 1838, of the Harl. MS. 7333. Other versions are in Addit. MS. 9066 (in English), tale No. 12, and (in Latin) in Harl. MS. 2270, tale No. 50. The original of DR. SIMPSON'S second extract I have been unable to ascertain, but doubtless it may be found in some similar collection to the *Gesta*. SIDNEY J. HENTAGE.

Lavender Hill, S.W.

As to the history of the three sons, I refer DR. SPARROW SIMPSON to Douce's *Illustrations of Shakespeare*, a new edition, London, 1839, pp. 549, *seq.*, and to Hermann Oesterley's edition of the *Gesta Romanorum*, Berlin, 1872, cap. 44 (45). The story is also to be found in the "History of Friar Bacon," in Thoms's *Early English Prose Romances*, i. 319, and in the *Talmud Baba Batra*, fol. 58, translated in G. Levi's *Parabole, Leggende e Pensieri*, Firenze, 1861, pp. 264, collected from the Talmudic books of the first five ages. In the Talmud the sons do not shoot at the corpse of their father, but strike his grave.

REINHOLD KÖHLER.

Weimar.

"MAULEVERER" (5th S. vii. 344, 478; viii. 217, 379.)—Allow me to correct a slip of the pen in MR. PICKFORD'S interesting note on this family. Arncliffe Mauleverer or Ingleby Arncliffe is in the North Riding of Yorks; and this family have never been connected with Arncliffe in Craven.

J. BOYD.

BOOK-PLATES (5th S. viii. 200, 298, 397.)—The oldest *dated* book-plates in my collection are those of "Edward Nicholas, of Gillingham, co. Dorset, 1703," and "William Thompson, 1708." I possess an impression of the small plate of "Sir Francis Fust, Baronett"; but I am at a loss to discover wherein it so remarkably differs from other plates of the same style. W. M. M.

Having a few duplicates of Sir Francis Fust's book-plate, it will afford me the greatest pleasure to send one to any collector who will kindly say where a letter shall be addressed. If J. O. would describe his small plate I could send him the one he has not, as I have two kinds. EMILY COLE.

Teignmouth.

W. PRYNN, OF CHELTENHAM (5th S. viii. 207, 279.)—I much regret that I cannot find anything respecting William Prynne, of Cheltenham, but still believe him to have been first cousin to the celebrated lawyer.

The pedigree styles Mrs. Prynne *Mary*; so does the parish register of Swanswick, Swayneswick, or Swineswick, as it is written in different documents. The inscription on the tombstone given by Collinson is to the memory of *Jane* Capell, wife of Edward Capell, Esq., and late wife of Thomas Prynne, of Swainswicke, Gent., deceased. That her name was Mary is proved by the old wall of the manor-house garden. In it there is (or was) a stone, cut lozenge-wise, and on it,

E. M.
Capell.
Edward. Mary.
1625,

surmounted by the family crest. The whole pedigree of Prynne of Swanswick is very interesting. If it will be of service to ARRHA, I shall be most happy to send a copy to his address.

William Prynne attested the parish accounts at Swanswick in 1632. He resided in his chambers in Lincoln's Inn, where he published his *Histriomastix*. He was expelled from the Society, but, being readmitted, he again took up his old quarters, and died there on October 24, 1669. He lies buried in Lincoln's Inn Chapel. William Prynne, of Cheltenham, was twenty-nine years his junior. THUS.

CARVERS IN ORDINARY TO THE KING (5th S. viii. 229, 353.)—Was Sir Richard Browne son or grandson of Sir Richard, Bart., Lord Mayor of London, 1660? Wootten's *Baronetage*, published 1727, gives Sir Richard, Lord Mayor then, as his sons Sir Richard (who marries Atkins), Moses, John (who marries Hussey). From this Sir Richard descends Sir Richard, "cupbearer and carver," "Brigadier of the Guards," died in Flanders, 1689, when the title reverted to his uncle John. His eldest son, says Wootten, Sir Thomas, is the present baronet, and now (1727) a bachelor. So far for Wootten.

Now Courthope, in his *Extinct Baronetage* (1835), gives Sir Richard, who died in Flanders, as the son of the first named, and adds that Sir John, brother and heir, was a pauper in the Charterhouse, London, 1697, at whose decease the title became extinct.

Who is right? Is the title extinct or not? I should be glad of any information on this point. Various authors mix up this Browne with Sir Richard of Sayes Court. Another says the Lord Mayor was one of the Brownes of Singleton, Great Chart, and also father-in-law of Evelyn. If "N. & Q." had space, I should like, at some future opportunity, to point out these errors.

JAMES ROBERTS BROWN.

CHESHIRE DIALECT (5th S. viii. 266, 319.)—The word *jagger* is used in the Peak of Derbyshire, not confined to a person who sells cartloads of coals. I have heard it generally applied to men who purchased hay, and then carted it for sale to Manchester or Stockport—such a man is called a "hay jagger." There is a deep ravine in the Peak with a small stream running through it, called "the Jagger's Clough." Is not this the Hunter's Clough? ELLCEE.

Craven.

"HAW-HAW" (5th S. vii. 245; viii. 336, 477.)—Walpole gives the following account of the origin of the word:—

"The capital stroke, the leading step to all that followed, was (I believe the first thought was Bridgman's) the destruction of walls for boundaries, and the invention of fossés, an attempt then deemed so astonishing that the common people called them Ha! Ha's! to express their surprise at finding a sudden and unperceived check to their walk."—Walpole, *Works*, vol. ii. p. 535, "On Modern Gardening."

J. W.

"PEUESY" (5th S. viii. 288, 356.)—Should we not read, as the expansion of "p'tum sepale," not "pastum sepale," words certainly difficult of interpretation, but "pratum septentrionale," the northern meadow? JOHNSON BAILY.

Pallion Vicarage.

Possibly "pastum" ought to be "pratum," but I followed the printed book, which has in the sentence next to that quoted, "It' *pasta* sepal' p'tin' ad eand' val' p' annu' xx*s*." I am aware that "pastum" is not classical Latin for a meadow, but neither does classical Latin recognize such a word as "sepale" or "separale." T. F. R.

DE SOZIER AND DE SOUSA FAMILIES (5th S. viii. 48, 179.)—HIRONDELLE is thanked for kindly inserting mention of book, *Casa de Sousa*, which I have not seen ("N. & Q.," 5th S. viii. 179). I have, by a strange accident, stumbled on "N. & Q.," Jan. 4, 1851, vol. iii. p. 10, where the De Sousa arms are said to be "four crescents, quartered with the arms of Portugal, without the border." Can HIRONDELLE or others supply the motto, crest, or tinctures which are not mentioned? Are the arms of Portugal borne by a special grant, and why? I shall be glad to know especially concerning those of the family settled in the Azores, or having official positions in connexion with them. As regards De Sozier (or Sosier), I desire to know if it be a separate family or only a corruption of Souza (Sousa). To this end (as I have exhausted all sources of information accessible to me) I shall be under great obligations to any reader of "N. & Q." who can consult any (especially French) dict. or encyclopædia of heraldry, remembering that I shall be as much obliged and instructed by knowing that the name is *not* to be found in any authority as that it *is* to be found. The following is a short list which I would especially desire to have examined, and which is, as far as I can find, quite inaccessible to me:—

Aubert de la Chenaye des Bois, Dict. de la Noblesse.

Menestrier (Ch. Fr.), Le Blason de la Noblesse.

De Courcelles (J. B. P. J.), Histoire Généalogique et Héraldique des Pairs de France, des Principales Familles du Royaume, &c. 12 vols., 4to. Lutet, 1822-3.

Riestap (J. B.), Armorial Général de l'Europe. 8vo. Gonda, 1861.

Berry, Encyclopædia Heraldica. 3 vols. Lond., 1828.

Von Biedenfeld, Die Heraldik. 4to. Weimar, 1846.

Grandmaison, Dictionnaire Héraldique. 8vo. Paris, 1852.

De Magny, La Science du Blason. 8vo. Paris, 1858-60.

Piferrer, Nobiliario de los Reinos y Señorios de España illustrado con un Diccionario de Heraldica. 6 vols., 8vo Madrid, 1857-60.

Siebmacher, Grosses und algemeines Wappenbuch. Nürnberg (now complete, or nearly so).

SIGMA.

SPECIAL COLLECTIONS OF BOOKS: HIGHWAYMEN (5th S. vi. 483, 544; vii. 40, 153, 294, 437, 476; viii. 57, 271, 358, 378.)—I may tell MR. TAYLOR, and any one else interested, that I read the book he refers to, *ante*, p. 378, in 1842. It had belonged to the soldiers' library of H.M. 44th Foot, and was one of a series. There was another of a celebrated thief's memoirs, a native of Arras, in France, which in 1843, travelling by diligence, enabled me, while passing through that town, to point out to a townsman of his the house in which the notorious man, afterwards employed by the police, was born. My fellow traveller was surprised that I should know anything about the matter. I referred him to the memoirs I had read at a distance of half the globe away. I trust soldiers' libraries are supplied with some better stuff in the present day. J. C. H.

TURKISH ORDERS (5th S. viii. 289, 415.)—The original signification of *ghâzî* is "one who takes part in a raid or foray." As plunder has generally formed the principal object of Arab warfare, the word was soon employed in the secondary sense of "warrior," and subsequently of "one who fights in defence of Islam." The Algerian word *ghâzia*, "a military incursion," is almost naturalized in French as *razzia*. The more easterly form of this latter word is *ghazwa* or *ghazoo*, which is the usual term in El-Yemen for a predatory expedition.

W. F. PRIDEAUX.

THE RED DRAGON OF WALES (5th S. viii. 429, 474.)—The red dragon was the badge of the Cadwalladers, and was displayed by Henry VII. on his banner at the battle of Bosworth. China, as well as Wales, owns the dragon for its badge. In China the dragon is venerated as the symbol of good. The five-clawed dragon is an emblem of imperial power, and no person may make a representation of it except by special permission from

the emperor; and as he personates the empire, and the dragon personates the emperor, it may with propriety be considered the Chinese national coat of arms. The emperor's dress is embroidered with dragons, his bedstead is the dragon's bedstead, his countenance the dragon's face.

Lord Lindsay, in his *Sketches of Christian Art*, says heraldry is the last remnant of ancient symbolism, and every figure has its meaning. The dragon symbolized that old serpent the devil, represented by Raphael as quelled by the mere touch of the cross in the hands of St. Margaret, and transfixed by the spear of that blessed and holy martyr St. George.

HENRY F. PONSONBY.

"RURAL SCENES," &c. (5th S. viii. 369, 476.)—Will KINGSTON and E. R. W. kindly say whether this book contains two pieces?—one beginning,

"Alackaday! the well is dry;
It is so sultry hot,"—

the other entitled *Selling a Horse by Auction*, and ending with the line—

"Going—gone! to Tom Toddle for seven pound ten."

If so it is a book which I well remember as a child, and should like to see again. C. S. JERRAM.

THE HOLY SEE AND SCOTLAND (5th S. viii. 369.)—DR. GORDON will find that subsequently to the Reformation the Pope confirmed a grant of lands made by the Bishop of Aberdeen to Lesley of Balquhaine. The confirmation is given in one of the Spalding Club books, but I cannot at present give the reference to the particular volume. MAG.

BLESSING THE FISHING (5th S. viii. 349, 434.)—This custom was not peculiar to Yarmouth. I remember that in the Isle of Man the custom prevailed some years ago, and may still prevail. It was customary, too, in the Litany to insert the phrase, "and the produce of the seas," in the clause in which the blessing of God was asked upon the "fruits of the earth." One night going out with the fishermen, I noticed that in nearly every boat the men, before they stood out to sea, took off their caps and reverently knelt down, offering a short prayer. WILLIAM NORMAN.
Wanstead.

AUTHORS OF BOOKS WANTED (5th S. viii. 449.)—*The Good St. Anthony.*—The words of this song are in a song book, published by Lloyd, Salisbury Square, in penny numbers, about 1845 (No. 6, First Series). The music to be had of Duncombe, Middle Row, Holborn.
G. D. T.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 470.)—

"Securus judicat orbis terrarum."

The reference is to St. Augustine, *Contr. Epist. Parmeniani*, l. iii. c. iv. tom. ix. col. 72, E, ed. Ben.: "Quapropter securus judicat orbis terrarum, bonos non esse qui se dividunt ab orbe terrarum in quacunque parte terrarum."

The use which has been made of this remark in modern controversy may be seen in Dr. Newman's *Apologia*, pt. v. p. 208, ed. 1864, and the *Dublin Review*, Aug., 1839, p. 154, where the reference is to c. iii. instead of c. iv. ED. MARSHALL.

This quotation has been roughly rendered by an epigram of Talleyrand: "Everybody is cleverer than anybody." FRANCIS ANDERSON.

Miscellaneous.

NOTES ON BOOKS, &c.

New Ireland. By A. M. Sullivan. 2 vols. (Sampson Low & Co.)

SOMETHING more than half a century has gone towards the last syllable of recorded time since Sir Jonah Barrington published two volumes which illustrated "Old Ireland" most emphatically. The work was as "rollicking" a work as the tipsiest and most riotous of Charles Lever's novels. It is impossible to imagine a greater contrast to Sir Jonah's book than this record of "New Ireland," by Mr. Sullivan. The latter is as full of good stories as the Irish knight's, and has more humour in it, and therewith grave and important matter which will arrest attention. The author, representative in Parliament of an Irish constituency, is not what has been called a "professional patriot," but a patriot in the best sense of the word; not without passion, but with that control over it which bespeaks a true gentleman, who has good argument on his side, and knows how to apply it, without offence, to the persons to whom it may be disagreeable. There is, in truth, a great charm in this work. National questions are dealt with in altogether a novel and attractive way, with abundance of anecdotal illustration. The chief attraction, however, will probably be found in the sketches of personal character. Among these we may notice, as particularly excellent, the sketches of O'Connell, Father Matthew, and James Sadleir. To those who knew these historical personages the sketches seem almost like life itself. We add an anecdote which suits our space, but there are scores which are of higher merit. We must premise that a young Blasket islander crossed, for the first time, to the mainland to get his bishop's dispensation for his marriage. The bishop was the late and much respected Dr. Moriarty, of Kerry; and he tested the young islander's knowledge of the cardinal points of the Christian doctrine by asking, in Irish, "How many gods are there, my good boy?" "Well, great and holy priest," replied the islander, "in Blasketmore we have but *one*, but 'tis very likely there may be more than that in this great world here." We heartily recommend Mr. Sullivan's work to all who love a genuine book.

Upper Egypt: its People and its Products. A Descriptive Account of the Manners, Customs, Superstitions, and Occupations of the People of the Nile Valley, the Desert, and the Red Sea Coast. With Sketches of the Natural History and Geology. By C. B. Klunzinger, M.D. With a Prefatory Notice by Dr. Georg Schweinfurth. (Blackie & Son.)

FOURTEEN years ago, Dr. Klunzinger left Europe with the intention of studying zoology on the shores of the Red Sea. Probably, remembering that "l'homme est un animal," he took to study *him* also. The happy consequence is one of the most "taking" books that has ever been printed on the subject of Egypt and the Egyptians. Wilkinson and Lane have contributed many satisfactory chapters on this subject. Dr. Klunzinger has added to them many fresh details—details of out-of-the-way places, persons, morals, and manners. It is all

thoroughly new, and it will be a pleasant and profitable surprise to all who fancied they knew everything that could be told about Egypt, but who will find themselves here in untrodden scenes, and among a hitherto unknown people.

A Vision of Hell: The Inferno of Dante. Translated into English Tierce Rhyme. By Charles Tomlinson, F.R.S. (Partridge & Co.)

Mr. Bouchier, at p. 366 of our present volume, furnished the readers of "N. & Q." with a list, to which Jabez added at p. 417, of the translators of Dante's works. We are sure that both these gentlemen will be glad to have their attention drawn to the work whose title heads this notice. Mr. Tomlinson starts with an essay on Dante and his translators.

The History of Rome. By Wilhelm Ihne. English Edition. (Longmans.)

We are glad to be able to welcome at last the third volume of this extremely valuable work—a work that must necessarily secure a prominent place on the bookshelves of every English scholar. We trust it may not be long before Mr. Ihne is enabled to increase that debt of obligation which all now owe him.

Townsend's *Manual of Dates* (Warne), edited by Mr. F. Martin, is now at its fifth edition. In testing it we have found but one record admitting of correction: "Dr. Winsenius declares that the custom (of kissing) was unknown in England till 449, when the Princess Rowena, daughter of Hengist, King of Friesland, pressed her lips to the cup, and saluted Vortigern with a little kiss." It is not to be believed that Britain was so backward in science and practice as is here inferred. The custom, however, is not even now universal. When Captain Speke in Africa was about to kiss at parting a dusky daughter of a chief whose guest he had been, the young lady shrieked for fear and fled. She thought he was a cannibal, and was tasting as a preliminary to eating her!

The Poetical Works, the Essays, and the Life of E. J. Armstrong (Longmans), fill three volumes. The young Irishman, who died full of promise and with much accomplished at twenty-three, has found a loving and able editor in his brother. The volumes are well worth reading.

Mrs. Barbauld and her Contemporaries, by Jerom Murch (Longmans), is a gossiping and readable sketch.

Prometheus, the Fire-Giver (Chatto & Windus), is a fairly "attempted restoration of the lost first part of the Promethean trilogy of Æschylus." The work is put forth with all the care that distinguishes the firm from which it is issued, and with not more care than the scholarship and ability of the author may justly claim.

We have only space left to acknowledge the receipt of *Ashburton and its Neighbourhood*, by Ch. Worthy; *Notes of Quaint Words and Sayings in the Dialect of South Worcestershire*, by A. Porson, M.A. (Parker); *Specimens of the Dialect of Westmoreland*, part i. (Kendal, Atkinson); four additional numbers issued by the English Text Society (Trübner & Co.), referring to the dialects of Holdernesse, West Somerset, of the South-Western Counties, and a bibliographical list of works, published or in MS., illustrative of the various dialects of English. We have also part ii. (Longmans) of *A History of the Castles, Manors, and Mansions of Western Sussex* (an important work), by D. G. C. Elwes and the Rev. C. J. Robinson. *The Tragedy of Macbeth, according to the First Folio*, by Allan P. Paton, has some remarks on Shakspeare's use of capital letters as a means of *emphasizing* words.

Death of Thomas Wright, M.A., F.S.A.—Though I do not know that he ever contributed to your columns, do not let this accomplished scholar and antiquary, whose death on the 23rd inst. I have just heard of with deep regret, pass away from us without a fitting tribute in "N. & Q." to his varied learning and the readiness with which he placed his vast stores of information at the service of his friends. While an undergraduate at Trinity College, Cambridge, he became a contributor to the *Gentleman's Magazine*, the *Foreign Quarterly*, and to *Fraser*; and I remember in the last a very characteristic portrait of him, quite as a young man, by Maclise. He took an active part in the establishment of the Camden, Percy, and Shakspeare Societies, and edited many of the more important works published by them. Mr. Wright was as industrious as he was learned, and of the nearly forty different publications by him named in the Catalogue of the London Library, many are in Latin, some in Anglo-Saxon, some in Norman French; and it was owing to his writings in connexion with early French literature that in 1842 he was elected a Corresponding Member of the Académie des Inscriptions et Belles-Lettres. Peace to his memory!

An Old F.S.A.

The Late Hall of the Scottish Corporation, Crane Court.—Mr. Chr. Cooke refers to a recent engraving of this edifice in *The Builder* and to Weld's *History of the Royal Society* for a view of the interior of the hall, with an engraving of Sir Isaac Newton's head. He suggests "that photographs or copies should be taken of all valuable pictures for reference."

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

M. D. H.—*Lives of the Poets-Laureate*, by W. S. Austin and J. Ralph (Bentley, 1853). See also Masson's *Life of Chatterton*, and the *Poetical Works of Chatterton*, with *Notices of his Life* (Cambridge, Grant, 1842, 2 vols.). The life by John Dix, who afterwards assumed the name of Ross.

C. F. Anketell will find all that is known of the bronze horses that stand over the central portal of the vestibule of St. Mark's, Venice, in Mr. Murray's admirable *Handbook for Northern Italy*, thirteenth edition, p. 348.

M. C. (Chorley.)—We never undertake such an office. There is very good advice on such a matter in Horace:—

"Membranis intus positis, delere licebit
Quod non ediderís: nescit vox missa reverti."

D. M. H. asks for the titles and publishers of a history of the Irish Rebellion, 1641, chiefly giving annals or history of Wexford, and of the worthies of Somersetshire (biographical account).

Kingston.—For "Cat-in-pan" (5th S. viii. 148, 454), see "N. & Q.," 3rd S. iii. 144, 191; iv. 17.

John E. Roberts.—Consult Haydn's or Townsend's *Dictionary of Dates*.

W. E.—Forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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FIFTH SERIES.—VOL. VIII.

[For classified articles, see ANONYMOUS WORKS, BOOKS RECENTLY PUBLISHED, EPIGRAMS, EPITAPHS, FOLK-LORE, PROVERBS AND PHRASES, QUOTATIONS, SHAKSPEARIANA, and SONGS AND BALLADS.]

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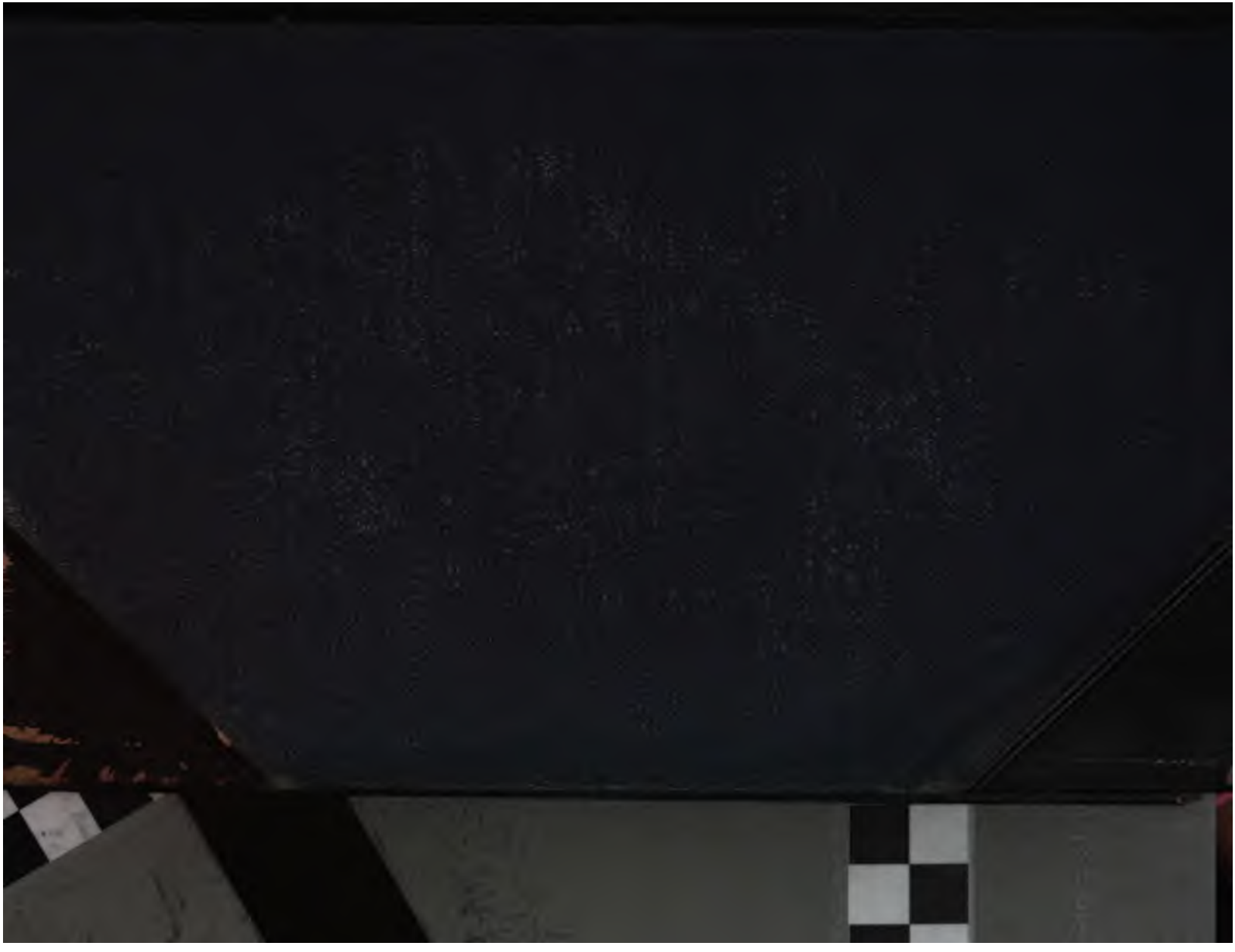
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